Education Commission

Report by the Bengal Provincial Committee with evidence taken before Committee and Memorials addressed the Education Commission

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EDUCATION COMMISSION.

REPORT

BY

THE BENGAL PROVINCIAL COMMITTEE;

WITH

EVIDENCE TAKEN BEFORE THE COMMITTEE,

AND

MEMORIALS ADDRESSED TO THE EDUCATION COMMISSION.

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REPORT OF THE BENGAL PROVINCIAL COMMITTEE.

PART I.

The Progress of Education in Bengal up to the date of the Education Despatch of 1854.

1. Public instruction was known in India from very early times. The authors of the Vedic Hymns are described as surrounded by large bodies of disciples. The Code of Manu laid down that the youth of the twice-born classes should reside for years with their preceptors before assuming the householder's duties. Learning was in fact a quasi-religious obligation upon the higher classes of Hindus, and it was imparted, at first by Brahmins as family priests, and then by the more learned among them as public teachers. Such was the origin of the seats of Sanskrit learning, or *tols*, which are still very numerous in the country. Their professors and pupils subsisted on grants of land made by the sovereign.

2. Another class of educational institutions owed its origin to a different branch of the priesthood. Each village community of the Hindus had its tutelary idol, with a Brahmin specially attached to its worship. Offering worship to the idol on behalf of all the different castes of the village people, this Brahmin naturally took under him in his tutorial capacity the children of all those who, as either belonging to or connected with the twice-born, felt themselves under the obligation to acquire letters. Thus originated the village *pathsalas*, which are still so much cherished by the people. The pathsala teacher subsisted on the *deottar* land of the idol, and received from his pupils free-will offerings and occasionally fees.

3. As regards the instruction imparted in these two classes of public schools, the tols and the pathsalas, it is to be remarked that the former, as appropriated exclusively to the twice-born classes, taught the *dharma shastras* and high Sanskrit learning, while the latter, being open to all classes, including those that were prohibited from studying the shastras, refrained from direct religious instruction. In their palmiest days, therefore, the pathsalas never taught much beyond the simple elements. They taught reading, writing, and arithmetic in the vernacular, together with precepts of morality, as embodied in compilations and enforced by Puranic legends. Grammar, Abhidhan, and Kavya, in Sanskrit, were also taught to the most advanced students of the superior castes. The pathsalas were the secular elementary schools of the country.

4. Only a very rough and general idea can be formed of the extent to which education was carried on among the people by means of these two classes of indigenous public schools. That every male of the twice-born classes was not learned in Sanskrit and the shastras, nor every male of the mixed and Sudra castes possessed of a knowledge of letters, may be gathered from the Sanskrit dramas extant. And yet, when every family of the twice-born castes, and every guild of the mixed castes, and every village of any importance, had its own priest, and when it was enjoined upon the priests to teach as well as to minister to religion, it may be inferred, on strong *primâ*

facie grounds, that education was very widely diffused among this "literature-loving" people. It may likewise be gathered from tradition, and inferred from the ordinances of the shastras (the embodiments of customary law), that the education of Hindu women of the higher classes was not altogether neglected.

5. Such are, in brief, the very general conclusions arrived at with regard to the state of public and private education, as developed under the Hindu polity when it existed in full force. These conclusions are pointed to by the rulings of the Sanhitas, by the traditions embodied in the Puranic legends, and by consideration of a state of things not yet quite passed away.

6. The case was not, in the main, different in the Lower Provinces, where the Brahminical hierarchy was as supreme and as completely organised as in the *madhya desh* (middle-land), in which the Hindu system attained maturity before extending to this part of the country. In this part, the non-Aryan element was large; but tols and pathsalas existed in much the same form among the village communities. The means of private and public instruction were there, although less use was made of them by the non-Aryan population before they were moulded and assimilated into Hinduism. The question, whether Hindus of the higher class are opposed to the instruction of the lower classes, would have appeared a strange one to the early Hindu settlers of Bengal, when they were absorbing the non-Aryans by providing for them places within the pale of caste, and by enlarging their own pantheon by the adoption of non-Aryan deities. This process of absorption at length brought about a revolution in society, under which the caste system lost for a time much of its strength. Buddhism spread over the whole country from its original seat of power in Behar. It attacked the Brahmin professors through its own men of learning. It set up its *viharas* as rivals of the tols. By its disintegrating action on the Brahmin, it altered to some extent the *personnel* of the pathsala teachers. It is to the Buddhistic time, in all probability, that we must trace the beginnings of that change under which the village schoolmaster is not found to be invariably the village priest and Brahmin, as he certainly was in early Hindu times. Thus was taken the second step in secularising the elementary schools of the country—a step which was not retraced (as such steps never are retraced) when Buddhism, after living side by side with Hinduism for some centuries, finally gave place to its rival.

7. The action of Buddhism on the pathsalas and its reaction on the tols were, on the whole, beneficial. Not so, however, the effects of the conquest of the country by a foreign people, which followed. The Mahomedan conquest proved disastrous to all indigenous educational institutions. The proprietary rights in land changed hands; in many cases the village communities had to meet the requisitions of landlords who were heedless or ignorant of their customs, and a foreign law became the law of the land. The language of the Courts was changed. Indigenous learning lost most of its supports; and after the country had settled down, the well-to-do classes of Hindus took gradually to the cultivation of a foreign language, literature, and manners. The tols were more and more deserted, and left to those only who wanted to learn the Hindu ritual. The pathsalas also fell more and more exclusively to those classes who are content with the bare elements of letters. In course of time the Musulman teachers and Musulman schools drew off the largest portion of the upper and middle classes of the community, and the tols and pathsalas either died off or barely managed to survive.

8. The history of Muhammadan domination in this country is a history of continued petty struggles, interrupted occasionally by great and serious outbreaks. Every part of the country was a battle-field at one time or another.

In the latter days central authority was gone and anarchy was supreme. Neither Hindu nor Muhammadan learning had any chance of revival, except in a complete political regeneration of the country. Equally balanced in strength as the two contending peoples were, there was little hope that either would achieve that regeneration. A third power, and one which, far from carrying within itself the seeds of early decay, had on the contrary the means of perpetual renovation, presented itself in this country with the advent of the British.

9. The British advanced in their influence and dominion step by step. In those days the modern view of the duty of Government, as regards the education of the people, had not commended itself to the national mind of Englishmen; and accordingly the body of English merchants, trading to this country and acquiring rights over its revenue, did not interest themselves in the education of a foreign people coming under their supremacy. That supremacy was in the beginning not felt to be empire. It is not at all surprising therefore, nor ought it to be reckoned against the Court of Directors, that they took no steps in the beginning of their rule towards the education of the Indian people, nor that, in the steps which they subsequently took with that object, they only followed, however distantly, in the wake of the ruling country.

10. The first Governor General under the East India Company established the Calcutta Madrassa in 1781, and the Company's Resident at Benares established the Benares Sanskrit College in 1791. These institutions were founded for the cultivation of the classical learning of Muhammadans and Hindus,—an object of at least as much direct usefulness in the administration of the Muhammadan and Hindu laws in force in this country as any attained in England by the schools and colleges, supported by old endowments, for the cultivation of Western classical learning. The establishment of the oriental colleges proceeded as much from a consideration of their direct utility, as from a wish to conciliate the most influential classes of the native community. They were also the effect of an unconscious imitation of what existed in the ruling country.

11. There was a more conscious and express imitation of the English polity, so far as was possible under the circumstances, in the permanent settlement of the land revenue of Bengal made by Lord Cornwallis in 1793. By giving stability to an influential body of native land-owners, this great settlement indirectly stimulated one of the two classes of indigenous educational institutions which have existed from immemorial times. The tols of Sanskrit learning had, from a distant period, enjoyed grants of land on which their professors and pupils subsisted. These rent-free tenures were augmented in value, and new ones were created, by the zemindars, who felt themselves secured in their position by the settlement. The effect of the new endowments was what might have been anticipated; there was a revival of Sanskrit learning in Bengal. It was felt in the production of Sanskrit treatises, and the establishment of different schools of law, philosophy, and *belles lettres* in different parts of the Province. But the revival was not strong, since the later provision that the purchaser of an estate was entitled to resume rent-free tenures created by the former proprietor, put an effectual stop to the further creation of such tenures by zemindars, and probably destroyed some that were already in existence.

12. It is not easy to conjecture how far the settlement of Lord Cornwallis affected the village pathsalas. The village communities in which they subsisted had lost many of their rights during the Muhammadan domination. But it is not beyond probability that custom had, in early times, made provision for the support of the pathsalas, as it had done for the support of the village police; that, at least in many villages, the customary rights were in force when the per-

manent settlement with the zemindars was made, and that, as no nice investigations were made nor rights recorded, these living rights were buried with dead ones in that great "leap in the dark." It must also be remembered that as the pathsalas had in many cases fallen into secular hands, and were but occasionally, and for short periods of time, resorted to by the children of the upper classes, it was no great merit to make endowments of land to them as it was to the tols of the learned Brahmins. The resumption measures did not touch them as perhaps they had touched the tols, and both lived on in a state of quiet depression, while Persian, which continued to be the language of the Courts, was cultivated as it had been under Muhammadan rule.

13. Educational activity was, however, changing direction under the altered circumstances of the country. In Calcutta and elsewhere teachers of Eurasian birth, and natives who had picked up a little English, were setting up schools or being entertained in families to teach English. The names of many of these pioneers of English education in Bengal were in the mouths of the last generation of natives. The missionaries also had come into the field; and the zeal, perseverance, and devotion displayed by these bodies, of every denomination, in educational work have been gratefully acknowledged by the people of the country from those early times to the present day. It may also be remarked, once for all, that the attitude of the East India Company towards Christian missionaries and missions in this country has not always been correctly understood. The Company have been charged with indifference and even with active hostility to all missionaries and missions alike. An examination of the history of Christian missions to India from their early commencement points, however, to a clear and significant distinction. It will be found that Christian missions conducted by foreigners, such as the Danes, the Dutch, and the Germans, who were first in the field, and who held it up to the time of the Company's assumption of the functions of Government, were not merely tolerated, but actively befriended by the servants of the Company. It was after their assumption of the duties and responsibilities of Government that the Company endeavoured, sometimes by the adoption of harsh measures, to check the influx and restrain the enthusiasm of missionaries, who now began to come in greater numbers from England. It seems to have been felt that to give active support or even countenance to a movement directed against the religious faith of the people who had come under their sway would be to take undue advantage of their position as rulers of the country.

14. English was now being sought after by the natives of Bengal, for the purposes of earning a livelihood, and of intercourse with Englishmen in office or engaged in trade. The Court of Directors, however, made no move whatever in favour of English education. They entertained proposals in 1811 for founding two Sanskrit colleges, one in Nuddea and the other in Tirhoot. The great public schools of England were schools of classical culture—"a culture which had built up for three centuries the worth and strength of the English upper and middle classes." The Court of Directors, it would seem, were for giving to their subject people what were deemed to be analogous gifts.

15. A strong movement had, however, commenced in England in favour of a system of education more directly useful and more closely bearing upon the lower classes of the community. A large number of what were called non-classical schools had been established on private endowments. The Madras system, otherwise called the Bell and Lancaster system, had come into vogue, inspiring benevolent and philanthropic associations with the hope of establishing a comprehensive system of national education. A general sentiment in favour of popular education was fast growing up, and it manifested itself in the discus-

sions which preceded the grant of the Company's charter in 1813. A clause of the charter provided that "a sum of one lakh of rupees was to be set apart from the surplus revenues, and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of British India." A single lakh of rupees granted for such large and varied purposes was certainly very inadequate. But the insufficiency of the grant was probably a smaller difficulty than the absence of all necessary means for its right application. In England, the work of popular education was being taken up by old or new associations, more or less closely connected with religious bodies; there was no idea of any but denominational schools. Those lines could not be taken up in this country. The pledge of religious neutrality prevented aid being given by Government to the Christian missionaries, who had come over with proselytising objects. Thus matters were at a stand-still. Efforts, however, of a character similar to those in England, although necessarily on a very much smaller scale, were not altogether wanting here. Charitable individuals and associations interested themselves in popular education, and established schools here and there on the Bell and Lancaster system, the system which was being made much of at that time in England. Such were Mr. Ellerton's, Captain Stewart's, and Mr. May's schools in the districts.

16. The establishment in 1816 of the Hindu College of Calcutta by the voluntary contributions of wealthy Hindus, for the education in English of the children of superior castes, marks out definitely the expression of a felt want of the people. From that time educational efforts, whether made by private individuals, or by charitable associations, or by missionary bodies, were not confined, as they had mainly been heretofore, to the establishment and improvement of vernacular schools. The School Book Society, established in 1817, undertook to prepare books fit for school use, both in English and in the vernacular. In 1819, the School Society set on foot the project of establishing schools, both English and vernacular, all over the country, commencing from Calcutta as the centre. It is hardly necessary to add that all such societies and projects had their prototypes in England, while of Government action in the ruling country in the matter of public instruction there was in those days an entire absence. Parliamentary Committees had, however, sat for inquiry, and pressure from outside had tended to multiply such Committees between 1816 and 1820. The Government of India appointed in 1823 an honorary board, consisting of some of its distinguished officers, for the control and supervision of education in these provinces. This was the Committee of Public Instruction.

17. The Committee, as might have been expected, continued to work on the old lines, devoting their energies to the promotion of Oriental learning among the literary classes of Muhammadans and Hindus. A large number of Sanskrit works which had gone out of use in the tols of Bengal, and many Arabic and Persian works which had perhaps never been much known among the Musulmans of these parts, were edited and printed under the supervision of the Committee. The Committee established in 1824 the Calcutta Sanskrit College against the expressed wishes of a body of native memorialists, with Raja Ram Mohun Roy at their head, who prayed that the college might be for English, and not Sanskrit teaching. From this time began that controversy between the partisans of English and of Oriental education, which, in this part of the country at least, has long been finally settled. No settlement, however, could be thought of when the controversy was at its height in 1832. Macaulay, who had not spoken with much reverence of the "long words and long

beards" of his own classical Greece and Rome, had no tolerance for the "seas of curd, milk, and honey" of the Puranic Hindus. His burning contempt of Oriental learning determined the Government Resolution of March 1835, which decided in favour of English education, to the entire neglect alike of Oriental and of vernacular instruction. The change, although it may be thought to have gone too far, was decidedly in the direction which the natives themselves most wished it to take. All schools, whether started by missionaries or by others, in which English was not taught, had heretofore failed because the people did not want them. The line of educational policy to be followed was at last clear and open, being as much in accordance with the popular wish as it was conducive to administrative efficiency. Impressed with the views of Lord William Bentinck, who passed the Resolution of March 1835, successive Governors increased the number of English schools and colleges, and encouraged their students by the foundation of scholarships, and by the preference accorded to them in the selection for honourable appointments in the public service. It was judged rightly that the knowledge imbibed with, and the intelligence evoked by, English education, however incompatible they might be with a blind belief in false theories of science and history, could not sap the foundations of a morality which was, in essentials, common to both pupil and teacher; and that the ties which bound fast the ruled to the ruler would, under the system of education introduced, become identified with those which bound the disciple to the master. Schools of Latin constituted one of the strongest bonds which held fast her provinces to Imperial Rome.

18. It was also rightly judged by those who fostered and extended English education in Bengal that this education would prove most effective in improving and enriching the vernaculars, for it was seen distinctly that English education not only supplied a body of competent and trustworthy men for the public service, but that, where it was received in any large measure, it did for the natives much what the study of Latin and Greek had done in Europe at the Renaissance. It enlarged their minds, corrected their taste, elevated their feelings, and brought within their field of vision the whole world of modern living thought. Under such circumstances, authorship must necessarily follow; and it followed so quickly and so well that Government has had to do little or nothing directly for the production of Bengali books suitable either for school use or for general reading. Education in English was therefore expected to perform a threefold function—to prepare a body of competent public servants, to diffuse European knowledge, and to elevate the moral and intellectual tone of the people. No one can seriously question that in Bengal English education has served all these useful purposes. The celebrated Dr. Duff, of the Church of Scotland, had come to the deliberate conclusion that the employment of English as the medium of instruction would most effectively promote the general spread of liberal education, and thereby bring about the intellectual, moral, and religious elevation of the people of India; and although he had some vernacular schools under him, he laid most stress on the work of the English school which he opened in Calcutta in 1830, and which proved at one time to be no unworthy rival of the Hindu College.

19. But movements for the extension of education to the masses of the people were fast progressing in England, and Parliamentary grants for such purposes had begun to be made from 1833. The subject, therefore, could not be altogether overlooked here. Lord William Bentinck, a consistent supporter of the principle of English education, caused inquiries to be made with regard to the village pathsalas, which were estimated by Mr. Adam at about one hundred

thousand. A great impulse was given to vernacular education by the freedom conferred on the Press by Act XI of 1835, and a still greater impulse by the abolition of Persian from the Courts, which was effected under the provisions of Act XXIX of 1837. But in those days the direct education of the masses of the people in their own vernacular was not even thought of by Government. It was believed that education imparted to the upper classes must in time descend to the lower. This is the 'filtration' theory of education; and it was accepted here just as it had been accepted in England in the sixteenth century, when it was declared that "if the nobility be well trained in learning, the people would follow the same train." The determination of the schoolmaster's sphere, implied in the filtration theory, is the natural outcome of the circumstances under which public instruction commences in all countries. Not only is the field extensive and the means to work it small, but there is an instinctive perception that the progress of a people requires a body constituted out of itself to proceed in advance. But apart from this law of progress, which is borne out by all human history, ordinary practical considerations necessitate the limitations imposed by the filtration theory. If with sums, for instance, which were at the disposal of the Committee of Public Instruction, and which barely amounted to one lakh of rupees in 1823, and to 4½ lakhs in 1835, the Committee had undertaken to establish vernacular schools of their own, or to improve the hundred thousand pathsalas which Bengal had been estimated to contain, or to establish small vernacular scholarships instead of substantial English scholarships as they did in 1839, they could not have achieved any tangible results. They could not have found a competent inspecting staff, nor a body of efficient teachers, nor any school books more suitable than the missionary publications of early times, which had never been able to make their way into indigenous schools. By limiting their efforts as they did, they prepared a body of useful and trustworthy public servants, stimulated the intelligence of a growing middle class, and brought vernacular authorship into existence.

20. The lines of action laid down in those days seem to have correctly anticipated the popular want; and subsequent advances, although made under other influences, have followed very closely on the same lines. The country was divided into nine educational circles, each of which was to be provided with a central college, and with as many zillah schools as there were districts in the circle. The circles were those of (1) Calcutta, (2) Hooghly, (3) Kishnaghur, (4) Moorshedabad, (5) Dacca, (6) Chittagong, (7) Cuttack, (8) Bhagulpore, (9) Behar.

21. The zillah schools were to be connected with the colleges by a system of scholarships, which would give "to the ablest students of zillah schools a stimulus that will carry them beyond the ordinary range of instruction, which is imparted by the mass of zillah schools." The object was "to communicate through the means of the English language a superior education in European literature, philosophy, and science to the greatest number of students who may be found ready to accept it." Other scholarships of higher value were founded for the ablest of the college students, under the conviction that these would prove effectual, as they had done in European countries, in stimulating literary culture of a higher order among the natives. A Government Resolution, dated 20th October 1844, directed the Council of Education to examine candidates for employment in the public service, and to publish their names in order of merit. This examination was conducted along with the examination for senior scholarships. In this way, higher education in Bengal was being

carried out on clear and definite lines, and encouraged with true earnestness and foresight.

22. But the requirements of the diffusion of useful knowledge among the masses had begun to grow more and more urgent in England; and "the necessity for teaching our masters" having been felt from the extension of the franchise in 1832, a Committee of the Privy Council had been instituted in 1839 for the administration of popular education. In this country three years later, when a separate Governor was appointed for the North-Western Provinces, occasion was taken to establish a Council of Education for the control of education in Bengal. This Council too had a paid Secretary, and for some time a paid professional Inspector; and the local boards created in 1835 were also appointed to work under it. The statistics of education in Bengal for the year 1842-43, the first year of the Council, are given in a tabulated form:—

Schools, pupils, scholarships, and expenditure in the year 1842-43.

Class of Institutions.	Number of Institutions.	Number of Pupils.	Number of Stipends or Scholarships offered.				Value of the Scholarships.	Government grant for the year.
			English.		Oriental.			
			Senior.	Junior.	Senior.	Junior.		
							Rs.	Rs.
Colleges, English, with collegiate schools and the Calcutta pathsala	7	1,826	33	32	94	65	19,165	4,12,284
Colleges, professional	1	87						
Colleges, Oriental	2	371						
English schools	16	2,190						
Ditto infant schools	1	54						
Bhaugulpore hill school	1	104						
Total	28	4,632						

Number of masters, 58; number of assistant masters, 133.

23. The statement here given of the educational institutions of the Lower Provinces in 1842-43, and of the expenditure on them, is defective in many respects. It does not include the schools and colleges unconnected with Government, and it altogther omits the vast number of tols, madrassas, pathsalas, and muktabs, which lay scattered over the country.

24. The private seminaries for superior education, which existed in and about Calcutta, were, however, invited by the Council of Education to send their pupils, along with the students of Government colleges, for examination, and for enrolment as candidates for the public service under the Resolution of October 1844. The same Resolution had likewise ruled that "in selecting for employment in the lowest offices, preference should be given to a man who can read and write to one who cannot." This involved some recognition of indigenous schools. A more direct step in favour of vernacular education had been taken by ruling that vernacular classes should be opened in the zillah schools, and subsequently by ordering the establishment of 101 vernacular schools in different districts throughout the provinces of Bengal, Behar, and Orissa. The history of these 101 vernacular schools, or Hardinge schools as they were called, has some interest. Reports of them, in greater or less detail, were submitted annually by the Board of Revenue, under whom they had been placed. The reports prove that the sites for the schools had been selected with judgment; that the district officers mostly took interest in their progress; that they were, as a rule, visited during their cold-weather tours. Yet the schools declined. The Board of Revenue declared their unwillingness to give up the schools as long as they had "the least vitality." The cause of the decline of the schools, as

stated in the reports of district officers, may be summed up in the following words of one of the Commissioners: "There is not a village in Bengal in which the people cannot get their children taught Bengali and arithmetic. They do not like to send their children to distances from home, or to pay higher fees for what they can get at their doors. English they value. They ask for it, and will pay for it." It is thus seen that the few vernacular schools started by Government found their places already occupied. If strenuous efforts had been made at the time to root out the village pathsalas and to plant Government schools in their stead, it would not have been impossible to create so-called voluntary cesses, on which to support the schools, and subsequently to increase their number. It was a critical time in the history of public instruction in Bengal. It was a time when the existence of the indigenous schools was felt too clearly as a fact to allow any subsequent schemes of popular education to be framed quite irrespective of them. When Lord Dalhousie called upon the Council of Education to propose some plan of vernacular education like that which was then being carried out in the North-Western Provinces, the Council was unable to take the simple course of ignoring the indigenous schools and setting up a system of schools of their own. On the contrary, they invited expressions of opinion on the subject of the village schools that existed, and suggestions for their improvement.

25. It is not quite accurate, therefore, to say that the Local Government and the Council of Education neglected vernacular education in Bengal. What they really did was this. They did not destroy the means of popular education which existed in the country, and the way to improve which by direct interference they were unable to see. They confined themselves to making indirect efforts. They encouraged the preparation of good books in the vernacular. They carried out reformations in the two Oriental colleges, and those effected in the Sanskrit College were calculated to produce a healthy influence on Bengali literature. The Council of Education made vernacular scholarship tell in their junior and senior scholarship examinations.

26. These examinations the Council were using as their great lever for elevating the standard of education in all directions. Their application of these high tests for the selection of candidates for public employment was misapprehended by the managers of missionary colleges in Calcutta, who contended that their pupils, being under the necessity of learning other things than those in which the examinations were held, were placed under great disadvantages in the competition. This controversy is remarkable as being that in which the idea was for the first time put forth that the Government should give up its colleges. It was communicated in a letter, addressed to the Council of Education by the Chairman of the Missionary Conference. That letter, however, it must be added, was declared in a Resolution of the Conference to embody the personal opinion of the Chairman, and not that of the missionaries as a body.

27. The Council of Education, who were framing a scheme for a University in Calcutta, felt that all controversies of this kind would be put a stop to on their proposals being accepted. It was a time when new colleges and a new University had been established in Ireland on large Parliamentary grants. The Council of Education had found that "their senior scholarship examinations were fully equal in extent to the Bachelor examinations of Cambridge, Oxford, and Dublin, and much more so than that of the *Bachelier es Arts* of the Sorbonne of Paris." They proposed to add Chairs in Law, Civil Engineering, and Natural Philosophy to their Metropolitan College, while the Medical College would supply

candidates for degrees in medicine and surgery. They were confident that "natives professionally educated and socially elevated (as they would be by taking University degrees) would afford healthy competition to professional Europeans."

28. The Council prepared a scheme, based chiefly on M. Victor Cousin's report on the schools of Holland and Belgium, for the examination of candidates for employment and promotion in the Education Department. And with the same object in view, for the improvement of schoolmasters, the Council established a Normal School in Calcutta. This school, however, had to be shortly given up, partly for want of immediate success, and partly for want of funds.

29. Ordered by the Governor General to take under their charge the work of female education, the Council invited the suggestions and co-operation of influential members of the native community, and female schools began to start up here and there. The vernacular schools in the interior were, at the same time, transferred from the charge of the Revenue Board to that of the Council of Education.

30. It is thus seen that the different lines on which educational operations have proceeded up to the present day had all been laid down at less or greater length before the issue of the Education Despatch of 19th July 1854, which followed the renewal of the Company's Charter, and which, in the words of Lord Dalhousie, "carried the scheme of national education beyond the limits which any Governor General could have gone to."

PART II.

From 1854 to 1881.

31. From the rapid survey which has been taken of the educational history of Bengal down to the time of the Despatch of 1854, it has been seen that the country possessed from very early times systems of schools both for higher and for elementary instruction; that these systems, although much disorganised and weakened by the foreign conquest of the country, were never entirely destroyed; and that, as the British rule became consolidated, it began to bring the country under a new set of influences, which were being developed by a progressive race for the organisation of its own national education. The educational movements in the ruling country, which have been occasionally referred to in the course of the preceding narrative, have accounted in some measure for all the educational operations carried on in the dependency, as they proceeded slowly or quickly at different times in one direction or another. The famous places of classical education in England were represented, however imperfectly, by the Oriental colleges established in this country; the great organised societies in England for the diffusion of useful knowledge and instruction had their miniature counterpart in the charitable individuals and associations by whose agency English and vernacular schools were opened; and the period of "modern," as distinguished from classical education in England, had its representative in Bengal in the years in which English schools and colleges were established and encouraged. The differences of scale in the analogous movements are not greater than may be accounted for by the differences subsisting between the two countries in national wealth, in the spirit of self-help, and in the powers of internal organisation.

32. In the narrative now to be entered upon it will be seen how, with the

increased facilities of communication and intercourse, and the closer relations in matters of Government, between the two countries, the educational administration of the dependency has endeavoured to follow in the wake of the ruling country, and with what results.

33. That popular education is one of the duties of Government is a doctrine which was not accepted by the English till about fifty years ago. The traditional English maxim as to the functions of Government strictly limits those functions to the preservation of peace and security. This was the natural outcome of the history of a race that had learnt to be jealous of centralised authority in its struggles for freedom. It was for this reason that, while all other European States were making rapid advances in popular education, the British Parliament made no grant for education till 1832, nor was there anything like the beginning of a Department of Public Instruction till 1839.

34. But the extension of the elective franchise in 1832, and the growing competition of Continental manufactures, made the nation feel the necessity of educating its labouring and artisan classes. If England was to hold her place in the commercial and industrial markets of the world, popular education must become a Government concern. The idea began to develope. From the maxim which limited the functions of Government to the preservation of security a corollary was deduced. It was argued that because crime diminished with education, and because it was better to prevent crime than to punish it, therefore to educate the poorer classes came within the legitimate functions of Government. In England, where the upper and middle classes had ample means provided for their education by old endowments, the nation's laid-up capital, the question of course did not occur how far it was the business of Government to see that the upper and middle classes had the means of education. But, in those parts of the British Empire where higher and lower education were alike backward, both received the attention of Government, because it was seen that, not only for national progress, but for internal security also, it was necessary that the higher classes should be more fully educated than the lower.

35. Proceeding on these corollaries, drawn from the fundamental maxim which defined the functions of Government, grants-in-aid began to be made in England, at first for school buildings, teachers' houses, and training colleges, and afterwards for the maintenance also of schools; and about the same time (1845—53) the Queen's Colleges, with the Queen's University at their head, were established for "imparting and extending the opportunities for academical education in Ireland."

The principle of secular education had also found in England a very distinct utterance at the Manchester Conference (1851), attended by Mr. Cobden and by delegates from different parts of the kingdom. It was declared at that Conference "that any system of public schools to be generally acceptable to the people of this country must be confined to secular instruction."

36. It was after these great educational measures and movements had been set on foot in the United Kingdom, and after the renewal of the East India Company's Charter in 1853, that the Educational Despatch of the Directors, dated 19th July 1854, came out to India.

37. This great State paper, justly called the Educational Charter of India, would hardly deserve the name if its object were not large and national. Even a hasty glance over the 100 paragraphs of which it consists will show how clearly it marked out the spheres of usefulness of all classes of institutions, Oriental, English, and vernacular, then working in the country; how it

widened and enlarged in all directions the field of public instruction; and how it cared, in due measure, for the educational interests of the entire community. The Despatch will be quoted largely in the course of this narrative, but its scope and character will be fully seen in the first few paragraphs. It sets out with a declaration that the education of the Indian people is to be undertaken by Government as "a sacred duty," (1) because education is auxiliary to those efforts which Government have made and are making for the prevention and repression of crime; (2) because it is necessary to create a body of public servants capable of, and trustworthy in, the discharge of public duties; and (3) because education will conduce to that material prosperity and well-being of the Indian people, which will prove beneficial to both England and India.

38. There is some danger of mistaking the object and character of a State paper which first introduced the grant-in-aid system to this country,—a system under which elementary instruction only was being carried out in England. But the really comprehensive character of the first Code (the Despatch of 1854) is best seen in the summary afterwards given of it in the revised Code (the Despatch of 1859). The 3rd paragraph of that Despatch runs as follows:—

> The improvement and far wider extension of education, both English and vernacular, having been the general objects of the Despatch of 1854, the means prescribed for the accomplishment of those objects were—(1) the constitution of a separate department of the administration for the work of education; (2) the institution of Universities at the several Presidency towns; (3) the establishment of training institutions for raising up teachers for the various classes of schools; (4) the maintenance of the existing Government colleges and schools of a high order, and the increase of their number when necessary; (5) the establishment of additional zillah or middle schools; (6) increased attention to Vernacular schools for elementary education, including the indigenous schools already existing throughout the country; and, finally (7) the introduction of a system of grants-in-aid, under which the efforts of private individuals and of local communities would be stimulated and encouraged by pecuniary grants from Government, in consideration of a good secular education being afforded in the aided schools.

39. The objects of the Despatch being thus not one but many, not the limitation of State expenditure and efforts to elementary instruction, but the extension and improvement of education of every class, a review of the historical progress of operations under the Despatch must necessarily fall under many different heads. These heads, as they concern the Lower Provinces, may conveniently be arranged nearly after the order laid down in paragraph 3, above quoted, of the Despatch of 1859. They will be—

(1) The Department of Public Instruction.
(2) The Calcutta University, and the Colleges (general, professional, and Oriental).
(3) The zillah schools.
(4) Middle schools.
(5) Elementary Vernacular schools, including Indigenous schools.
(6) Training schools.
(7) Technical schools.
(8) Girls' schools.
(9) The grant-in-aid system.

40. As the narrative proceeds under these several heads, it will mark off definite stages in the progress of education—stages which will be seen to have some correspondence with those that have constituted distinct educational epochs in England.

(A) The first period will be from 1854 to 1862-63.
(B) The second period from 1862-63 to 1870-71.
(C) The third period from 1870-71 to 1880-81.

A—1854 to 1862-63.

(1) The Bengal Education Department.

41. It had been laid down in the Despatch of 1854 (paragraphs 17 to 21) that a separate and distinct department of the public service should be framed for the control and administration of education, that the head of the department should be assisted by a body of Inspectors, and that, in the beginning, it would be advisable to select gentlemen of the Covenanted Civil Service to take up these duties. Under these provisions, there were appointed in 1855 a Director of Public Instruction, with four Inspectors of Schools and one Assistant or Special Inspector. The Director and two of the Inspectors belonged to the Covenanted Civil Service, the other two Inspectors were Europeans, and the Assistant Inspector was a Native gentleman of much repute and learning, who was also the Principal of the Calcutta Sanskrit College. These officers were assisted by 40 Sub (afterwards Deputy) Inspectors, all natives. The constitution of the Department will be seen at a glance from the subjoined table—

	Rs.
1 Director	2,500
4 Inspectors	4,250
1 Assistant (Special) Inspector	200
40 Sub (or Deputy) Inspectors	100 to 150

42. This constitution remained nearly unchanged up to about the close of the first period. The only change of importance that occurred in the meanwhile was the appointment of another European Inspector on Rs. 550 per month, and the abolition of the post of Assistant or Special Inspector, on the resignation of the gentleman who held it.

43. The Department, at its first constitution on the 27th January 1855, received charge from the Council of Education of the institutions shown in the following statement:—

Class of Institutions.	Number of Institutions.	Number of Pupils.	Number of Teachers.	Government Expenditure.	Total Expenditure.
				Rs.	Rs.
Colleges general	5	192	15		
Colleges, professional	1	110	14		
Colleges, Oriental	3	729	39	5,94,428	7,43,437
Anglo-Vernacular schools, including Collegiate schools	47	7,412	291		
Government Middle Vernacular schools . . .	26	1,441	27		
Elementary Vernacular schools in Assam . . .	69	3,279	69		
Total .	151	13,163	455	...	...

(2) The Calcutta University.

44. Immediately on the appointment of the Director of Public Instruction he was invited to associate himself with a body of gentlemen of learning and position, who had been asked to frame a scheme for the constitution of the Calcutta University. The Despatch of 1854 had laid down (paragraphs 24 to 35) a general plan for the Universities: and a University for Calcutta, framed on that plan, was incorporated by Act II of 1857, and held its first examination in the month of March of that year. Eight Government colleges (five general and three professional) and six non-Government colleges (all general) were affiliated to the University from the commencement. The Government colleges were those of the Presidency, Hooghly, Dacca, Kishnaghur, and Berhampore, together with the Medical College, the Engineering College, and the Law Department of the Presidency College. The private colleges

were the Doveton, the Free Church Institution, LaMartinière, the London Mission College, and St. Paul's School, all in Calcutta, and the Baptist Mission College at Serampore. The Court of Directors had said that "the detailed regulations for the examination for degrees should be framed with a due regard for all classes of affiliated institutions; . . . . . that there are many persons who well deserve the distinction of an academical degree, as the recognition of a liberal education, who could not hope to obtain it if the examination was as difficult as that for the Government senior scholarships" (paragraph 29).

45. The necessity for reducing the standard, as the Court of Directors had advised, was at once seen from the poor results of the first examination, in which only two students from the Presidency College obtained degrees, and these were conferred by favour. From the following year the standard was lowered. The Presidency College brought up the great majority of the candidates who obtained degrees. "Of the private institutions at the Presidency, all were, what indeed they professed to be, good schools. Of the Government colleges in the interior, excluding the Hooghly College, none had any staff of professors." With such colleges for its component parts, the Calcutta University could take no high place. Its Entrance Examination was low, as compared with similar examinations, where they are held, of European universities (see Appendix A). The standard of that examination was still further lowered by throwing out of it, within the first two years, such subjects as Elementary Zoology, Vegetable and Animal Physiology, and Mechanics,—subjects the study of which would have applied, as the Council of Education believed, a direct corrective to the speculative bias of the Indian mind.

46. If educational institutions in this country are classified in accordance with systems which obtain in Europe, those only will be called colleges which teach for recognised degrees, those High schools which teach up to the First Arts, and those Middle schools which teach up to the present Entrance standard. Under such a classification the Zillah schools should be placed in the same category with Middle or Intermediate schools, as they were by the Court of Directors. The 43rd paragraph of their Despatch runs as follows:—

> We include in this class of institutions those which, like the Zillah schools of Bengal, the District Government Anglo-Vernacular schools of Bombay, ... use the English language as the chief medium of instruction; as well as others of an inferior order, such as the Tahsili schools in the North-Western Provinces, and the Government Vernacular schools in the Bombay Presidency.

47. There is therefore reason for believing that in the classification now made, under which institutions teaching up to the First Arts standard are called colleges, and those teaching up to the Entrance High schools, there has been a departure from the instructions of the Court of Directors,—a departure which has helped to cause misunderstanding with regard to the extent to which high education has been actually carried.

48. The results of the University examinations from 1857 to 1881 will be found tabulated in Appendix B.

49. The number of colleges was increased in 1862-63 by the establishment of one college (general) at Patna. The Sanskrit College of Calcutta was affiliated in 1860. Two non-Government colleges (Bishop's and St. Xavier's) were affiliated respectively in 1860 and 1862.

50. The statistics of the colleges affiliated to the University are here given for the first and last years of the educational period which forms the subject of this portion of the narrative.

1854-55.	Institutions.	Pupils.
Government colleges (general)	5	192
Ditto (professional)	3	...
Non-Government colleges (general)	6	...
1862-63.		
Government colleges (general)	7	579
Ditto (professional)	3	456
Non-Government colleges (general)	8	...

51. Provision for scholarships in Zillah schools and collegiate institutions had been to some extent made during the time of the Council of Education. That body eagerly availed itself of every opportunity for the creation of scholarships out of donations suitable for the purpose. When the Council made over charge of its office to the Director of Public Instruction there were—

24 Government and 11 endowed senior scholarships from	Rs. 12 to 40 a month.
178 junior scholarships at	„ 8 a month.
2 endowed scholarships at	„ 8 a month.
1 medal	„ 12.

Ten of the endowed senior scholarships were converted into seven graduate scholarships, two at Rs. 50, two at Rs. 40, and three at Rs. 30, open to those only who had graduated from the Presidency College and wished to read for honours. These scholarships were called for the most part after the names of the principal donors to the old Hindu College, and in consideration of their origin were, under the orders of Government in 1863, confined to Hindu students. The value of the scholarships was as follows:—

	Rs.
Burdwan scholarship	50
Dwarkanath Tagore scholarship	50
Bird scholarship	40
Ryan scholarship	40
Gopi Mohan Tagore scholarship	30
Two foundation scholarships, each	30

52. By the rules of 1861-62, senior scholarships were thrown open to all institutions, Government and private.

(3) Zillah Schools.

53. The Zillah schools which, on the first institution of the University, sent up candidates to the Entrance Examination of 1857 had before that time been preparing students to compete for the Government junior scholarships. Their standard was higher than that of the University. But the necessity of bringing down the standard, to suit the capacities of candidates from other than Government institutions, not only lowered the general status of education, but also diverted it from the useful direction it was taking. The Government Zillah schools, and the Aided schools which had made them their models, would long since have made definite progress in the direction of what were called "real schools" in Germany, if they had not been prematurely brought down to a lower level. Thus, instead of that education "useful in every sphere of life," which the Court of Directors desired that this class of schools should impart, they did no better than teach a little English, a little mathematics, and a very little history and geography. That these schools should direct their course by the examinations of the University was natural. All schools ultimately guide themselves by the standard prescribed for their class. On the other hand, the depression of the standard was practically inevitable.

It is a truism that examination standards frame themselves ultimately on the capacities of the examinees. They cannot be kept up even by an independent body like an examining University.

54. The junior scholarships, 178 in number, and of the monthly value of Rs. 8 each, had formerly been competed for by Zillah and Collegiate schools. They were thrown open in 1861-62 to competition by all schools, Government, aided, and unaided. They were at the same time raised in value, and divided into three classes, of Rs. 18, 14, and 10; the privilege of free tuition being at the same time taken away, and the scholarships reduced from 178 to 160 in number. The number of Zillah schools at the close of this period was 46.

(4) Middle Schools.

55. The instructions of the Court of Directors with regard to the development of Vernacular schools are stated in paragraph 44 of the Despatch. "We include," says the Court, "these Anglo-Vernacular [Zillah] and Vernacular schools in the same class, because we are unwilling to maintain the broad line of separation which at present exists between schools in which the *media* for imparting instruction differ." The object the Court had in view was, as they had said, to impart European knowledge to the people of India, and not to teach them the English language only. The University of Calcutta also had provided, in Rule 7 of its first regulations for the Entrance Examination, that in geography, history, and mathematics, the answers might be given in any living language. It was expected that, under the shadow of this regulation, a class of schools in which English would be taught as a language only, and all other subjects through the Vernacular, would spring up, and thus create such necessities for the preparation of school and other books as would lead to a wider diffusion of European knowledge among the people. Possibly, such expectations would have been fulfilled to a much greater extent than they have yet been, if the rule of the University permitting answers to be given in certain papers in the Vernacular had been allowed to stand to this day. The rule might have brought about the preparation of Vernacular school-books in elementary science; and, from their greater ease in this form to beginners, might have led to the re-introduction into the Entrance Course of those subjects which had been removed from it, and have thus brought it nearer to corresponding standards in Europe. No such healthy reaction of the improvement of Vernacular education on English schools took place. The schools in which English was taught as a language only, and all other subjects in the Vernacular, never rose to the status which the Court of Directors seem evidently to have desired. The Calcutta University withdrew the permissive rule it had framed, and in 1861-62 ruled that "all answers in each branch shall be given in English, except when otherwise specified."

56. Thus Vernacular schools, even though they teach English in some measure, do not come up, as at one time it was expected they would, to the status of Zillah schools preparing candidates for the Entrance Examination. Vernacular schools are therefore either Middle or Elementary under the classification in vogue.

Middle Vernacular Schools.

57. The number of these schools under the grant-in-aid system was 141 in 1857-58, and in 1862-63 it was 251; 320 Middle Vernacular scholarships of the value of Rs. 4 per month, half of them tenable for four years and half for

one year, were created for them in 1855—57. The Government Vernacular schools, which were 26 (Hardinge schools) in 1854-55, rose in 1862-63 to 175, with 11,010 pupils. Of these, 23 schools under the Assistant Inspector were not allowed, so long as they remained under that officer, to compete for scholarships.

(5) Elementary Vernacular Schools.

58. The only Elementary Vernacular schools under the Department in 1854-55 were 69 in Assam with 3,279 pupils. In 1862-63 the number rose to 530 with 22,625 pupils. It should be noted that these Elementary schools were only a small and insignificant portion of the vast body of village pathsalas in the country, out of which they had been taken by the departmental officers, and brought under different processes of improvement, some of which had been recommended for imitation in the Despatch of 1859. These schools had as yet no scholarships created for them.

(6) Training Schools.

59. Such improvement of Vernacular schools as the Department of Public Instruction wished to effect could not be brought about without training up a body of capable teachers for these schools. The desire expressed by the Directors (paragraph 67) "for the establishment with as little delay as possible of training schools and classes for masters" was accordingly carried into effect. In 1856-57 there were established four Normal schools, which together trained 352 pupils for teacherships in Government and Aided Middle Vernacular schools.

60. For teachers in English schools the Department had to depend upon the ordinary English colleges and schools, which supplied candidates for the teachership examinations instituted by the Council of Education. These examinations were discontinued after 1860. From that time graduates and under-graduates of the University, as well as others who have appeared at any of the examinations or read any of the courses prescribed by the University, have been employed as teachers in English schools, Government and Aided, without any special examination or subsequent training.

61. The training of teachers for Elementary Vernacular schools was not undertaken at the outset. The advice given by the Court of Directors, that "the teachers of Indigenous schools should be dealt with carefully and not provoked to hostility," was kept steadily in view by the Department. In 1862-63, however, three schools for the training of teachers of Indigenous schools were started. These had 225 pupil teachers on their rolls. They belong to the second period of this chapter.

(7) Technical Schools.

62. After having declared (paragraph 78) that the views of the natives of India should be directed to pursuits of independent usefulness, and to the acquisition of professional skill and knowledge (paragraphs 79-80), the Directors stated (paragraph 81) that they would sanction grants-in-aid to such schools for the supply of models and other assistance. No action was taken on this part of the Despatch. It should be noticed, however, that a school of Arts and Design had been set up in Calcutta in those earlier days when benevolent gentlemen and societies were actively imitating the educational operations of similar bodies in England; that members of the Council of Education had encouraged it by giving occasional prizes to its students; and that this school was very early taken under the system of grants-in-aid.

(8) Girls' Schools.

63. The Directors (paragraph 88) strongly approved the order which the Governor General had issued in 1848-49, to the effect that "female education should receive the cordial and frank support of Government." There were, at the time of that order, the Bethune Girls' School in Calcutta and another girls' school at Baraset, besides some girls' schools under missionary societies and private management. The name of Mrs. Wilson may here be mentioned as that of the pioneer of female education in public schools in Bengal.

64. The Despatch of 1854 had some immediate effect in stimulating the progress of this class of schools. A sum of Rs. 1,000 a month was assigned for the establishment of Government schools for girls, and for the support of Aided schools, in the metropolitan districts under the supervision of the special Inspector. About 40 schools were started by that officer in Burdwan, Hooghly, and the 24-Pergunnahs. But the Mutiny intervened, the education of girls in the public schools of the country was strongly criticised, and the financial pressure which followed caused the assignment to be discontinued. Under the operations of the grant-in-aid system the number slowly increased from year to year, until in 1862-63 there were 35 girls' schools with 1,183 pupils on the rolls.

(9) Grants-in-aid.

65. The Court of Directors had, in several places in the Despatch, expressed their desire that the further development of education in India should be promoted by means of the grant-in-aid system. The introduction of this system was necessitated by "the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India." They went on to explain their objects and measures :—

(1) "The most effectual method of providing for the wants of India in this respect will be to combine with the agency of the Government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India and of other benevolent persons." (Para. 51.)

(2) "We have, therefore, resolved to adopt in India the system of grants-in-aid, which has been carried out in this country with very great success; and we confidently anticipate, by thus drawing support from local resources, in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by the Government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions and of combination for local purposes, which is of itself of no mean importance to the well-being of a nation." (Para. 52.)

(3) "The system of grants-in-aid, which we propose to establish in India, will be based on an entire abstinence from interference with the religious instruction conveyed in the school assisted." (Para. 53.)

(4) "Aid will be given (so far as the requirements of each particular district, as compared with others, and the funds at the disposal of Government may render it possible) to all schools which impart a good secular education," provided (1) that they are under adequate local management; (2) that as a general rule the schools require some fee, however small, from their scholars;

(3) that the schools and their records are open to the inspection of Government officers; and (4) that the reports of the Inspectors appointed by Government be favourable. (Paras. 53-56.)

(5) "No Government colleges or schools shall be founded for the future in any district where a sufficient number of schools exist capable, with assistance from the State, of supplying the local demand for education." (Para. 61.)

(6) "We look forward to the time when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants-in-aid." (Para. 62.)

66. In subsequent letters of the Court of Directors various points connected with the grant-in-aid system are explained, thus—

(1) "We should lament . . . . . the failure of the attempt to bring into extended operation the system of grants-in-aid, to which we attach the greatest importance as an auxiliary to the direct measures of our Government for the extension and improvement of general education." (31st January 1856.)

(2) "As the people . . . are not willing to accept English education except at a Government institution, . . . we desire that the subject be re-considered, with the view of constituting the school [to which aid had been given] . . . a Government school." (24th June 1856.)

(3) "We are not altogether satisfied with the manner in which the system of grants-in-aid has been administered in Bengal, and we entertain serious doubts whether it will be practicable to base on that system, as carried out under the provisional rules adopted with your sanction, a general plan of popular education. This, indeed, was not our purpose in originally sanctioning the principle of grants-in-aid. The institutions, which we had especially in view as coming within the scope of the system, were those for promoting education of a higher order." (May 1858.)

67. From these extracts it will be seen that, although the Court of Directors laid great weight on the grant-in-aid system as a means for the extension and improvement of education, and even looked forward to a time "when many of the existing institutions, especially those of the higher order," might be safely "transferred to the management of local bodies under the control of, and aided by, the State" (para. 62), yet it was not their purpose that the direct agency of Government should either (1) be prematurely withdrawn from superior educational institutions, or (2) that other agencies, of a kind disagreeable to popular feeling, should be substituted, or (3) that schools of every class should be taken under the grant-in-aid system. Two more extracts bearing on these points are given, to corroborate still further these conclusions:—

(1) "It is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay."

(2) "We had in issuing these orders [of not establishing Government schools where others existed] the double object in view of avoiding the appearance of rivalry . . . and of saving the expense of a Government institution, in cases where the object

in view could be accomplished by a moderate contribution to an existing school." (June 1856.)

68. The grant-in-aid system was thus meant to be only an auxiliary and not the exclusive means for the promotion of education in this country, just as it has been only an auxiliary and not the exclusive means of education in every other country of the world. The colleges as well as the model (County) schools of Ireland, the Lycées of France, the Gymnasia of Germany, are all Government institutions, proving by the very fact of their existence as such that the grant-in-aid system has its limitations. The Middle or Intermediate schools only, inclusive of the inferior endowed schools and the superior Elementary schools of England, are supported on the aid system, while Primary schools everywhere are maintained from various sources, but chiefly from local rates. The grant-in-aid system alone cannot do duty for all. But the first application, or attempts at application, of this system to Bengal did not accurately measure its necessary limitations.

69. The Court of Directors had declared that—

Aid will be given (so far as the requirements of each particular district as compared with others, and the funds at the disposal of Government, may render it possible) to all schools which impart a good secular education, provided that they are under adequate local management (by the term "local management" we understand one or more persons, such as private patrons, voluntary subscribers, or the trustees of endowments, who will undertake the general superintendence of the school, and be answerable for its permanence for some given time); and provided also that their managers consent that the schools shall be subject to Government inspection, and agree to any conditions which may be laid down for the regulation of each grant.

70. Under these general directions the Government of India authorised the Government of Bengal to grant aid in money, in books, or otherwise, to any school in which a good secular education might be given, through the medium of either English or the Vernacular, to males or females, or both, and which was under adequate local management, on condition of its supplying information regarding its pecuniary resources, permanent and temporary; the average annual expenditure of the school; the average number of pupils instructed; the age of the pupils, and the average duration of their attendance at school; the persons responsible for the management; the nature and course of instruction imparted; the number, names, and salaries of the masters and mistresses; and the nature and amount of aid granted and the purpose to which it was applied. It was also ruled that schools receiving aid should be open to inspection, that some fee should be charged to the pupils (Normal schools excepted), and that the Government grant should in no case exceed in amount the sum expended from private sources. The grants were to be given on the principle of strict neutrality, no school being preferred on the ground of its teaching or not teaching any particular religious doctrine.

71. The Government of Bengal was permitted to lay out in grants-in-aid five per cent. of their total expenditure on Government schools. Within sixteen months of the commencement of operations under the rules laid down, there were 79 Anglo-Vernacular and 140 Vernacular schools, chiefly in the metropolitan districts. The entire allowance for grants-in-aid was taken up; and the Government of Bengal applied to have it increased to 10 per cent. of the outlay on Government schools. At the close of this first period in 1863, the expenditure by Government on Aided schools amounted to 33 per cent. of its outlay on Government institutions of all classes.

72. But this ready acceptance of the system by the people of Bengal, and its success among them, seem to have inspired the departmental officers with the idea of carrying the grant-in-aid system down to a lower stratum than it was fitted for. The strength of the voluntary principle began to be largely drawn upon, and strenuous efforts were made to bring small Elementary schools under the grant-in-aid system. The Court of Directors had said (paragraph 58) that there would be little difficulty in applying that system to places where English education was much sought after. They had wished (paragraph 59) that the system might be made effective on all Anglo-Vernacular and Vernacular schools which imparted a good elementary education; and they had distinguished between these and the Indigenous schools (paragraph 60), which were "to be improved with much care and patience." But these distinctions seem to have been lost sight of by the Department in Bengal, where the Local Government rightly contended for the concession that fees realised from school pupils should be reckoned as local contributions, in proportion to which the Government aid was to be given. The fact is that in Bengal fee payments were large and were steadily increasing; and it was deemed essential, with a view to bringing all classes of schools under the aid system, which was the result desired, that these payments should count as local contributions. The point was yielded in 1863. It will be seen in the narrative of the second period what use was made of this concession.

73. The following statements furnish the statistics of Government and Aided schools in 1862-63. It will be noticed that no private colleges as yet received grants-in-aid.

Statement of Schools and Pupils in 1862-63.

	1862-63.	
	Schools.	Pupils.
Government colleges, general	7	579
„ „ special	3	456
„ Zillah schools	46	8,271
„ Middle Vernacular schools	175	11,010
„ Special schools	7	591
„ madrassas	2	141
Aided High English schools	172	13,403
„ Middle Vernacular schools	251	11,298
„ Lower „ „	530	22,625
„ Girls' schools	35	1,183
„ Special „	1	31
Unaided colleges	4	...
TOTAL	1,233	69,588

Statement of Expenditure in 1862-63.

	Government Expenditure.	Expenditure from other sources.	TOTAL.
	Rs.	Rs.	Rs.
Direction	41,518	12	41,530
Inspection	1,42,840	49	1,42,889
Government colleges	1,60,883	1,07,071	2,67,954
Professional „	1,23,752	8,026	1,31,778
Oriental „	26,039	4,267	30,306
Normal schools	20,045	3,416	23,461
Government schools	1,53,489	1,15,145	2,68,634
Aided schools	1,59,688	2,42,618	4,02,306
Scholarships	84,986	1,567	86,553
Miscellaneous	79,817	...	79,817
TOTAL	9,93,057	4,82,171	14,75,228

B.—1862-63 to 1870-71.

74. The second period in the history of public instruction has been taken to commence from the year 1862-63, and to extend to 1870-71. The fresh motive forces which distinguished this period from the preceding were—(1) a further development of national education in England, and (2) the administrative changes which followed the sepoy mutiny, and bound the dependency by still closer ties to the ruling country. Both these forces are found at work in the Despatch of the Secretary of State, dated 7th April 1859. The idea that the voluntary principle, on which elementary public instruction had been hitherto conducted, had its limitations, and was not of itself sufficient to carry it far down to the lower strata of society, had grown to such strength in England, that a Royal Commission had been established (1858) for the purpose of making minute and extensive inquiries on the subject of public instruction within England and out of it. The inquiries, as they proceeded, lent additional strength to the growing idea, "that means should be taken for reaching more rapidly the places and classes not previously aided with the grants of public money." This idea found very distinct expression for this country in the Despatch of 1859, which laid down that the task of providing the means of elementary Vernacular education, for those who were unable to procure it for themselves, was to be undertaken by the State. The Despatch also reviewed, one by one, the principal educational measures which had been adopted since 1854 for the spread of education, in view of the criticisms to which those measures had been subjected as having, to some extent, caused the late military disturbances.

75. The Despatch declared—

(1) that the establishment of Universities could not *per se* excite any apprehensions in the native mind (paragraph 42);

(2) that the colleges and superior schools working directly under Government, or under the grant-in-aid system, were in a satisfactory state (paragraphs 45 and 46);

(3) that the grant-in-aid system was well adapted to English and Anglo-Vernacular schools (paragraph 54).

76. The Despatch required the Government of India—

(1) to propose definite plans for the training of teachers for all classes of schools (paragraph 44);

(2) to define the extent to which officers of the Education Department could safely and properly exert their influence to promote female education (paragraph 47);

(3) to explain, in reference to the jealousy alleged to have been excited by grants made to missionary schools, how on the whole the grant-in-aid system was working, and the necessity of making any or what alterations in the existing rules (paragraph 57).

77. The Despatch pronounced emphatically—

(1) that the grant-in-aid system, as hitherto in force, was unsuited to the supply of Vernacular education to the masses of the people (paragraph 50);

(2) that the means of elementary instruction should be provided by the direct instrumentality of Government officers (paragraph 50);

(3) that the means for the diffusion of such education should be found by the levy of educational rates, if expedient (paragraphs 51 and 52);

(4) that it was most important to make the greatest possible use of existing Indigenous schools, and of the masters to whom, however inefficient as teachers, the people had been accustomed to look up with respect (paragraph 48).

78. From the above brief analysis, it is seen that the Despatch of 1859 confirmed, on the part of Her Majesty's Government, all the main provisions of the Court of Directors' Despatch of 1854, corrected certain misapprehensions as to the application of the grant-in-aid system, and added the most pregnant clause of all,—that of engaging to help those who were unable to help themselves in providing for their own elementary instruction. This was the step which, as already stated, was being taken in England, where the voluntary principle had been considered insufficient, and where new measures for further advance were being contemplated and discussed.

79. There is nothing in the Despatch itself, and nothing in the correspondence which has been found to subsist between educational movements in England and those of India, to support the view that the Despatch of 1859 contemplated any diversion of the State funds in this country from higher to elementary instruction, for which provision was directed to be made from local cesses. Such an interpretation of the Despatch would also run counter to the attitude of a Government which, even in the darkest days of the mutiny, had not receded a single step from the "sacred duty" it had undertaken "of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge," but had calmly carried out the establishment of universities, colleges, and schools; and which, under the severest financial pressure, had not ordered the abolition of a single educational institution, but merely the discontinuance, for a time, of increased expenditure on the extension of educational operations. (No. 86, dated June 1858.)

80. In fact, the Despatch of 1859 only ordered an extension of operations in a certain specific direction, in which previous measures had not acted with sufficient force. It did not mean to abandon old fields for new, but to add new fields to those which had been already occupied. In recapitulating the objects of the Despatch of 1854, it made no further reference to the withdrawal of Government from any of its own institutions, or to their transfer to the management of local bodies; on the contrary, it stated, what had not before been stated so explicitly, that one of the objects of that Despatch was the increase, where necessary, of the number of Government colleges and schools.

81. That such is the correct reading of the intentions of the Despatch may be inferred from what has been said. The following extracts from subsequent Despatches, and from letters of successive Secretaries of State, will serve to confirm this interpretation:—

(1) In a letter, dated March 1862, the Secretary of State wrote:—

"I agree with Mr. Reid that important political results might be expected from the study of English and an increased acquaintance with English literature."

(2) In another letter, dated May 1862, occurs the following passage:—

"Her Majesty's Government are unwilling that a Government school should be given up in any place where the inhabitants show a marked desire that it should be maintained, or

where there is a manifest disinclination on the part of the people to send their children to the private schools of the neighbourhood."

(3) In a letter, dated December 1863, may be read :—

"While Her Majesty's Government desire that the means of obtaining an education calculated to fit them for their higher position and responsibilities should be afforded to the higher classes of society in India, they deem it equally incumbent on the Government to take at the same time all suitable measures for the extension of education to those classes of the community who, as observed in the Despatch of 19th July 1854, are utterly incapable of obtaining any education worthy of the name by their own unaided efforts."

(4) In a letter, dated 23rd January 1864, the Duke of Argyll wrote :—

"In the 46th paragraph confirmation was given to the orders of July 1854, under which an extended system of English schools was to be established, either at the sole cost of Government, or "preferentially" by means of grant-in-aid; and in paragraphs 54 and 55 it was intimated that, "as a general rule," such schools should be left to be established by private means, with or without the aid of Government. It was clearly, therefore, the intention to leave to the several Governments in India the liberty to establish, exceptionally, English schools at the expense of Government; and though I fully concur in the views on this point expressed in Lord Stanley's Despatch, and see no reason to doubt the probability that in most parts of the Lower Provinces the provision of English education may safely be left to the operation of the grant-in-aid rules, I think it probable that in districts remote from the great centre of civilisation and activity at the Presidency the direct action of Government may be necessary. I should not, therefore, consider it excessive if you saw fit to sanction the establishment, as a model institution, of one Government English school at the head-quarters of such districts, or indeed at those of all the few remaining districts not already supplied with such a school."

82. The above extracts from letters which were issued subsequently to the Despatch of 1859, and are explanatory of it, leave no doubt that it was intended to confirm the orders of 1854, and while designed to give an additional impetus to elementary instruction, that it was not intended to divert the State funds from higher education. Accordingly there was no feeling in Bengal, when Lord Stanley's Despatch was made known, that any departure was intended from the course laid down in the Despatch of 1854. The work of elementary instruction was only more earnestly taken up, and means were sought for, outside the grant-in-aid rules, to proceed in it with greater vigour; everything else, as will presently be seen, remained unchanged in principle.

(1) The Education Department.

83. The constitution of the Department remained unchanged. But additions were made to the controlling and inspecting agencies, in order to give effect to the measures set on foot for the improvement of elementary instruction, and for the supervision of schools which were multiplying at a rapid rate. At the close of this period, the controlling branch of the Department was constituted as follows. The figures for 1862-63 are given in juxtaposition for comparison :—

	1862-63.		1870-71.	
	No. of officers.	Pay.	No. of officers.	Pay.
Director	1	2,000	1	2,500
Inspectors	5	4,200	6	6,500
Joint Inspector	...	...	1	300
Deputy Inspectors	40	6,000	84	8,600

84. A scheme for the grading of the upper branch of the Educational service was brought into operation from the 1st of July 1865, on its sanction by the Secretary of State in a Despatch dated 9th December 1864. Under this scheme the Director's salary was to rise, by increments of Rs. 50 per month, from Rs. 2,000 to Rs. 2,500. In the first class, the salaries of two officers were to rise from Rs. 1,250 to Rs. 1,500. In the second class, the salaries of six officers were to rise from Rs. 1,000 to Rs. 1,250. In the third class, the salaries of ten officers were to rise from Rs. 750 to Rs. 1,000. In the fourth class, the salaries of thirteen officers were to rise from Rs. 500 to Rs. 750. The number of officers in this class received some subsequent additions.

85. It was hoped at the time that a somewhat similar classification might be sanctioned for the lower branch of the service, but that was not effected until 1878-79.

(2) The Calcutta University.

86. The Calcutta University, which had been empowered, by Act XLVII of 1860, to confer "other" degrees in Arts, Medicine, Engineering and Law, made the following changes in 1864 in its standards of examination. In the First Examination in Arts and the B.A. Examination the Vernaculars were abolished, and one of the classical languages of the East or West was made compulsory. This led to the appointment of Sanskrit and Arabic professors in the colleges. The University added Logic to the course in Mental Philosophy; and an extended course in Mathematics was made alternative with certain branches of Physical Science.

The first examinations for the degrees of M.D., B.C.E., and M.B., were held in 1862, 1864, and 1866, respectively.

Colleges affiliated to the University.

87. The number of Government colleges increased within the period under review from seven to eleven, by the addition of college classes, teaching to the First Arts standard, to three Zillah schools in outlying districts (Cuttack, Gowhatty, and Chittagong), and by the affiliation to the University, up to the same standard, of the Anglo-Persian Department of the Calcutta Madrassa.

Five private colleges in Calcutta and its suburbs also received Government aid during this period. There were also three unaided colleges.

88. The number of professional colleges increased from three to eleven, by the addition of Law departments to eight English colleges for general education. The Tagore Law Professorship was established on a munificent bequest left to the University by the Honourable Prasanna Kumar Tagore, C.S.I.

89. The number of graduate, senior, and junior scholarships annually available during this period is shown below :—

	Number of Scholarships.	Annual Value.
I. Graduate scholarships (Endowed)—		
Premchand Roychand studentships	5	10,000
Eshan scholarship	1	600
Hindu College Foundation scholarships	7	4,068
Durga Charan Laha's scholarships	3	1,080
II. Senior scholarships (Government)	40	23,520
III. Senior scholarships (Endowed)—		
Duff scholarships	4	720
Durga Charan Laha's scholarship	1	240

	Number of Scholarships.	Annual Value.
IV. Junior scholarships (Government)	160	45,120
V. Junior scholarships (Endowed)—		
Zemindari scholarships	2	384
Durga Charan Laha's scholarship . . .	1	240
Katiyani scholarship	1	384
Harballabnarain scholarship	1	240
VI. Special scholarships (Government)—		
Engineering College scholarships	5	6,000
Medical scholarships	43	4,800
Sanskrit College scholarships	25	6,000
Calcutta Madrassa scholarships	41	3,528
Hooghly Madrassa scholarships	57	3,936
VII. Special scholarships (Endowed)—		
Forbes' Engineering scholarships	2	240
Goodeve Medical scholarship	1	144
Durga Charan Laha's Medical scholarship . .	1	360

90. The year 1866-67 is marked by the foundation of the Gilchrist and Premchand Roychand studentships, the former of which has stimulated bright students of the colleges to seek for advanced education in Europe, and the latter has to some extent encouraged mature scholarship, although it has not yet been made to subserve "some one large object," as intended by the founder.

(3) *Zillah Schools.*

91. The Zillah schools of Government had increased from 46 to 53 by the addition of seven schools, of which three were established in 1864 and four others in 1865. These were in the outlying districts of Deoghur, Debrooghur, Motihari, Tezpore, Nowgong, Hazaribagh, and Chaibasa. Aided schools of this class numbered 80.

(4) *Middle Schools.*

92. Anglo-Vernacular (now Middle English) schools were definitely separated from Zillah schools, on the creation of 'Minor' or Middle English scholarships in 1864. In fact, as elsewhere stated, the schools which had taken to teaching English as a language only could not rise to an equal footing with those which brought candidates to the Entrance Examination of the University. They had come to form a separate class, and were 559 in number in 1870-71. Eight of these were wholly supported by Government; the rest were aided.

93. Two hundred scholarships of Rs. 5 a month each, tenable in Zillah schools for two years, were created for these schools, 100 being awarded annually.

Middle Vernacular Schools.

94. The Government Middle Vernacular schools increased from 175 in 1862-63 to 209 in 1870-71, new schools of this class having been established in Behar and Eastern Bengal. Aided schools increased from 251 to 769.

95. Both classes of schools competed on equal terms for scholarships, 320 in number, of the value of Rs. 4 a month each, half being tenable in Normal schools for one year, and the other half in Zillah or similar schools for four years.

(5) *Elementary Vernacular Schools.*

96. The progress of elementary instruction through Government agency in Bengal had been hitherto impeded chiefly by two obstacles—

First, there was an idea prevalent in the Department that elementary instruction was to be built up mainly on the grant-in-aid system.

Secondly, there was at the same time a conviction, on the part both of the Supreme and of the Local Government, that an education cess on land was not feasible in Bengal.

Of these impediments, the first was removed by the Despatch of 1859, which pronounced the grant-in-aid system, as heretofore in force, unsuited to the education of the masses of the people. The second, though it continued in full force, did not rise to importance in the early and experimental stages of primary education, so long as the separate grants made by Government sufficed for the measures then taken in hand.

97. But before proceeding to describe the use which was made of the first grant sanctioned by Government for giving effect to the directions of the Despatch of 1859, it will have to be seen what arrangements for elementary education under the Department already existed in different parts of this province. They all rested on the Indigenous Village schools as their basis, and were determined by the belief that the village teachers were not, as a class, unimproveable, and that the people would readily co-operate in an edeavour to give them "a simple and practical education commensurate with their wants."

98. The plan suggested by Mr. Adam in 1835 was that of offering small rewards to teachers of Indigenous schools, the number of which was estimated at about 100,000. In September 1836, Mr. Macaulay, as President of the Committee of Public Instruction in Bengal, wrote as follows: "It has occurred to me that, if we had the means of offering so small an addition as two rupees a month to the present emoluments of a village schoolmaster, in every case in which such a schoolmaster should satisfy an examiner appointed by us of his fitness to teach elementary knowledge well and completely as far as it went, we might induce three or four thousand village schoolmasters to take some pains to qualify themselves for their situations." This plan had been set on foot by the first Inspector of Schools in Behar. Under it, improved schoolbooks were distributed among village gurus, to whom prizes in money were also given from time to time, on their appearing at central examinations.

99. Another plan was being tried in Assam,—that of subsidising village teachers, according to the number of boys whom they had under them.

100. There was a third plan in force in some of the Bengal districts, of giving rewards to those village teachers who introduced improved systems of instruction in their schools.

101. None of these several systems, however, had attained as much success and celebrity as the circle system, first tried in the Eastern districts of Bengal. This system had been introduced as early as 1856. It consisted in the appointment by Government of a competent pundit, or Vernacular teacher, over three or four or five pathsalas (or Indigenous Elementary schools) conveniently situated, which he was to teach in their highest classes. The consent of the gurus, or village teachers, was secured by the promise of rewards equal to the amount gained by their pupils on the attainment of certain standards. This system had been noticed with special favour in the Despatch of 1859.

102. But the immediate result, in Bengal, of the promulgation of that Despatch was a new scheme, which was called the Normal school system, and was described as follows: "The villages where pathsalas are already in existence, or where it may be desired to set up pathsalas, are invited to send for a year's training in a Normal school either their present guru, or some other person (who will be ordinarily the guru's relative) whom they will undertake to receive as their future schoolmaster. Their nominee, if accepted by the Inspector, is sent

to a Normal school with a stipend of Rs. 5 per mensem, and a written agreement is entered into, on the one hand, with the heads of the village, that they will receive him back as their guru when he has completed his one year's training and received a certificate of qualification; and on the other hand, with the nominee himself, to the effect that he will return to the village which selected him, and there enter upon and discharge the duty of village schoolmaster to the best of his ability, on condition of being secured a monthly income of not less than Rs. 5, in the shape of stipend or reward, so long as he continues to deserve it." This scheme, it will be seen, was not yet one of payment in proportion to results, but one of fixed stipends; it aimed at directly interesting the village people in the establishment and improvement of their Elementary schools; and it also provided in a measure for the support of pupil teachers and the augmentation of certificated teachers' salaries, the two main lines on which elementary education had progressed in England. This system, inaugurated in 1862-63, made rapid advances in Bengal. It was accepted in a letter (July 1864) by the Secretary of State, who desired the Government of India "to accord their sanction to such further extension of the pathsala scheme into additional districts as the Lieutenant-Governor of Bengal may see reason to propose."

103. The course of studies prescribed for the training schools was arranged to meet the requirements of Elementary Village schools. The course was as follows:—

1.—Reading from print and manuscript.
2.—Writing from dictation letters, petitions, leases, agreements, &c.
3.—Arithmetic; the tables, the four simple rules, practice on the native system, rule of three, proportion, &c.
4.—Keeping of books and accounts.
5.—Practical surveying and mensuration.
6.—Geography; the District, Bengal, India, and outline of the World.
7.—History of Bengal.
8.—Object lessons, and art of teaching.

104. Under the different systems above described, there were in 1863-64 (1) under the Behar and Assam systems 328 pathsalas, including Government and grant-in-aid schools, (2) under the circle system 205 pathsalas, and (3) under the new Normal school system 183 pathsalas. The total number was 716.

105. The increase of Elementary schools under these different systems, but more particularly under the last two, is found from the departmental reports to have been as shown below:—

	Circle system.	*Normal system.	Other systems.
1864-65	302	380	443
1865-66	307	539	440
1866-67	398	883	800
1867-68	336	1,213	254
1868-69	298	1,520	323
1869-70		2,135	
1870-71		2,198	

106. With the progress of Elementary schools, the expenditure on them went on increasing year after year until 1867, when Government declined to sanction

further grants for the extension of the pathsala scheme, owing partly to financial difficulties after the Orissa famine, and partly to the necessity that was consequently felt for the imposition of a cess on land in Bengal, in order to meet the growing expenditure on elementary education.

107. Now commenced what may be called the cess controversy between the Supreme and Provincial Governments. At first the controversy was of a simple character. The Government of India was led to suppose that the "Normal school system" of elementary education had been very expensively modified by the Education Department of Bengal. It was proved to the satisfaction of the Supreme Government that such was not the case, and that the systems in force in other provinces were more expensive than the Bengal system, which had been cramped and stinted for want of funds. The controversy then assumed a more complicated form. It was urged that, in all other parts of India, cesses had been imposed on land in order to provide for the elementary education of the agricultural classes, and that such a cess was wanted in Bengal. The Bengal Government contended that, as the land revenue had been settled in permanence in these provinces, and as the land had changed hands many times since the first settlement, there were great difficulties in the way of such fresh impositions on land as were made in other parts of India. Besides, it was known to the Bengal Government that, owing to the very large number of Indigenous schools existing in Bengal, primary instruction for all classes was already an existing fact. The taxation of land alone for the support of pathsalas was therefore neither fair nor expedient. The Bengal Government would rather have a general tax for education than a tax upon land only. They referred to the high rate of the salt duty levied in Bengal, as compared with other parts of India, and thought that a share might be given from that tax for the improvement of the Bengal pathsalas.

108. The Bengal Government was in fact persuaded that the voluntary principle had not exhausted its strength in this province. They saw that the people were eagerly availing themselves of grants-in-aid for schools, that they were paying as large school fees, considering the different value of money in the two parts of the globe, as in European countries, and that the fee contributions in Bengal exceeded the entire local payments in some of the other provinces, cesses included. Thus the Bengal Government was unwilling to abandon the voluntary principle, and refused acceptance of a draft Bill which the officers of the Department had got up in imitation of the Madras Education Act VI of 1863.

109. The controversy ended in the receipt of the Duke of Argyll's Despatch dated 12th May 1870, which was carried in the Council of India by a majority of one, and in the face of strongly worded protests from the minority. In this Despatch it was ruled "that rating for local expenditure is to be regarded, as it has hitherto been regarded, in all the provinces of the empire as taxation separate and distinct from the ordinary land revenue; that the levying of such rates upon the holders of land, irrespective of the land assessment, involves no breach of faith on the part of Government, whether as regards holders of permanent or temporary tenures . . . . . Her Majesty's Government can have no doubt that, as elsewhere so in Bengal, the expenditure required for the education of the people ought to be mainly defrayed out of local resources. This, however, is precisely the application of rates which the

present condition of the people may render them least able to appreciate. I approve therefore of Your Excellency proceeding with great caution."

110. No cess for the maintenance of elementary schools has been imposed on land in Bengal. The decentralisation of the finances which was carried out shortly after the receipt of the Duke of Argyll's Despatch at once improved the financial position of the local Government; and perhaps the justice and expediency of making the non-agricultural classes of the community contribute their share to educational and other expenditure became more manifest than before. On consideration of the economic condition of the country, as disclosed by the Famine Commission, it was declared (1875) that "it is desirable that the cultivator should pay a smaller proportion of the national charges."

111. Distantly connected with this question of an education cess on land a controversy was going on (1866—69) with regard to the social position of the pupils that resorted to the pathsalas. In England there are classes that consider it derogatory to their position to send their children to the ordinary Elementary schools. In Bengal, all classes of the community, high and low, send their children to the pathsalas. The mistake under such circumstances from the Englishman's point of view was natural; the pathsalas, attended as they were to some extent, probably to one-third of their number, by children of the middle and upper classes, could not be elementary schools in his sense of the word.

Two facts were here overlooked. It was not seen (1) that, with the rules of caste rigidly marking social distinctions, minor safeguards of them must be less required and less regarded in this country; and (2) that in other countries, as well as in Bengal, children of the upper and middle classes attended the ordinary Elementary schools, which were resorted to by the rich and poor alike. The history of the endowed schools of England itself proves that those schools, although mainly intended for the poor, were attended principally by boys of a higher grade.

112. This controversy about the social position of pathsala children would really be of little significance in a question of national education, but for its distant bearing on the important subject of educational taxation. If all classes of the community directly benefited by the Elementary schools, why should the agriculturists only pay for them? If taxation was to be resorted to, it should be under such a system of local rating as would fall on agriculturists and non-agriculturists alike.

(6) *Training Schools.*

113. Normal schools for the training of teachers had increased from 7 in 1862-63 to 29 in 1870-71, two of them (Calcutta and Dacca) being for mistresses. There were also 4 Aided Normal schools for masters and 3 for mistresses.

114. It is to be explained that of 7 Normal schools existing in 1862-63, 3 were established under the "Normal school" system of elementary education. The number of these schools increased by 5 in 1865-66, on the extension of the system to eight additional districts.

Of the remaining 19 Normal schools for men, 3 were for training English masters (Patna, Cherrapoonjee in the Khasi Hills, and Rangamatia in the Chittagong Hill Tracts), 8 for training superior Vernacular teachers, and 8 for training teachers for Lower Vernacular schools.

115. English classes had been attached to the higher grade Normal schools, in accordance with the instructions contained in the Despatch of 1859, which required all classes of teachers to be trained. But these classes were soon closed.

(7) *Technical Schools.*

116. There was no increase under this head. The School of Art had become a Government institution in 1864.

117. It may, however, be noticed under this head that a large number of evening or night schools, as they were called, having sprung up in connection with the improved pathsalas, proposals were made for establishing central Industrial schools in connection with the district Normal schools. But financial and other practical difficulties were in the way, and no action was taken.

The night schools were 269 in number, attended by 6,129 actual day-labourers.

(8) *Girls' Schools.*

118. The only Government girls' school was the Bethune School in Calcutta. Aided girls' schools had increased from 35 in 1862-63 to 274 in 1870-71.

119. Female education had also received other impulses:—

(1) Miss Carpenter had come to the country, and had given such an impulse to female education as it had never received before.

(2) A female normal school had been set to work at Rampore Baulia under the grant-in-aid system.

(3) There were seven zenana agencies at work under missionary bodies.

(4) Girls' classes had been started in the improved pathsalas, which had brought under instruction 2,351 girls in 1869, rewards being offered to the gurus at the rate of one rupee for every four girls under instruction.

To this last arrangement there was no opposition from any quarter. If brothers and sisters could play together, why should they not come to read together? These mixed schools were a success as long as they were kept up.

(9) *The Grant-in-aid system.*

120. The Government of India conceded in January 1863 the point for which the Bengal Government had contended (*see* above, para. 72) that the schooling fees at Aided schools should be reckoned as local contributions.

The Education Department did not, however, make such generous use of this concession as to increase the resources of the larger Aided schools in such a manner as to ensure their permanence and stability. It introduced rules limiting the aid of Government in definite proportion to the local income guaranteed, upon the following principles:—

(1) The maximum grant to a school teaching up to the Entrance standard was to be half of the income from local sources.

(2) The maximum grant to a Middle school, in which the expenditure was more than Rs. 30 a month, was to be two-thirds of the local income.

It also introduced, though it could never fully carry out, a rule that no school under the grant-in-aid system should have any surplus funds at its credit.

121. But, notwithstanding the pressure which the Bengal Education Department had applied to the grant-in-aid schools, they were still charged with extravagance and lavish expenditure, and with the concealment of fraud and mismanagement. These charges, it must be said, the Department had in some measure brought upon itself, (1) by taking under the grant-in-aid system schools of primary instruction which required aid under far simpler rules, (2) by the indiscriminate manner in which educational officers had spoken of Aided schools generally, and (3) by the exclusive stress which, in their public expressions of opinion, they had laid on the shortcomings of the system. The fact is, the system of payment for results, based as it was on the broad principle of commercial equity, was in full force in England; and there was a natural wish on the part of English officers to adopt that system in this country likewise. But there were several difficulties in the way. In the first place, grants-in-aid were not confined, as in England, to primary instruction for the masses, but covered a far wider educational field; and hence the method of payment for results demanded, for the various standards and sub-divisions of primary, secondary, and collegiate instruction, a system of grants of excessive complexity. In the next place, while in England there were no very great differences, between one educational district and another, in the standard of enlightenment and the desire for elementary instruction, the field of education in Bengal was occupied by people in widely varying stages of advancement, and with very different powers of appreciating the benefits of education, and of making sacrifices for it. Hence, from the point of view of benevolence rather than of commercial equity, the method of payment for results was open to the grave charge of giving little where much was required, and much where little was required. In the last place, owing to the large number of grant-in-aid schools in Bengal compared with the number of superior inspecting officers, the system, if adopted, could not be carried out without entrusting subordinate officers with the new and delicate task of allotting grants to schools. It was apprehended that they might prove unequal to the work if entrusted with it; and it was felt to be certain that complaints, right or wrong, would come in from the school managers against any allotments the subordinate officers might make. With regard to the system that existed, it was known and admitted that irregularities had been found in the school accounts, such as to demand vigilance on the part of inspecting officers. But it was maintained that there was no such demoralisation among the managers of Aided schools in Bengal as in any way to call for a withdrawal of the trust reposed in them. If Bengal was to receive the schools it required, the co-operation of the people was essential; but co-operation involved responsibility, and responsibility power, and power was liable to abuse. The grant-in-aid rules, it was contended, were fully sufficient, if duly enforced, to check the evils complained of, while at the same time the lessons that were given in self-help and self-government, by means of the system of school control established in Bengal, was a valuable contribution to the political education of the country. It was also maintained that the Bengal system of regulating Government grants by local expenditure, modified as it was by reference to the class of the school, the advancement

and wealth of the locality, and the cost per head, possessed in an eminent degree the qualities of elasticity and economy. Such were the views impressed by Sir William Grey upon the Government of India in 1870. Similar opinions were expressed about these schools by Sir George Campbell in 1872, after a full consideration of the question to which he had been invited by the Government of India. "I think," he wrote, "that the Bengal system cannot fairly be compared with that of other administrations, . . . and I have no hesitation in saying that with all its drawbacks the system prevailing here has really produced very great results; that the money has led to the turning out of such a number of educated young men as could not have been obtained by its direct expenditure on Government schools. So far I should say that, looking at the thing broadly, the money has been on the whole well spent. . . . . We cannot establish rules for giving fixed aids with reference to results. We must distribute the money we have to the schools which seem on the whole likely to make the best use of it. And in doing so we must have regard, not only to the efforts and contributions of the people themselves, and to the results of those efforts, but also to the circumstances of different districts and places. These now vary immensely."

122. Another controversy, at least equally warm, was carried on at this time with respect to the true character of the educational system which Government had provided for the people. While some designated it as "eleemosynary," others contended that, supported as the schools and colleges were by the public funds of India, which are contributed by its people, it was anything but right to call the colleges "State charities." It was shown that civilised States in every part of the world maintained institutions for superior instruction in the most liberal spirit; and that the Government colleges and schools in Bengal were of immense value, as supplying "the substantial frame-work on which the whole edifice of instruction in this country depends."

123. These controversies had been preceded in 1864 by another, provoked by an attack made by one of the missionary bodies on the administration of the grant-in-aid system; but neither the "withdrawal theory," first broached by the Chairman of the Missionary Conference, nor the "diversion theory" which has come to the front in later times, was put forward very prominently on this occasion. The chief complaint was that the grant-in-aid system, as administered in Bengal, was not sufficiently favourable to the missionary managers, who complained of the proceedings of the Department as inquisitorial. Two propositions were placed before the Government of India, in connection with the discussions which ensued. They were—

Whether the education of the people at large was to be accomplished—

(1) by the direct agency of Government, or of missionary bodies occupying, relatively to the natives in respect to education, the position of Government; or

(2) by the agency of the people themselves, supplemented by such assistance as the resources of the State or the funds of missionary bodies could afford.

124. The Government of Bengal seems to have been persuaded that one of the main objects of the grant-in-aid system was to train the people of this country to habits of self-help and self-government; and that these lessons would be lost if education fell, in any large way, into the hands of missionary bodies, which not only supplied the bulk of the necessary funds, but also undertook the entire business of control and management.

125. The following tables show the number, attendance, and expenditure of Government and Aided schools at the close of this period. Unaided schools did not yet furnish returns to the Department in a systematic form.

Statement of Schools and Pupils in 1870-71.

	1870-71.	
	Schools.	Pupils.
Government colleges, general	11	980
„ „ special	11	965
„ High English schools	53	10,091
„ Middle „ „	8	746
„ „ Vernacular „	209	11,715
„ Lower Vernacular (primary) schools	46	1,557
„ Girls' schools	1	70
„ Special „	32	1,756
„ Madrassas	2	173
Aided colleges	5	394
„ High English schools	80	8,691
„ Middle „ „	551	25,534
„ „ Vernacular „	769	34,368
„ Lower Vernacular (primary) schools	2,152	59,618
„ Girls' schools (Native)	274	5,910
„ „ „ (Eurasian)	13	889
„ Special „	12	397
Unaided colleges	2	24
TOTAL	4,231	163,878

Statement of Expenditure in 1870-71.

	Government Expenditure.	Expenditure from other sources.	TOTAL.
	Rs.	Rs.	Rs.
Direction	49,337	...	49,337
Inspection	2,63,981	...	2,63,981
Government colleges	1,92,182	1,14,078	3,06,260
Government schools	2,93,965	2,67,583	5,61,548
Special colleges	1,46,177	62,404	2,08,581
Special schools	1,98,742	11,925	2,10,667
Aided colleges	24,900	82,588	1,07,488
Aided schools for boys	4,50,589	6,57,723	11,08,312
Aided schools for girls (Native)	41,357	69,383	1,10,740
Aided schools for girls (European and Eurasian)	18,461	28,688	47,149
Normal schools (Aided)	12,132	22,731	34,863
Scholarships	1,42,358	6,854	1,49,212
Miscellaneous	31,804	8,879	40,683
TOTAL	18,65,985	13,32,836	31,98,821

C.—1870-71 to 1880-81.

126. The year 1870 marks an epoch in the history of elementary instruction in England. Voluntary effort, although in a constantly diminishing degree at every successive stage of the development of national education, had been hitherto relied upon for the extension of Elementary schools; but in the Elementary Education Act passed by Parliament in 1870, the principle of compulsion was for the first time recognised. Power was given under the Act to the Education Department to get School Boards constituted, which Boards could levy rates, and could also propose for sanction bye-laws to enforce the

attendance of children at school. Thus compulsion came in through the interposition of Local Boards. The Boards had the power given to them of exempting children of poor parents from the payment of school pence. Other Acts, notably those of 1873, of 1876, and of 1878, have followed; but none of them have introduced any new principle. Boards are multiplying all over the country, and the principle of compulsion being in the background, the occasions for its application have been comparatively rare. But compulsion, although thus tempered by the interposition of Local Boards, and not actually resorted to in many cases, could not be thought of for such a dependency as India; as indeed it was not thought of for Ireland, to which country the Act of 1870 was not made applicable. Some distant advance, however, towards that principle may be traced in Bengal in the way in which the Department of Public Instruction was remodelled in 1872-73. The control and administration of Elementary schools were taken from the Education Department and vested in the district magistrates, because the scheme of primary instruction "can only be carried out by the influence and aid of the district authorities." The influence of district authorities has been described as "gentle compulsion."

The introduction of this new principle necessarily produced changes which were felt more or less in all classes of schools, and will be noticed under the usual heads.

(*1*) *The Education Department.*

127. In the Despatch of 1854 it was laid down that "the principal officers of every district in India should consider it to be an important part of their duty . . . to aid in the extension of education and to support the Inspectors of schools by every means in their power." The relative positions of the district and educational officers were in a manner inverted, when the district officers became vested with powers of direct educational administration.

(1) The Director was released from "control over local operations, that having been transferred to the civil officers." He became "the medium of communication between the local and inspecting authorities on the one hand, and the Government on the other." He was also "the organ of the views of Government, and its adviser in educational matters."

(2) The Inspectors of schools, who were heretofore "deputy directors" in their respective circles, now occupied "much the same position towards the local authorities that Inspectors of education occupied in England." Administrative functions were generally transferred from the hands of the Inspector to those of Magistrates and District Committees, while he was declared to be the adviser of the Commissioner, of the District Committee, and (if required) of the Magistrate.

(3) The Deputy and Sub-Inspectors were placed directly under the District Magistrates.

(4) The Inspectors' circles were made conterminous with one or more Revenue Commissioners' divisions.

(5) For localising educational control, District Committees were appointed, under the Magistrate-collector as Vice-President, with power to supervise and appoint masters in all Government schools, to recommend the sanction of grants to other schools, and to advise the Magistrate in matters connected with primary education.

128. The supervising branch of the Department now consisted of—

	In					
	1871-72.	1872-73.	1873-74.	1874-75.	1878-79.	1879-80.
Director	1	1	1	1	1	1
Inspectors	6	6	5	5	5	5
Joint and Assistant Inspectors	...	1	1	1	5	5
Deputy and Sub-Inspectors	84	101	171	200	216	220

129. Additions had been made to the superior graded service at various times since its first constitution, and at the close of the present period its strength was as follows: 2 officers in the first class, 6 in the second, 12 in the third (including one transferred to Assam), and 20 in the fourth.

The subordinate officers of the Department were also graded in 1878-79. Out of 606 officers drawing Rs. 30 a month and upwards, 316 were ranged in seven different classes in the following order:—

6	from Rs.	400	to Rs.	500.
10	„	„	300	„	„	400.
25	„	„	200	„	„	300.
40	„	„	150	„	„	200.
60	„	„	100	„	„	150.
75	„	„	75	„	„	100.
100	„	„	50	„	„	75.

130. Within this period, a limited system of control, subsidiary to that exercised by the Department, began to grow up under the following circumstances. The Government of India had from time to time caused general reviews to be made in the Home Department of the progress of education in the several Provinces. Such reviews had been drawn up in 1865-66, in 1867-68, and in 1869-70. On the decentralisation of the finances which took place in 1870-71, and the consequently increased localisation of educational administration, the Supreme Government passed a Resolution in March 1873, requesting all Local Governments and Administrations

"to appoint committees to examine and report upon the class-books that are now prescribed in all those schools which receive any formal support from the State, in order to discover defects either in form or substance, and adapt more carefully the course of authorised reading to the general educational policy."

A committee for the revision of text-books was accordingly appointed in Bengal, and they prepared catalogues of books then extant in this Province. The lists showed that there were in Bengali—

564	Readers.	62	Works on physics.
94	Dictionaries.	89	Medical books.
91	Grammars, &c.	91	Law books.
66	Geographies.	18	Works on social science.
122	Histories.	28	Works on art.
42	Philosophical treatises.	11	Works on education.
136	Mathematical works.	76	Miscellaneous works.
		1,490	

There were also 35 magazines and periodicals and 54 newspapers.

131. It should be noted that most of these books were original compositions or adaptations, and only a very few of them translations. The magazines occasionally contained original articles showing research and learning, and were ordinarily written with much force on social and political subjects. The fact is, Vernacular authorship was always much honoured in Bengal. It was at first taken up by such leaders of society as Raja Ram Mohun Roy, Sir Radha Kant Deb, and the Honourable Prasanna Kumar Tagore; and then in the next generation by such ripe scholars as Dr. K. M. Banerjea, Dr. Rajendra Lal Mitra, and Pandit Iswar Chunder Bidyasagar. Bengali authorship was mainly in the hands of those who felt the impulse to write, without any other stimulus being supplied by Government than the English education received at its hands, and the influx of new ideas that followed upon such education The Bengali language had already produced some works of original merit; and there were signs that professional writers who meant to live by their writings were coming into existence together with their usual accompaniment of publishing firms. The literary activity awakened was such that, as the Director said in reference to the preparation of school-books in Bengal,—"It is not necessary that any money payments should be offered to secure the improved books required. A good school-book is a valuable property, which brings considerable remuneration to the author, and therefore requires no aid on the part of Government." Private book-sellers had also greatly lessened the importance of the School Book Society of Calcutta. The time was therefore come when it was felt necessary to exercise such supervision as was required to keep the growth of Vernacular literature in a healthy state in those parts of the empire where it was growing up spontaneously, and to take measures for stimulating its growth where as yet it had not sprung up with sufficient vigour. It was time also to see that public instruction took cognisance of that part of its work which consists in teaching the people not only their rights as citizens but their duties to the State.

132. The conference on text-books, which was held at Simla under the Government Resolution of April 1877, led to the constitution of standing text-book committees for the examination of school-books in the different Provinces. Following on the appointment of the committee, an attempt was made in Bengal to bring out a new and uniform series of text-books, for use in Vernacular schools. The attempt failed, because in most cases the books were close translations of English originals. The age of translations had in fact long gone by in Bengal. Not only the missionaries, but the early Native writers themselves, had made translations of English books of history, travel, geography, and elementary physics; but they had all perished, and original compositions were flourishing on the soil which they had enriched. The growth of Bengali told at once on the school literature of the neighbouring Province of Orissa. The languages of the two Provinces are cognate; and the two peoples have less dislike for each other than is ordinarily the case among neighbouring populations in India. The Bengali *Chaitanya Charitamrita* is in a way the secred book of both Bengali and Uriya Vaishnavas. Under such circumstances, Bengali school-books were readily adopted for translation into Uriya.

133. The case was different in the Hindi-speaking Province of Behar. Although Hindi and Bengali are cognate languages, and translations from Bengali into Hindi are almost as easy as into Uriya, yet the Hindi-speaking people despise the less physically robust Bengali: and there is some reluctance on the part of the Behari to follow in the footsteps of his Bengali neighbour. The

Behari preferred to borrow from his brother of the North-West, whom he was disposed to look up to and respect. There was thus less literary activity in Behar than even in Orissa. Latterly, however, the Behari writer has shown himself less unwilling to take advantage of the permission granted by some of the Bengali authors to translate their works into Hindi, and thus to acknowledge the superiority of the Bengali school-books to those brought out elsewhere. There is some likelihood that the Province of Behar may witness in a measure the revival of that literary activity which, to judge from an original biographical work now in the press, it manifested only half a century ago. The Behar Text-Book Committee have declared that the Hindi translations of Bengali school-books now used in Behar "cannot be advantageously replaced by other books extant in Hindi."

134. The different text-book committees in Bengal, Behar, and Orissa constitute outside the Department an important controlling agency, consisting of departmental officers and independent members, both Hindu and Musulman.

(2) The Calcutta University.

135. The Calcutta University made some alterations in its standards of examination. The changes made were in the direction of scientific and practical knowledge, the B.A. examination being divided into two separate courses, predominance being given to literary subjects in one, and to physical science in the other. A change in the same direction, but within a much smaller range, was made in the F.A. examination. In the Entrance Course, a translation paper from English into the Vernacular was substituted for the second paper in the second language. Physical geography and theoretical surveying and mensuration were also added to this examination. There was thus a recognition on the part of the University of the importance of the Vernacular, and to that extent a return to the direction which, as already noticed, the University had abandoned within two years of its first constitution.

136. In 1879, regulations for the examination of female candidates were framed. They substituted, in the F.A. examination, French, German, Italian, or any one of the Indian Vernaculars for a classical language, and botany for the second paper in mathematics. In the B.A., examination it was ruled that female candidates might substitute political economy for any mathematical subject.

Colleges affiliated to the University.

137. The Sanskrit, Kishnaghur, and Berhampore Colleges were reduced to the second grade in 1872. The Kishnaghur College was restored to the first grade in 1875, the people having raised and invested a sum of Rs. 40,000 with that object.

The Midnapore second grade college was established in 1873 on a local endowment of Rs. 42,500, bearing interest at 6 per cent.

The Gowhatty second grade college was separated from Bengal in 1873, when Assam was placed under a Chief Commissioner.

The Rajshahye College was opened as a second grade college in 1874, on an endowment of landed property made by a local Raja, and yielding an annual income of Rs. 5,000. It was raised to the status of a first grade college in 1877, when the Rajshahye Association made with that object a further endowment of Rs. 1,50,000, yielding Rs. 6,000 a year.

On its re-organisation in 1871, the Anglo-Persian Department of the Calcutta Madrassa ceased to teach beyond the Entrance standard.

In 1876 the Cuttack College was raised to the first grade as an experimental measure for five years. During this period a sum of Rs. 25,000 was subscribed locally towards the maintenance of the college, and a further sum of Rs. 20,000 invested for its endowment. Its permanent establishment as a first grade college for Orissa was finally sanctioned in 1880.

In the same year, the Chittagong second grade college, which had been reduced some years before to the status of a Zillah school, was again established on its former footing; and the Rungpore Zillah School was raised as an experimental measure to the rank of a second grade college, the condition of adequate local contributions being required in each case. In the latter, the experiment was declared in 1879 to have been unsuccessful, and the college classes were closed.

A college department for the education of girls to the First Arts standard was added to the Bethune School in 1879. A young lady having passed that examination from this school in 1880, a class was formed to read for the B.A. degree.

138. Thus there were altogether 12 Government colleges in Bengal, against 11 of the preceding period (1870-71). Two colleges had been raised to the first grade; two reduced to the second grade; one second grade college had been closed; three new ones (including the college department of the Bethune Female School) had been opened; and one transferred to Assam. Of the 12 colleges established at the close of this period, 7 were of the first grade, namely, the Presidency, Hooghly, Kishnaghur, Dacca, Patna, Rajshahye, and Cuttack Colleges; and 5 were of the second grade, namely, the Sanskrit, Berhampore, Midnapore, and Chittagong Colleges, and the Bethune School.

139. During this period the number of aided colleges increased from five to six, by the addition of the Doveton College, with a grant of Rs. 250 a month. At the end, however, the number fell again to five, the Cathedral Mission College, which had enjoyed a Government grant of Rs. 460 a month, having been closed by its managers in 1880-81. The grant to the General Assembly's Institution was raised from Rs. 350 to Rs. 600 a month, and that of St. Xavier's College from Rs. 300 to Rs. 350.

In 1880-81 there were four unaided colleges furnishing returns to the department, the City College, under native management, having been opened in that year.

140. The graduate scholarships had been increased by the addition of an endowed scholarship tenable in the Presidency College. The senior scholarships had been increased from 40 to 50 in 1872, and were of two grades, of Rs. 20 and Rs. 25 a month respectively. Endowed scholarships had increased by three, two for proficiency in Sanskrit and one for proficiency in law. There were also 15 endowed scholarships tenable in particular colleges, general and special.

141. It was provided in 1872-73 that High schools, or second grade colleges as they were thenceforth called, should have an establishment not exceeding Rs. 18,600 per annum, exclusive of charges for science classes and contingencies. It is, however, to be remarked that the second grade colleges founded within this period were established on a much lower scale of expenditure. In 1880-81 the cost to Government of the Midnapore College was Rs. 2,077, and of the Chittagong College Rs. 4,626. The cost of the college classes of the Bethune School was in the same year Rs. 1,475.

At a later date, the salaries of Law Professors in the Mofussil colleges were limited to the amount of the fee-receipts.

142. In 1879 a system of examinations for the award of Sanskrit titles was established, to the manifest advantage of a large class of superior Indigenous institutions, the *Tols*. A number of prizes were at the same time instituted by Government for the encouragement of successful pupils and their teachers; and private liberality added many more.

(3) *Zillah and Collegiate Schools.*

143. The Zillah and Collegiate schools, which were 53 in 1870-71, had been reduced to 48 in 1880-81. The decrease was chiefly due to schools having gone away with Assam, although one school was added in 1877. Aided High schools had increased from 80 to 91. Unaided schools of this class furnishing returns were now 66.

144. The junior scholarships for which the above schools competed were, in 1870-71, 160. The full number was not awarded every year. Some scholarships had been transferred with Assam. In Bengal there remained 150, increased in 1879 to 152, by the creation of two scholarships specially assigned to the Rungpore Zillah school, as a compensation for the loss of the college. These scholarships were now of three grades, of the value of Rs. 10, Rs. 15, and Rs. 20 respectively.

145. The Zillah and Collegiate schools were brought in 1872-73 under a system of net grants, according to which they were divided into six classes, with varying Government grants added to the local income. The total amount of the grants to Zillah schools was Rs. 89,400.

146. The scheme was revised in 1877-78, the number of pupils which each contained being made the basis of classification. The total net grant to Zillah schools, which was Rs. 74,400 in 1875-76, was reduced to Rs. 66,300 in 1877-78, the local income being taken at Rs. 1,25,000. The "standard establishment" for each class of schools was determined in general accordance with the following scales of income:—

7 schools of the first class, with 300 pupils and upwards—

	Rs.	Rs.
Government grant	2,100	
Local income	6,360	
		8,460

15 schools of the second class, with 175 pupils and upwards—

Government grant	2,100	
Local income	3,900	
		6,000

12 schools of the third class, with less than 175 pupils—

Government grant	2,400	
Local income	1,800	
		4,200

In 1880-81, Zillah schools of the first class had increased to 14, those of the second class were 10, and those of the third class 12. These numbers are exclusive of the Collegiate schools, and of the Hindu and Hare Schools in Calcutta.

(4) *Middle Schools.*

147. Government Middle English schools increased from eight to nine. Aided Middle English schools decreased from 551 to 441, owing (1) to the reduction of the grant-in-aid allotment in 1876-77, necessitated by the financial pressure arising out of the famine in Behar, which led to a reduction of $1\frac{3}{4}$ lakhs in the educational assignments of the year; (2) to the measures taken

in the later years against inefficient schools, which resulted in the transfer of some to the Vernacular and of others to the Unaided class; (3) to the separation of Assam; and (4) to the return of Eurasian schools under a separate heading. Unaided schools of this class, which began to give in returns systematically from 1872-73, were returned as 122 in 1880-81.

148. Government Middle Vernacular Schools were 209 in 1870-71. They fell to 172, the difference being mainly owing to the separation of Assam. Aided Middle Vernacular schools, which were 769 in 1870-71, increased to 802 in 1876-77; and again came down to 769 in 1880-81. This decrease in the later years is traceable to the reduction of the grant-in-aid allotment made in 1876-77; and, in some cases in Northern Bengal, to the growing efficiency of Primary schools, upper and lower, which were found to satisfy the requirements of the people, and to lead to the closing of the Middle schools. Unaided Middle Vernacular schools of this class were 87 in 1880-81.

149. These two classes of schools, Middle English and Middle Vernacular, competed originally for two classes of scholarships, with separate allotments. The allotments were amalgamated in 1872-73, and the number of scholarships of each class was thenceforth determined by the district committees, in accordance with the number of English and of Vernacular schools in each district. The total annual allotment for both classes of scholarships was Rs. 53,000, from which an average of 330 scholarships was awarded yearly, in the general proportion of two Vernacular to one English. A Vernacular scholarship was of the value of Rs. 4 a month, tenable for four years in a High school; an English scholarship was of the value of Rs. 5 a month, and was tenable for two years.

150. But though the allotments were amalgamated, the scholarship standards and the school courses which they governed remained all along different. Middle English schools had their own text-books, English was the sole medium of instruction, and, except in the lowest classes, the Vernacular was practically ignored. In 1877, an important change was effected. Middle schools were placed on a Vernacular basis; all substantive instruction was thenceforward to be imparted in the Vernacular, by means of Vernacular text-books; and English was to be learnt as a language merely. From this time, therefore, the scholarship courses were amalgamated. Candidates for both classes of scholarships were examined by the same papers; and every candidate for a Middle English scholarship was required to pass by the full Vernacular standard, in addition to the standard in English. The effect of this change has been to make it an easy matter for a Middle school to pass from one class to another. If it finds it is not strong enough to teach English, it ceases to teach it until more prosperous times come, or a more effective demand arises. If a Vernacular school desires to add an English class, it can do so without any dislocation of its existing establishment, and in a few years it may hope to compete with success at the examination. Every Middle school is allowed to send candidates, without any restriction whatever, to either or both examinations.

As it was supposed that Middle English scholars would, under these orders, take a year longer to read for the Entrance examination, the tenure of their scholarships was increased, without reduction of stipend, from two to three years.

(5) *Elementary Vernacular Schools.*

151. It was expressly declared by Sir George Campbell about the commencement of the present period, that "the great object of the Government

now is to extend primary education among the masses of the people." Means for the purpose had become more accessible than before through the introduction, in 1871-72, of the scheme of financial decentralisation, which gave the Provincial Government control over certain items of revenue and expenditure, inclusive of "education." The discussions between the Supreme and the Provincial Governments about educational grants, which had been carried on with some warmth towards the close of the preceding period, were now at an end; and the Government of Bengal was able to make assignments, amounting to Rs. 4,00,000 (increased to Rs. 5,00,000 in 1880-81) for the promotion of primary instruction. The Government of Sir George Campbell, in laying down a general scheme for the development of Primary schools in Bengal, adopted generally the latest or "Normal school" system of the Department. District training schools were opened, but their course of studies was shortened and lowered. Monthly stipends were provided, both at the training schools and at the pathsalas; but the sum of Rs. 5 per month, which was the ordinary and invariable rate under the Department, was now fixed as the maximum. The principle of the substitution of teachers was accepted, but not so invariably as under the departmental scheme. The course of instruction was retained, with the substitution of manuscript reading for geography and the history of Bengal.

152. But the greatest change made, and the most fruitful of subsequent changes, was the entire decentralisation of educational control, each district officer being directed to deal, as he thought best, with the primary assignment placed at his disposal.

153. Accordingly Mr. H. L. Harrison, the Magistrate of Midnapore, whose influence on primary education in Bengal is felt to this day, struck out a path for himself in the organisation of the village pathsalas of his district. He pointed out that there were already in existence a very large number of Indigenous schools, and that in proceeding to establish new pathsalas without bringing these first under control, "we should cause many of these Indigenous schools to close in the hope of re-opening as Government pathsalas." That such results would follow, if Government undertook to establish Primary schools of their own in the face of the existing Indigenous schools, had been brought to the notice of the Government of India by the Government of Bengal from the time of Sir Frederick Halliday. Mr. Harrison's reasonings were cogent, and their force was admitted. Mr. Harrison also brought to notice a new feature of Government interference with pathsalas which had not struck any one before him with equal force: "There is no doubt that the people contribute in a much more niggardly manner to *stipendiary* gurus than they do to those unpaid by Government." The truth of this observation has been more or less felt by every one concerned with primary education in Bengal, who has not proceeded on the principle of substituting trained for untrained gurus. Mr. Harrison likewise thought that "even the Indigenous schools now to be taken in hand will have to be lowered, not in the quality of education, but in the object aimed at by the students," because, as he supposed, most of the pupils even of Indigenous schools looked to becoming clerks or attorneys. On this point the Government of Bengal, which was "anxious not to tie district officers too tightly down to any particular plan," remarked, while sanctioning Mr. Harrison's scheme, "it is because education is so rare that all educated youths think they should rise above their proper level. If we succeed in making education more general, they will

find that they can no longer expect thus to rise. They will, it may be hoped, learn to value the benefits of primary education in their own sphere of life, and in many cases they may rise above it if they will work." It may be observed here in passing that, in the views expressed by Mr. Harrison and by the Bengal Government in those days, may be seen the two sides of that controversy which went on for some time in England as to the standard of instruction in Elementary schools. There too, while one body contended that "a pass in the third standard should exempt a child from school attendance," another wished to fix the qualification for exemption somewhat higher. There also, while one party wanted no standard higher than the sixth in Elementary schools, another wished to introduce a seventh standard. In England the controversy ended by a compromise, the "exemption" standard remaining the third, while the seventh was admitted as an extra or optional standard only. In Bengal there was, until lately, another sort of compromise, pathsalas teaching anything above the three R's being taken out of the class of Primary schools and called "Secondary."

154. Mr. Harrison, in his administration of the village pathsalas of the Midnapore district, adopted the first principle of the Revised Code of England, which is that "grants should be apportioned upon the examination of individual children," and thus inaugurated in Bengal the celebrated system of payment for results. This system, working as it does in Bengal on the pre-existing schools of the people, differs from the same system as it prevails in England and other European countries, inasmuch as it makes no provision for trained teachers. It recognises in fact only the lower stage of elementary instruction, up to about the 4th pass standard of the English Code; and thus its effect on the schools is to confine them generally to the lower primary stage, and at the same time to keep down expenditure in them.

155. Both these qualities, and more particularly the latter, recommended the system during the years of financial pressure which followed the Behar famine of 1873-74, and which brought about a reduction of a lakh of rupees in the primary grant. It was strongly recommended, year after year, to the attention of district magistrates, and was finally adopted, with slight modifications, in almost all the districts of Bengal. The latest adataption of the system took place in 1876-77 in the districts of Behar, where, on account of the use made of a new machinery constituted out of the more efficient village gurus, it was called the "chief guru" system. This system supplies a close net-work of organisation, which has been found very effective in bringing to light in Behar the smallest schools of the people, hid in the remotest corners of districts. In Orissa, the results of an almost identical scheme have been the same. Introduced lately into some of the Bengal districts, it has been found to be far more effective of its object than any system heretofore tried. It appears to be the best calculated to preserve and bring under organisation whatever "Indigenous schools exist in the country, which are or can be utilised as a part of the educational system,"—an object which has been commended in the Government Resolution of the 3rd February 1882.

156. In this view a full extract is here made of the working rules of the chief guru system:—

"Returns should be invited from the Indigenous unaided pathsalas of each district, on the promise of a small gratuity not exceeding one rupee per return. The returns are to be given in to the guru of the nearest aided pathsala, whose duty it will be to receive and correct the returns, and submit them to the sub-inspector of schools.

"Registers of attendance, at a cost not exceeding two annas per copy, should be supplied to gurus of unaided pathsalas who have furnished returns.

"The deputy inspectors of schools should hold half-yearly examinations of pathsalas at central gatherings.

"Every district should be divided into small circles, consisting of a group of pathsalas, and the best of the stipendiary gurus in the circle is to be denominated chief guru, the circle itself being called after the name of the village in which the chief guru's pathsala is held.

"It will be the duty of the chief guru to communicate notices that may be sent to him about gatherings for examinations, about the preparation of statistical returns, &c.

"It will be his duty to make payments of stipends or rewards, as the case may be, to all the gurus in his circle.

"It will be his duty to visit occasionally the pathsalas in his circle, and to help their gurus to teach themselves and their more advanced pupils."

157. Up to the year 1880-81 the system had been introduced into 16 districts, which together returned 21,993 aided lower primaries, with 263,811 pupils. The estimated Government expenditure on account of primary education in these districts was Rs. 1,32,784.

158. The limits of the indigenous system of public instruction may be most easily reached by means of the chief gurus, if the district authorities keep in view the one object with which the system was started. As yet those limits have not been reached; first, because the district magistrates are here and there turning away from its main object, which is to bring all Indigenous schools, without exception, under a system of supervision and control; and secondly, because more time is required for the purpose.

159. But, although the limits have not been actually attained anywhere, it has now become possible to find very approximately the extent of the "outer circle" of indigenous education, within which lies the "inner circle," covered by the departmental system of primary instruction. Thus, in the districts where the system of payment for results in some form or other is at work, the number of pathsalas returned in 1880-81 was in round numbers 45,000, with 760,000 pupils. It may be conjectured with fair probability that there are about two-thirds that number of pathsalas, with about three-fifths that number of pupils, still to be discovered and brought on the departmental returns. The total number of pathsalas may therefore be estimated at about 75,000, and of their pupils about 1,200,000 in the Provinces of Bengal, Behar, and Orissa, which contain a population of 68,000,000 souls by the last census, exclusive of Feudatory States outside the cognisance of the Department.

160. Now, if the children of a school-going age be taken to be 15 per cent. of the entire population as in European countries, there are altogether 10,200,000 children of that age in Bengal, of whom about 1,200,000 (mostly boys) are at schools either returned or not returned by the Department. The remaining 9,000,000 are as yet beyond the reach of schools. The question of bringing these within the range of primary instruction has not yet been considered. But there are two further considerations which complicate the question. The first is, that the percentage of children of a school-going age is most probably much larger in this country than in Europe, since the average duration of life is shorter. From figures supplied by the Deputy Superintendent of Census Operations in Bengal, it appears that the number of male children between the ages of 6 and 12 is approximately $5\frac{1}{2}$ millions, or 16 per cent. of the total male population of 34 millions. According to the returns of the United Kingdom, the number of school children outside the ages of 6 and 12 is to the number within those ages nearly as 3 to 7. The same proportion may be taken as applying to children of a school-going age

who are not at school. Hence the number of boys between 6 and 12 being in Bengal 16 per cent. of the male population, the total number of boys of a school-going age would on this computation be about 23 per cent., or 7,800,000. And the number of children of both sexes of a school-going age would therefore be not less than 15 millions. Still, it is dangerous to apply English ratios to Bengal scholars, and attention had better be confined to the $5\frac{1}{2}$ millions of boys between the ages of 6 and 12,—a section of the people which is practically identical with the pathsala-going boy-population.

161. But, in the second place, it is not to be expected that the whole number of children between 6 and 12 will at any given time be found at school, even in that ideally perfect state wherein every child receives elementary instruction. Those limits have been taken as fixing the school-going age, because, as a matter of fact, they are found to include practically all the children in pathsalas. But within those limits some children go to school earlier, and some later; and as the necessary course of elementary instruction in Bengal does not occupy more than four years at the outside, to take a liberal view, it follows that if two-thirds of the children coming within these ages are at any given time at school, the whole population is being educated. Consequently, the number of male children that, in the final state of perfection, ought to be found within our schools is about 3,700,000, or say 4,000,000. And the number of such children actually at school is about 1,000,000. As soon, therefore, as we have brought our present primary system under proper organisation and control, there will remain about 3,000,000 male children still to be educated, whenever it may appear desirable to attempt that task. And we shall also have the whole of the girl population practically still untouched.

162. The results of the existing system may be generally shown by the following figures: In 1872-73, the first year of the scheme, the number of village schools brought under aid was 8,250, with 206,000 pupils, and the Government expenditure was Rs. 1,80,000. In the four following years, 1873 to 1877, when the stipendiary system was generally in full operation, the number of schools varied from 12,000 to 14,000, the number of pupils from 303,000 to 360,000, and the Government expenditure from Rs. 3,86,000 to Rs. 4,42,000. But in the next four years, 1877 to 1881, when by the emphatic declarations of Government the attention of district officers had been forcibly attracted to the system of payment for results, the number of schools coming under some kind of aid, examination, and control, advanced with rapid but even progress from 17,000 to 37,000, and the number of pupils from 406,000 to 670,000, while the Government expenditure remained stationary at Rs. 4,00,000.

163. It has been noticed that some unwillingness has here and there been evinced to take any active steps with the object of bringing under organisation all the Indigenous schools of the districts. This unwillingness arises from the circumstance that no marked improvement in the quality of instruction is immediately perceived in those pathsalas which are left under their old teachers. Two facts are, however, noteworthy as proving that, although no violence is done to the Indigenous schools in changing the *personnel* of their teachers, a change in that respect takes place slowly and imperceptibly under the operation of time, and of the system of inspection and control which has been devised. The average age of the gurus of the Patna Division, for instance, which was over 45 years in 1876-77, was in 1878-79 found to be very near 40 years. A similar gradual lowering of the average age of the teachers has been reported from different parts of Bengal. It is thus

seen that younger men, most of whom have probably received some sort of training, take charge of the pathsalas after their connection with Government. The pathsalas, in fact, rise in the public interest by that connection; and the competition with each other, to which they are subjected by the system of central examinations, attracts the village people and makes them exercise some selection in their appointment of the gurus. This gentle process of substitution has of late been indirectly stimulated by the institution of a system of examination for village teachers, attendance at which is altogether optional. But the system has as yet been introduced only into a certain number of districts. Cautiously worked, these examinations are expected to quicken the substitution of trained for untrained teachers in the primary schools, without provoking the hostility of the villagers or of their gurus.

164. But another, and an equally significant, indication of the general progress of the pathsalas, is furnished by the results of the Primary scholarship examination. These scholarships, to the number of 420, reduced by the transfer of Assam to 396, were instituted by Sir George Campbell in 1873; and it was expressly provided, in order to keep down the standard of the pathsalas, that their course of instruction should be confined to reading and writing the Vernacular of the district; arithmetic, written and mental; and bazaar and zemindari accounts, and simple mensuration. Within these limits, a fairly rigorous standard has been enforced.* In 1876-77, the date of the first systematic examination, there were 11,462 candidates from 3,110 schools, and 5,246 passed the test. In 1880-81, after a lapse of four years, there were 26,293 candidates from 7,887 schools, and 13,951 passed. That is to say, more than half of the Indigenous schools which in 1876-77 had been brought under control, had in 1880-81 advanced to the full primary scholarship standard.

165. Meanwhile the pre-existing departmental pathsalas of 1863-64, and a fairly large number of Indigenous schools which could not be kept within the moderate limits assigned to their class, had their status officially recognised in 1875, when a new set of scholarships, with a new and definite standard of instruction, was created for their benefit. The new standard showed a considerable advance over the old in arithmetic and the Vernacular, and added to it a little history and geography, Euclid, and the rudiments of physical knowledge. These schools were at first called "Lower Vernacular," and classed in the secondary system. In 1881 they found their proper place, and became "Upper Primary" schools. The number returned for that year was 1,700, with 60,000 pupils. Of these, 1,130 sent 2,930 pupils to the Lower Vernacular scholarship examination, and 1,677 were successful. Each school cost Government an average of Rs. 52 a year.

It may be added that the same causes which brought about the recognition of the class of "Upper Primary" schools led in 1875 to an attempt to systematise as "Lower Anglo-Vernacular schools" such of the pathsalas as had taken up the teaching of elementary English in addition to their ordinary subjects. It was not very successful: and the attempt was abandoned a few years later, in correspondence with the new movement placing English instruction in Middle schools on a Vernacular basis.

166. The discovery of large numbers of village pathsalas in Behar gave prominence to one important fact. It was found that the character (Kaithi) which the Indigenous pathsalas taught their pupils to read and write, and which had not been recognised in the pathsalas previously brought under Gov-

* Specimens of the questions set in different districts will be found in Appendix F.

ernment supervision, was the only one which could be employed with any hope of success, if the system of instruction was to be kept on the really broad and popular basis on which it rested. The Persian character was much affected by the higher classes of Muhummadans and Kayasths; the Devanagri was that most used by Brahmins and learned Hindus; but the Kaithi character was known and used in every village in Behar by Hindus and Muhummadans alike.

167. It was known, of course, from the commencement of educational operations in Behar, that Kaithi was the popular character. But it was also known that Kaithi was the popular character not of Behar only, but likewise of Oudh and the North-Western Provinces. Now, in devising their system of popular Elementary schools, the authorities of the North-Western Provinces and Oudh had entirely discarded the Kaithi and adopted the Devanagri. It was therefore concluded that the same ought to be done in Behar. What was not generally known was this, that it was the complete expulsion of Kaithi from the village records (Patwari papers) of the North-Western Provinces that had led to the weakening of the Indigenous schools of those parts, and the easy substitution to some extent of the Hulkabundi schools in their place. In Behar, where the settlement of the land revenue was permanent, and the Government had no concern with the Patwari papers, no force like that which had acted in the North-Western Provinces was employed to thrust the popular character out of use. The Indigenous pathsalas of Behar had thus been able to hold their own. It was considered a great boon, therefore, when the Government of Bengal, after ruling in April 1880 that the character thenceforward to be used in the Courts should be Nagri or Kaithi and not Persian, sanctioned and carried out measures for casting a fount of Kaithi type. Thus has originated an impetus to Vernacular education in Behar, which may be expected to yield results little short of those which followed in Bengal on the abolition of Persian and the introduction of Bengali in 1839.

168. The effects of the change which has thus been made in the character are expected to make themselves felt, sooner or later, in the language, not only of the Courts, but of popular literature and of school-books, making it more simple and less artificial than it is. But time is an essential element in such changes.

169. It may not, perhaps, be out of place here to enter some remarks on the general question of language, as by its many diversities, dialectic and other, it affects the question of national education in this country. It may be observed generally, in the first place, that the diversity of language and of races is sufficiently large to answer effectively all those imperial purposes in the light of which educational questions in this country may be viewed. In the tract of country which is comprised in the Lieutenant-Governorship of Bengal, there are (1) the Bengali, (2) the Hindi, (3) the Uriya languages, all of which have written characters and fairly rich literatures of their own. There is no prospect of these ever again coalescing, so as to form a common language, after having once diverged from the original stock. But each of these has its dialectic varieties. The Bengali of Noakhali and Chittagong, the Bengali of North Dinajpore and Rungpore, and the Bengali of Bankoorah, Beerbhoom, and North Midnapore, are perceptibly different from each other. Similarly, the Hindi of Tirhoot, of Shahabad, and of Patna and Gya, are not one and the same. Similar differences are found in the Uriya spoken in the Gurjats, in the Mungulbandi, in North Balasore, and in South Pooree.

170. The question is, which of these differences should be kept up in the educational system, and which not recognised, or recognised only to bring about

their extinction. The common-sense answer to the question seems to be that those linguistic differences alone are to be recognised in educational systems, which will grow with the growth of education and the spread of literature. In this view of the matter, it would follow that those languages only are to be kept up which have written characters and which possess a literature. In full accordance with this principle, Government sanctioned a proposal that Sonthals should be taught either Hindi or Bengali, according as they came into closer contact with Hindi or with Bengali-speaking people.

171. The Court of Directors, who appear to have been fully alive to the requirements of imperial rule, wrote as follows in one of their letters to the Government of India: "With regard to the language to be employed in the proposed periodical and in the Government schools of the Punjab, it appears to us that Mr. Macleod's opinion, that there is no reason to perpetuate it [the Punjabi], or even check its decadence at the expense of the superior Hindustani, by means of our educational system, is well worthy of your attention, not only with reference to the Punjab, but also to other provinces of which the Vernacular language is rude, and is wholly or almost exclusively confined to colloquial use, as we find to be the case in Sindh and elsewhere. It would confer a great benefit upon the people of India generally, if gradually, and without any steps calculated to offend local feelings or prejudices, but solely through the medium of the measures now in operation or contemplated for the improvement of education, Urdu-Hindustani could be made familiar in the first instance to the educated classes, and through them, as would certainly follow, to the great body of the people, to the eventual supersession of inferior local dialects."

172. Under one strong central rule the tendency is to unification,—a tendency, however, which can only operate to a certain limited extent in this country, where the elements of division will always be strong, because constitutional. Efforts, therefore, towards keeping up divisions which are not necessary for imperial purposes must militate against the general tendencies of civilised rule and render educational measures abortive of their ends. The practical question therefore appears to be, what dialects have such inherent vitality as will enable them to resist supersession by the current literary language. According to a school whose views have lately come into prominence, the dialects of Behar and the adjoining districts of the North-Western Provinces are so far removed, in all grammatical characteristics, from that which is known to philologists as "high Hindi," that in introducing certain educational works in that language into the pathsalas, even under their old guru-mahashays, we are imposing on the children a foreign tongue before we give them any instruction in their own vernacular. It is maintained, by the evidence of grammatical forms, that while literary Hindi is closely allied to the Western group of the dialects of Northern India from Allahabad to Delhi, and may rightly serve as the standard literary language for all the members of that group, it is at the same time so widely removed from the Eastern group—that is, chiefly, the dialects of Behar—that Bengali might actually be adopted as the standard anguage for that group with less violence than is now suffered by the official adoption of literary Hindi as the standard. The subject has but recently attracted attention in any prominent degree, and the position has been attacked and defended with equal vigour; but the question is of importance as bearing on the problem of extending primary education.

(6) *Training Schools.*

173. The number of Normal schools, Government and Aided, whether for masters or for mistresses, decreased from 41 in 1870-71 to 21 in 1880-81. Of these, 15 were Government and 6 Aided, two of the latter being for mistresses. There was a large increase of these schools in 1873-74, Government Normal schools and classes having risen to 58, and Aided Normal schools to 11. That was the highest number they ever reached, and since then they have been decreasing. The Normal schools increased in number when Sir George Campbell introduced into Bengal his scheme of primary education, of which the training of teachers was an essential element; their number diminished, because the method of "payment for results" enlarged the field of operations at a rate far too rapid for any system of training teachers to keep pace with, however short the period of training might be. The money saved by the abolition of Normal schools was laid out in increasing the number of sub-inspectors.

(7) *Technical Schools.*

174. Besides the School of Art in Calcutta, there were, in 1876-77, two Government industrial schools at Dacca and Dehree, and an Aided school, with a grant of Rs. 100 a month, under the German Mission at Ranchi. Of these, the European Branch of the Dehree school was absorbed into the lower department of the Civil Engineering College opened at Seebpore in 1880, when the school at Dacca was also closed.

175. Among other schools for special instruction may be noticed the "Native Civil Service classes," set up in 1872-73 at the Hooghly, Dacca, and Patna Colleges, to teach, among other things, drawing, engineering, gymnastics, and riding. These classes were broken up in 1875, and the grants for them diverted to the establishment of four Vernacular Survey schools at Hooghly, Cuttack, Dacca, and Patna. Of these, the Hooghly school was closed in 1880 for want of students. Vernacular medical schools were established in 1874-75 at Dacca, Patna, and Cuttack. There is an Industrial school at Bankipore, for the establishment of which the zemindars of Behar subscribed more than a lakh of rupees. Up to the close of this period, it had not succeeded in gaining a stable position.

176. For the encouragement of agricultural education, the establishment of two scholarships of £200 a year each, to be awarded annually and tenable for $2\frac{1}{2}$ years, was sanctioned in 1880 to enable natives of Bengal to undergo a full course of instruction at the Agricultural College, Cirencester.

(8) *Girls' Schools.*

177. In 1878 a second Government girls' school was opened at Dacca. Aided girls' schools increased from 274 in 1871 to 699 in 1881, in which latter year 104 Unaided girls' schools were also returned.

178. The Bethune Girls' School, to which a college department was added in 1879, passed a candidate at the First Arts Examination of 1880, as did also the Female Normal School of the Free Church. Two senior scholarships were created by Government in 1881 to enable these students to read for the B.A. degree.

(9) *The Grant-in-aid system.*

179. The grant-in-aid rules underwent no very important changes. But their administration was in 1872-73 placed in the hands of District Committees. Allotments of the grant-in-aid fund were made in proportion to the schools

actually existing in the different districts, and better terms were offered to those districts and races which were backward. The existing practice of the department was constituted into the rule that grants were to be generally reduced on revision, as schools approached the self-supporting stage. Schools situated in municipalities were separately treated, on the principle that assistance might fairly be expected from the municipality, and a smaller Government grant was therefore needed than in rural places. This provision was, however, disallowed by the orders of the Government of India, under which aid given by municipalities was to be treated, like subscriptions and fees, as local contributions to be reckoned towards a grant.

180. District committees came to lean more and more upon the Inspector in the distribution of grants, until at length their intervention was in general of a purely formal kind. This was recognised by the Government of Bengal in 1877, and in a Resolution issued in the following year, the distribution of grants-in-aid was definitely transferred to the Inspector, subject to the concurrence of the District Magistrate and to the final authority of the Director. At the same time the pressure upon the grant-in-aid allotment, which had received no increase, became so great that its more economical administration was urgently called for. Attention was prominently and repeatedly called to the "inefficient margin" of schools,—that is, those whose performances at the public examinations were not held to be adequate to the grants made to them. Every school thenceforward had to justify its existence and its grant; failing which, after every extenuating circumstance had been taken into account, and if there seemed no prospect that liberal treatment would restore the school to efficiency, its class or its grant was reduced or withdrawn. The result of the measures has been to strengthen the general body of schools, although they were attended with loss to the weaker members. The grant-in-aid system is now administered in the light of two principles—one that grants are liable to revision in accordance with the results achieved at the departmental and other examinations; and the other, that new schools are to be aided out of the savings effected by cutting down old grants.

181. The grant-in-aid assignment, which was rather imperfectly defined, was increased from Rs. 4,36,768 in 1871-72 to Rs. 5,18,300 in 1872-73 (Assam inclusive). In the next year Assam took away its allotment of Rs. 22,000, and the grant-in-aid assignment for Bengal, Behar, and Orissa was fixed at Rs. 4,96,300. In 1875-76 this allotment was reduced through financial pressure to Rs. 4,20,000, and again increased in 1876-77 to Rs. 4,64,000. The sanctioned estimate for grants-in-aid was Rs. 4,25,000 in 1880-81, and the actual expenditure Rs. 4,13,321.

(*10*) *Musulman education.*

182. It has not been deemed advisable to break the continuity of the narrative of educational progress in Bengal by reference to that of any one or more sections of the community. But the question of the education of Muhammadans, who as a rule held back for a long time from the system of public instruction inaugurated by Government, is one of great importance. It will now be reviewed by itself.

183. The Musulmans, like the Hindus, have a literature and a learned class of their own. The first Muhammadan conquerors of India were noted for their patronage of learning at home; and the great sovereigns of their race, while "they lavished honours on indigenous talent, spared neither pains nor expense to attract to their courts from other neighbouring countries men of high

literary attainments." The Muhammadans in their early days, moved by fanaticism as they were, destroyed much in India, but they built up not a little. They destroyed temples, but they built mosques. They took away the endowments which supported Hindu learning, but they made other endowments for the promotion of Muhammadan learning. There was not a mosque or *emambarah* in which professors of Arabic and Persian were not maintained. As the Hindus took to learning the language and laws of their rulers, they found opportunities for the acquisition of such knowledge, not only by entertaining private teachers (Akhanjis) in their families, but also by reading in the mosque schools. Muktabs again sprung up, in imitation of pathsalas, wherever Musulmans predominated in number. The two people began to mix; and Urdu, that offspring of many languages, was born. Only two generations ago there were, even in these Lower Provinces, more people who studied Persian and Urdu than there now are who know English. What Behar is at the present day, in respect of the cultivation of Persian, Bengal was fifty years ago.

184. Enjoying such predominance all over the country, and believing firmly in the superiority of their own literature to that of their conquerors, the Muhammadans felt no call to acquire English education. The peace and security offered to the land by British supremacy reconciled both the peoples to British rule; but the Muhammadans could not so easily forego those national aspirations which the existence of Muhammadan nationalities outside India necessarily kept up. The Hindu had long buried the last relics of such aspirations, and no events within or outside his country could revive them, even in imagination. This difference in the spirit of the two peoples—the genuine outcome of their diverse historical existence—is seen in the difference of the two watch-words which are even now employed by them to denote any change which they may at times contemplate in their social lives. With the Musulman it is *revival;* with the Hindu it is *reformation*. This offers the true explanation of the fact why the Musulman in India took less eagerly to English education than the Hindu. The Government educational measures have been very unjustly charged with an attempt "to bar knowledge to the Muhammadans except they gain it through English," as if Government had ever neglected to do anything which was calculated to conciliate the Muhammadans to their educational measures. The very opposite was the fact.

185. The first educational institution established by the the first Governor General of the East India Company was, as has been seen, the Calcutta Madrassa, founded in 1781, in which Muhammadan learning was supported, in accordance with the custom of the country, by stipends to pupils and salaries to professors. The Committee of Public Instruction edited and printed a considerable number of Arabic works which had gone out of use. They added to the Madrassa in 1829 an English Department, as they did to the Sanskrit College. They took under their supervision the Hooghly Madrassa, which had been founded on an endowment made by a Muhammadan gentleman. But, notwithstanding the early attention which the Muhammadan community had thus received, it did not come forward as readily as the Hindu to avail itself of the advantages of the education offered by Government. "The Muhammadans," as Mr. Cumin, reporting on their backwardness in educational matters, observed, "suffered from their bigoted trust in the superiority of their own creed and literature." There was another and a stronger cause—their natural sense of humiliation. The Council of Education in 1849 directed their earnest attention to the reformation of the Calcutta Madrassa, after they had tried without success

the important measure of appointing a European Principal at the head of the institution. A junior or Anglo-Persian Department was formed, and school fees began to be levied. Some bright Muhammadan youths, who had pursued their studies in English up to the senior scholarship standard in the Anglo-Persian (or junior) Department of the Madrassa, were appointed to deputy magistracies; and some effect, however slight, was thus produced upon the Muhammadan community of Calcutta. On a representation being made by them, the Anglo-Persian Department of the Calcutta Madrassa was raised to the status of a college.

186. But no more than six undergraduate students were found to join the new college (1867-68). Next year the number was only four (1868-69); the year after (1869-70) only three, all of whom left within the session. At the instance of the Muhammadan community, a Commission was immediately appointed; and on the report of the Commission in 1872-73, and in accordance with a Resolution upon it by the Government of India, the Bengal Government set free Rs. 55,000 from the Hooghly College Endowment, and established with this sum (originally intended as it was for Muhammadan education only) three new madrassas, with attached boarding-houses and low rates of fees, in those parts of Bengal which were most thickly peopled by Muhammadans. These, with the existing Madrassa at Hooghly, took up half the income of the endowment; the other half was devoted to the foundation of scholarships for Muhammadan boys, and to the payment of two-thirds of the fees of Muhammadan pupils reading in English schools and colleges. The endowment was therefore devoted in nearly equal proportions to the promotion of Oriental and of English education; and a similar division prevailed in the Calcutta Madrassa itself, in which half the pupils belonged to the Arabic and half to the Anglo-Persian Department. At the same time the Colinga Branch School of the Calcutta Madrassa was appropriated to the Muhammadans exclusively.

187. That Muhammadan education has received a strong impulse may be gathered from the fact that Muhammadan gentlemen have of late years proceeded to England to qualify themselves for the Bar. This is a circumstance connected with Musulman education which is not without significance. The advance of English education among Muhammadans is as yet very much less pronounced than among Hindus. And yet the number of Musulman gentlemen who have finished their education in England is proportionately large. This difference is not all owing, as may be supposed, to the prevalence of the caste system among Hindus. It is rather that the Musulman feels much more acutely than the Hindu the existence of social inequality, which he would do all in his power to remove. Equality among co-religionists is not only the Musulman's creed, but it has been his habitual practice for generation after generation.

188. The following table will show the number and relative proportion of Muhammadans receiving education of different grades in 1880-81:—

	Pupils.	Percentage.
University education in general and professional colleges	115	4·1
High schools	3,603	8·3
Middle schools	11,861	12·6
Primary schools	166,810	21·7
Madrassas	1,558	100·0
Other schools for special education	603	13·3
TOTAL	184,550	

The point to be noticed is the rapid rate at which the proportion of Muhammadan to other pupils decreases as the standard of instruction rises.

(11) Education of non-Aryan races.

189. Different non-Aryan races inhabit different tracts within the Lieutenant-Governorship of Bengal. The more important among them are —(1) the Sonthals, (2) the Kols, (3) the Paharias, and (4) the Khonds. The education of these tribes has hitherto been chiefly undertaken by missionary agency, with the assistance and encouragement of Government. Whenever they have been asked for, liberal grants-in-aid have been given for the support of educational work among those races; and in the case of the hill tribes found in the Sub-Himalayan tracts about Darjeeling, the main portion of the district grant for primary education has been for some years made over bodily to the local representative of the Scotch Mission for the support of his schools. The Church Mission Society received a year ago an increase in its annual grant from Rs. 5,000 to Rs. 6,000, for the promotion of Sonthal education. Indeed, there has never been any semblance of hostility or indifference on the part of the Department to the educational work of missionaries, especially among uncivilised races. The spirit by which the Department has been actuated in this respect may be gathered from the following extract from the report of the Inspector of the Behar Circle in 1876:—

"Of the whole number of Sonthals, 62 per cent., or 1,269, are in mission schools; in ordinary pathsalas the proportion of Sonthals is only 21 per cent. of the whole number of pupils. Consequently, if it be really intended to promote education among the Sonthals, and to wean them, so far as an elementary education can do so, from the vice of drunkenness, I know no better way of effecting that object than to largely augment the grants now made to the Church Missionary Society and the Indian Home Mission, to their boarding-schools especially. The object of these schools is to train up a number of young people, whether Christian converts or not, to act as pioneers of civilisation and order in their own villages; and their peculiar merit is that they train young women as well as young men; so that numbers of Sonthal children in the coming generation will be surrounded from their birth by humanising influences. These future mothers of families are cheaper and better instruments of civilisation than any schoolmasters that we can send abroad into the Sonthal villages."

The Director remarked hereon:—

"I am quite at one with [the Inspector] in all this about the Sonthal Missions; and I note that the Inspector of Schools in Chota Nagpore has formed a very similar estimate of the work of the missionaries among the Kols and Sonthals of his division."

190. *The Sonthals* inhabit chiefly the Manbhoom and partly the Hazaribagh districts of Chota Nagpore, the districts of Beerbhoom, Bankoorah, and Midnapore in Bengal proper; and the Sonthal Pergunnahs and adjoining districts of the Bhaugulpore division. They numbered, in 1881, 883,938 souls.

The education of the Sonthals has, until lately, been exclusively in the hands of the missionaries. The Church Mission and the Indian Home Mission have their stations in the Sonthal Pergunnahs and the adjoining district of Beerbhoom; and the Free Church Mission works in the districts of the Chota Nagpore division. The American Free Baptist Missionary Society, which began work first (1840) in Balasore, and thence extended its operations upwards through Jellasore, and lastly to Midnapore, has established training and village schools for Sonthals in the western tracts which border upon Manbhoom.

191. Since 1872-73, when allotments for primary education were made to the several districts and placed at the disposal of the local officers, Sonthal

children have been brought into the ordinary pathsalas. The following table exhibits the number attending different schools in 1880-81 :—

	Chota Nagpore Division.	Bhaugulpore Division.	Burdwan Division.	Total.
	1880-81.	1880-81.	1880-81.	
Middle schools	1	103	...	104
Primary schools	133	2,067	2,032	2,232
Total	134	2,170	2,032	2,336

Latterly a special scheme for extending Sonthal education has been sanctioned by Government. This scheme is based upon the progress already made chiefly through the efforts of the Missionary Societies; and it proposes to take up the education of the Sonthals on a system closely connected with their village organisation.

192. *The Kols.*—These people inhabit chiefly the district of Singbhoom, in Chota Nagpore. They belong, like the Sonthals, to the forest tribes (Kolarian) which are supposed to have entered India in the earliest times from the north-east. The German Mission, organised by Pastor Gossner on the principle that "all candidates for missionary work should be mechanics, and willing to earn their livelihood by manual labour," began work at Ranchi among the Kols in 1845. In 1848 a station was opened at Lohardugga, in 1850 another at Gobindpore, and in 1853 a third at Hazaribagh. There was a schism in the mission in 1868, when some of the missionaries left the parent society and joined the Society for the Propagation of the Gospel. The success of this mission among the Kols of Chota Nagpore has been great, as regards both its evangelical and its educational work. The Normal and Theological school at Ranchi is a strong institution, supplied with the best and most promising pupils from the 80 village schools scattered over the district. The example of their pastors has not been lost upon the converted Kols. They are by all reports industrious in their habits, taking as readily to agricultural as to mechanical pursuits.

The number of children belonging to these people, attending the schools of different agencies in 1880-81, is shown in the table below:

	1880-81.		
	Christians.	Non-Christians.	Total.
High and Middle schools, English and Vernacular	236	124	360
Upper Primary schools	70	211	281
Lower Primary schools	890	4,245	5,135
Normal schools	179	16	195
Industrial schools	26	...	26
Total	1,401	4,596	5,997
Other aboriginal tribes	..	...	1,516

From the progress already made among the Kols, there is some likelihood that a scheme less expensive than that lately sanctioned for the Sonthals may be introduced among them in time.

193. *The Paharias.*—These inhabit the elevated parts of the Sonthal Pergunnahs. They are divided into two septs, the *Asal* Paharias and the *Mal* Paharias. Out of the former were formed the hill-rangers of Cleveland, whose children received education in the school set up for them close to Bhaugulpore.

Both tribes are restless in their habits, and their children come but occasionally to the pathsalas attended by the Sonthals. At the suggestion of Bishop Heber (1825), the Society for the Propagation of the Gospel tried to work among these people for about two years. Since then no measures for the special education of the Paharias have been framed either by missionary bodies or by the Government. One hundred and fifty-four Paharia children attended the Sonthal pathsalas in 1880-81.

194. *The Khonds.*—These interesting people belong to the Dravidian race, but are not very numerous. They inhabit the southern spurs of the Gurjat Mehals of Orissa. A body of Father Gossner's missionaries made an attempt in 1840 to settle in the Khondmals, but many of the missionaries died shortly after reaching their field of labour, and the survivors removed to Chota Nagpore. The progress of education in the Khondmals under Government agency is reported to be fairly satisfactory. The schools, 26 in number, are supported chiefly by a cess levied on the sale of liquor, which was imposed with that object at the request, it is said, of the people themselves. They contained 893 pupils in 1880-81.

195. The Government boarding-school at Darjeeling is attended by Lepchas from Sikkim, and by Bhooteas from Sikkim, Bhootan, and Tibet. All the pupils learn English and Tibetan. Its purpose was to train up a body of explorers, surveyors, and interpreters; and it has been fairly successful in each capacity.

196. In 1841 a mission was established among the Lepchas of the Darjeeling hills, on the self-supporting plan of Father Gossner. The Church of Scotland has also some stations in these hills, and has established a certain number of Primary schools, chiefly for the children of Nepalese coolies working in the tea-gardens.

197. In 1840 the Welsh Methodist Mission established its first station at Cherrapoonjee, and extended its operations in 1850 to Sylhet. From 1872 the mission has confined its labours to the Khasia and Jyntea hills. The mission has under it 78 day and night schools, attended by 1,843 pupils of both sexes. The Government grant is Rs. 5,000 per annum.

198. There is a boarding-school in the Hill Tracts of Chittagong for Mughs (or Hill Burmese) and Chukmas. Nineteen Kyoungs (or schools attached to Buddhist monasteries) with 339 pupils were returned for these tracts in 1881.

199. A question very prominently connected with the education of the aboriginal tribes has long attracted notice in these provinces. The introduction of the Roman character throughout the country, to take the place of the various characters in local use, has been advocated on general grounds by men like Trevelyan. Such advocacy, however, has had no practical effect on those races which have their own systems of letters. Among aboriginal races the case is different. The writing taught is in many cases the Roman, although not quite invariably. But the difficulty is that these tribes, as they advance in letters, come into contact with people with whom in business transactions their knowledge of the Roman character proves to be of little use. Their isolation is not removed by knowledge thus imparted. The tribes would apparently profit more if they learnt the language and letters of their nearest neighbours. A complete alphabet and a system of distinct writing are the common heritage of the great bulk of the Indian people; and unless there is any prospect of superseding these throughout the country by the general use of the Roman character, the advantage of teaching that character to isolated races appears questionable.

200. The following statements refer to the year 1880-81 :—

Statement of Schools and Pupils in 1880-81.

	1880-81.	
	Schools.	Pupils.
Government colleges, general	12	1,260
„ „ professional	9	662
„ High English schools	48	13,867
„ Middle „ „	9	1,214
„ „ Vernacular schools	172	9,645
„ Upper Primary „	9	293
„ Lower „ „	10	266
„ Girls' schools	2	307
„ Eurasian „	1	33
„ Special „	25	1,222
„ madrassas	6	1,006
Aided colleges (general)	5	808
„ High English schools	91	11,183
„ Middle „ „	441	27,302
„ „ Vernacular „	769	39,941
„ Upper Primary „	1,632	56,582
„ Lower „ „	35,992	618,062
„ Girls' schools	699	13,623
„ Eurasian „	41	3,762
„ Special „ (mostly Indigenous)	460	3,420
„ madrassas and muktabs	360	2,490
Unaided colleges (general)	3	458
„ High English schools	72	16,256
„ Middle „ „	123	6,179
„ „ Vernacular schools	87	4,622
„ Upper Primary „	61	2,443
„ Lower „ „	5,697	83,240
„ Girls' schools	167	3,607
„ Special (Indigenous)	473	3,839
„ madrassas and muktabs	92	897
TOTAL	47,568	928,489

Statement of Expenditure in 1880-81.

	Government Expenditure.	Expenditure from other sources.	Total Expenditure.
	Rs.	Rs.	Rs.
Direction	66,612	...	66,612
Inspection	3,61,177	...	3,61,177
University	...	55,032	55,032
Government colleges, general	2,24,225	1,14,908	3,39,133
„ „ professional	2,06,050	40,974	2,47,024
„ madrassas	35,784	2,941	38,725
„ schools	2,02,575	3,50,836	5,53,411
„ special schools	1,57,700	13,122	1,70,822
„ girls' „	13,421	3,815	17,236
Aided colleges	19,550	97,442	1,16,992
„ madrassas	278	1,545	1,823
„ schools	7,08,769	19,45,488	26,54,257
„ special schools	9,585	18,246	27,831
„ girls' schools (for Europeans and Natives)	76,160	1,85,617	2,61,777
Unaided schools	...	3,99,577	3,99,577
„ madrassas	...	12,857	12,857
„ special schools	...	32,018	32,018
„ girls' „	...	23,131	23,131
Scholarships	1,54,961	17,540	1,72,501
Buildings	2,18,289	29,215	2,47,504
Miscellaneous	22,124	8,749	30,873
TOTAL	24,77,260	33,53,053	58,30,313

PART III.

A DESCRIPTION OF THE STATE OF EDUCATION IN 1881-82.

201. The leading characteristics of the year 1881-82 appear, like those of its predecessors, to have been decided by impulses communicated from the ruling country. The several Christian Associations in England and Scotland which have missions and educational institutions in India, having united themselves into one body under the title of the "General Council on Education in India," proceeded, by the issue of pamphlets, the delivery of lectures and discourses, and the submission of memorials, and also by waiting in deputation upon the Secretary of State and the outcoming Governor General, to invite the attention of the authorities to a review of the educational administration of this country. These measures were set on foot in 1879, and they may have contributed in some measure to the appointment of a Commission in India, which, in the words of the Government Resolution, dated 3rd February 1882, constituting it, is "to enquire particularly into the manner in which effect has been given to the principles of the Despatch of 1854, and to suggest such measures as it may think desirable in order to the further carrying out of the policy therein laid down." These words are clear, and can bear but one interpretation. They show that no departure from the principles laid down in the Despatch of 1854 is intended. On the contrary, they invite suggestions for carrying out still further the principles and policy of that Despatch.

202. The Council on Education is largely composed of missionary members, who have naturally revived many of those controversies with which the bodies to which they belong were more or less connected in past times. But one new feature very distinctly marks the movement now set on foot. Along with the old proposals for the withdrawal of Government from the State colleges, and for more favourable terms of grant-in-aid, the Council have made comparisons, not as heretofore between one Indian Province and another, but between the educational administration of the dependency and that of the ruling country.

203. Thus they say—

(1) "In this country [England] we devote almost one-twentieth part of the revenue to the education of the people, about 2*s.* 6*d.* a head of the population. In India it is only one-eightieth part, and less than 1*d.* a head."

(2) "Taking all, it appears that there is on the average of all India only one institution for fourteen square miles, and nine pupils for each thousand of the population, not a tithe of what it ought to be. In our country [England] we expect one in six or seven to be at school, *i. e.*, about 160 in the thousand."

(3) "It is found that this department [that for elementary instruction in India] has been carried on so feebly that it does not even keep pace with the natural increase of the population, so that there are now more millions of uneducated children than when the Code [Despatch of 1854] was first established."

(4) "Notwithstanding what had been done during the last 27 years, we are farther from overtaking the education of the mass of the people than when we began; for while we did not add 50,000 a year to our schools, the birth-rate added nearly 200,000 children of school-age to the population of the country."

204. The mode of estimating educational progress adopted by the Council, as shown in the above extracts, is thoroughly European, and not at all Indian. The idea of directly educating *all* the children of the community was not entertained for India even so late as 1871, when the Duke of Argyll wrote as follows to the Viceroy: "If we can once instil into the real upper classes of India, that one of the main duties of society is to provide sound primary instruction for the humbler classes, we shall lay the real foundation for that general system of education which it is the desire of Your Excellency's Government to establish." Nor was the idea of educating all the children of the community entertained by the most sanguine educationists in India, who in view of such a question declared that "it was not to be dealt with by the present generation."

205. In fact, the measurement of Indian educational progress by a European standard is an entirely new element in the controversy; and, although it has been brought forward by the Council in reference to elementary instruction only, it cannot fail to bear more or less on every department of administration. The Council themselves have indicated such comparisons, though with the view of repudiating them in some cases.

206. Thus their Secretary writes—

(1) "From the returns for 1877-78, we find that the ordinary expenditure was £51,430,673, and including that on Productive Public Works, in which class education might be more accurately put than many of the public works and working expenses of Railways and Canals, it was £58,178,563. Of this sum, £15,792,112 was spent on the Army; £2,158,032 on Police; £3,519,668 on Ordinary Public Works; £3,275,821 on Law and Justice; more than £7,000,000 on the collection of revenue; and only £730,013 on the entire education of about 200,000,000 of people."

(2) "It may be said with apparent truth that 46 colleges, with a total of less than 5,000 pupils in all the colleges of India, what are these among so many millions? Compared with the colleges in European countries, it would be miserably inadequate."

(3) "These numbers [that come up to the examinations of the Indian Universities] though large, are not, it may be said, great when compared with the population of India . . . . . No comparison can be drawn from European habits, where the higher education is part of the equipment of the life of a gentleman, as well as a qualification for professional employment."

207. The above quotations have been made with the view of showing that the application of the European standard to any part of Indian administration cannot be strictly confined to that part only. The principle once admitted must necessarily extend in all directions, and help forward that general administrative progress the existence of which has made such comparison possible in any. The year 1881-82 will itself afford a remarkable instance of the close relations that exist between the progress of elementary instruction, of industrial improvement, and of internal self-government. The same Government which has appointed the Education Commission has also promulgated the order of the 19th November 1881, under which Indian manufactures are to be purchased in preference to European whenever they are not more costly, and has passed

Resolution after Resolution insisting on the introduction of local self-government throughout the country.

208. The prominent characteristics of the year under review and their possibly abiding effects having been generally indicated, it is now necessary to proceed to a description, on the lines laid down by the Commission (see Appendix C), of the actual state of education on 31st March 1882 in the Provinces of Lower Bengal.

Physical Aspects of the Country and Social Condition of the People.

209. Four Provinces, more or less distinctly marked from each other in different ways, constitute the administrative division of Lower Bengal. These Provinces are, (1) Bengal Proper, (2) Behar, (3) Orissa, and (4) Chota Nagpore. Until lately a fifth Province, Assam, was under the same administration. But Bengal after its separation from Assam still constitutes the largest administrative division of British India, its area being 187,222 square miles, and its population by the last census 69,536,861 souls. The figures are given in more detail in the table below from the two census returns for 1871 and 1881:—

No.	Lieutenant-Governorship of Bengal.	Area in square miles.	Cultivated area in imperial acres.*	Population.			Total.
				Males.	Females.	Children.	
1	Bengal . . .	(1871) 85,483	25,621,482	11,643,071	12,756,263	12,335,139	36,734,473
		(1881) 75,823	...	12,009,852	12,117,568	12,178,469	36,305,889
2	Behar . . .	(1871) 42,417	19,835,309	6,102,788	6,718,639	6,914,674	19,736,101
		(1881) 44,139	...	7,342,528	7,766,315	8,018,261	23,127,104
3	Orissa . . .	(1871) 23,901	2,597,579	1,326,295	1,460,859	1,530,845	4,317,999
		(1881) 24,240	...	1,653,333	1,715,345	1,831,199	5,199,877
4	Chota Nagpore .	(1871) 43,901	6,591,098	1,116,846	1,229,138	1,479,587	3,825,571
		(1881) 43,020	...	1,481,858	1,526,126	1,896,007	4,903,991
	Total of 1871 .	195,702	54,645,468	20,189,000	22,164,899	22,260,245	64,614,144
	Total of 1881 .	187,222†	.....	22,487,571	23,125,354	23,923,936	69,536,861

* From the Report of the Famine Commission (1879).

† Excluding the area of the Sundarbans, estimated at 5,976 square miles, but including the Feudatory States, with an estimated area of 36,634 square miles and a population of 2,845,405.

210. If the area and population of the Lieutenant-Governorship of Bengal be taken at 100, the figures for the other great administrative divisions of British India will stand as follows:—

	Area.	Population.
(1) Of Madras	89	52
(2) Of Bombay and Sind	79	27
(3) Of the Punjab	67	29
(4) Of the North-Western Provinces and Oudh . .	68	69

The whole of the United Kingdom itself, if measured on this scale, will be represented in area by the figure 77, and in population by 51.

211. This vast extent of country, with its immense population, is very varied in aspect and character in its different parts. On the north it penetrates to some extent the Sub-Himalayan region, and stretches up the heights of that range to about 10,000 feet above the sea level; its central tract is constituted by the vast basins of the Ganges and Brahmaputra rivers, which are navigable by river steamers through their entire course of 900 and 460 miles respectively within the Province; its coast line, which measures roughly 700 miles round the head of the Bay of Bengal, is everywhere a sandy or muddy shore unfit for harbours, but cut through by broad rivers which have created fertile deltas and malarious swamps and jungles before they entered the sea; and its south-

western tract is high and hilly, and belongs geologically to the great plateau which constitutes the old table-land of peninsular India.

212. Tracts so varied in character necessarily vary in climate and meteorological conditions, in fertility and accessibility, and as a consequence in the past history and the present density and character of the population inhabiting them. The Himalayan and Sub-Himalayan tracts, which may be said to constitute three districts, measure 5,477 square miles, have a temperate climate in their more elevated parts, show a rainfall of more than 100 inches in the year, and are fertile with the exuberant fertility of the Terai; but their situation beyond the ordinary trade routes of the country has kept the population of 192 to a square mile comparatively stationary, and has to some extent isolated the non-Aryan tribes of the Tibeto-Burman type, which chiefly compose it, from the bulk of the Bengali population. The large river basins, including those of Orissa, which roughly speaking constitute 37 districts and cover an area of 112,743 square miles, are open to the sea-breeze, have a climate varying in humidity with the distance from the sea, and a rainfall of from 37 to 100 inches in the year. These vast alluvial plains are diversified in character by their varied cereal, fibrous, oilseed and dye plants, and are everywhere more or less open to trade; they bear on the average an incidence to the square mile of 501 inhabitants, who are of more or less pure Aryan descent. The languages spoken in these tracts are Hindi (by 35·6 per cent. of the total population), Bengali (by 52·6 per cent.), and Uriya (by 7·8 per cent.). These languages are cognate, and are closely connected with the Sanskrit. Certain Mongolian dialects, such as the Newari, Mechi, Koch, Garo, and Lepcha, are spoken by tribes in the eastern mountain ranges and in the Himalayan and Sub-Himalayan regions.

213. The Chota Nagpore plateau, with the Tributary Mehals of Orissa, may be taken to constitute six districts, measuring 60,085 square miles in all. These elevated tracts are out of the influence of the great river routes. The greater heat radiated from the drier soil, although parching to the fields, is not so relaxing to the muscles as the hot humid air of the plains. The rainfall varies from 45 to 50 inches in the year, and the population is sparse, being 85 to the square mile. It consists in a large measure of various Kolarian and Dravidian tribes, who have but partially accepted the civilisation of the Hindus, and some of whom seem to be just emerging from the stone age. The languages spoken in these parts are very various, and are classified into two groups—the Kolarian and the Dravidian. The latter are weak, and each dialect of the group is spoken by less than one hundred thousand people. Of the former the chief are the Sonthal (spoken by 1·6 per cent. of the total population of the Province), and the Kol (by 1·3 per cent.). Hindi is spreading in the north and west, Bengali in the east, and Uriya in the south.

214. The country under the Lieutenant-Governor of Bengal is thus large in extent, and varied in its physical aspects and conditions, and also in the diverse ethnic elements of its numerous population. But by far the largest portion of the country consists, as has been seen, of extremely fertile river basins; and the great bulk of its people are of more or less mixed Aryan descent, industrious and intelligent, mild in disposition, and easy to govern.

215. The people live essentially on a vegetable diet, and 94 per cent. of them dwell in rural villages. The towns, inclusive of village unions, with more than 5,000 inhabitants each, are only 242 in number, and do not contain altogether more than 6 per cent. of the population. In England, as is

well known, the urban population is returned as 65 and the rural as only 35 per cent. The circumstances of England, however, are quite exceptional. No other country in the world imports so much food, and in none is living so dear, or the wages of every kind of labour so high. But even in France, which is eminently an agricultural country, and in which the proportion of rural to urban population is exactly the reverse of that of England, the percentage of agriculturists does not exceed 50 in all. This is the most important point in the social economy of Bengal, that its rural population is far in excess of the requirements of agriculture. The total agricultural population being 58½ millions, and the total acreage under cultivation rather short of 55 millions, there falls on the average less than one acre to each person.

216. As shown in the table below, the excess of the agricultural class in Bengal is between 7 and 9 per cent., if estimated on the standard of France. This characteristic phenomenon will be seen still more conspicuously on a closer comparison of the Lower Provinces with the rest of the British Indian Empire.

217. The following tabulated statement will afford elements for such a comparison, and may prove of some practical use in elucidating the socio-economic condition of these parts :—

Occupation of adult Males.	Percentage for British India, Lower Provinces excepted.	Percentage for the Lower Provinces inclusive of Assam.	Percentage for the Lower Provinces only.
1. Agriculturists	55·00	58·58	57·71
2. Labourers (chiefly agricultural)	12·01	12·87	13·36
3. Commercial	4·88	5·89	6·00
4. Industrial	14·03	11·23	11·39
5. Service (public)	3·89	1·12 / 1·90 → 3·02	1·15 / 1·93 → 3·08
6. Professional			
7. Service (domestic)	6·62	5·35	5·43
8. Non-productive and independent	3·57	3·06	3·03

It is seen at once that Bengal has "agriculturists" and "labourers" above the average, "industrial" classes below it, "commercial" classes above, and "non-productive" persons below. It will also be remarked that in "public service" and "professions," as well as in "domestic service," the percentages for Bengal are below the averages obtained for other parts of British India.

218. Proceeding now to remark on each of the above heads, it is observed in respect of (1) "agriculturists," that their redundancy in Bengal is greater by more than 2 per cent. than in the rest of British India; although, even in the other administrative divisions, the proportion is high if measured by the standard of European countries, where far less onerous conditions have necessitated the imposition of heavy poor-rates on the communities concerned. The mild communistic principles, however, which underlie the Hindu social organisation in its village system, its caste guilds, and its joint-family, have enabled the people to bear up against the pressure of over-population in years of average yield, although the effects are more and more felt in the low standard of living, in the exhaustive processes of agriculture, in the yearly increasing encroachments of "arable" upon "pasture," and the consequent deterioration of man, land, and cattle. It has been estimated that the average income per head of an agriculturist in Bengal, after deduction of the Government revenue and the zemindar's rent, is £1·42 per annum. Taking a peasant's family to consist of 5·14

persons, including himself, he has therefore a total yearly sum of £7·3, with which to provide food, house, clothing, feed of cattle, and incidental expenses. The largest number of persons in the country deriving yearly incomes from land of Rs. 200 (£20) and upwards was found not to exceed 100,715, zemindars included. It must, therefore, be considered a very important point in the social economy of the country that in such circumstances people do not go out of it. The small emigration beyond sea, which does take place, is not only temporary, but not at all from the parts of the country which are most thickly peopled. An attempt made so recently as 1873-74, to induce agriculturists from the most populated districts of Bengal to go and settle no further than British Burma, proved a failure. It was attributed to the caste prejudices of the people, which are supposed to prohibit all sea voyages. They seem, however, to be just as unwilling to migrate permanently within the country itself, as to go beyond sea. His Honor the Lieutenant-Governor of Bengal has had quite recently to notice how, under the most tempting conditions, men from the overcrowded Patna Division (553 to the square mile) did not move to the contiguous division of Bhagulpore, which had in parts not more than 229 people to the square mile.

219. There is no doubt, however, that up to some time after the establishment of British rule, there were large migratory movements from the over-populated river-basins to the more outlying districts of the country. Almost every village of those districts has its tradition telling how and whence the people came, the names of those who led them being in most cases preserved in the names of the villages which they established. The *jungle-buri* tenures mentioned in the decennial settlement indicate the form of tenure for immigrant settlers known to the country from the remotest period. They prove the strength of the migratory movement in past times. Such movements, from whatever cause, have become weak in these latter days; and as the people have grown less accustomed than before to the guidance of men of their own community, there are few now whom they will follow with confidence to settle in distant parts, although a strong Government has given peace and security to the country everywhere, in the hilly tracts of the South-West, on the slopes of the Himalayan and Eastern ranges, and within the jungles of the Sundarbans.

220. Over-population, unrelieved by the exodus of the people, has had the effect of making the peasantry very mindful, within their means, of agricultural improvements. Witnesses of their work are not wanting, who declare that the Bengal agriculturist has little or nothing to learn from his brother of Europe; and that, although not so wedded to his old ways as to refuse to change where the advantages of change are certain, he cannot afford to make any doubtful experiments. The Bengal peasantry are sober, thrifty, and observant. They understand the advantages of irrigation, of manuring, and of the rotation of crops. But with their straitened means, they would rather not pay irrigation rates in years of copious rainfall, nor save for manure the refuse of their cattle and find fuel they know not where, nor vary their crops more than is permitted by the imperative necessities of food. Comprehensive measures of agricultural improvement require much larger resources of capital and science than a crowded peasantry, though invested with quasi-ownership, can possibly command.

221. Coming now to the next head of (2) "labourers (chiefly agricultural)," it is seen that the percentage is higher in Bengal than in the other Provinces. This class is, broadly speaking, landless at the outset. But under the system

of sub-letting in vogue, the more fortunate among them contrive gradually to obtain some connection with the land. Almost all the lower caste Hindus, or "semi-Hinduised aborigines," as they are called in the census report, who now own rights of some sort in the land, once began as landless labourers, as will be seen more clearly further on.

222. As regards the 3rd class, "commercial," and the 4th class, "industrial," it is seen that, while the former is larger, the latter is smaller in Bengal than in the rest of British India. These results are only such as might be expected in the circumstances. Bengal has been longer, and, owing to its splendid river-system, more largely open than any other part of the Empire to the import of European manufactures. The active and energetic traders of Bengal, who established themselves from very early times on its river-banks, found the means of profit in carrying to all parts of the country the imports from Europe, and in bringing down the raw produce of the interior to the metropolitan and other ports for export beyond sea. It is shown, in a statement not at all exhaustive, that the internal trade of Bengal in 1876-77 amounted in value to £49,931,400. The external trade, however, is not in the hands of this class. The small consignments to foreign ports made by natives are not in their own vessels, nor, as a rule, to any direct correspondents of their own. These shipments are of comparatively small value, and almost as often end in loss as in profit to the parties who make them. The trading classes of Bengal are honest, straightforward, and intelligent. They are not without capital, nor without enterprise. They want more knowledge and enlarged views to give to their country its true position in foreign commerce.

223. The same causes which have kept up the profits, activity, and strength of the trading community have operated to depress the industrial classes of Bengal. The people are not devoid of skill and ingenuity, and the country is possessed of endless resources in raw material of all kinds, mineral, vegetable, and animal. But the manufactures of the people are carried on essentially by manual labour, and that labour cannot, even under the most favourable circumstances, compete with machine-labour. European manufacturers have under-sold the Bengali artisan in his own country, and have largely taken away his occupation. He is fast coming to be an additional burden on the land. That such has been the fate of the industrial classes is owing partly to the weak organisation of those classes themselves. Living chiefly in rural villages or small townships, the artisans of Bengal never reached that stage at which the handicraftsman ceases to be his own master and becomes the servant of the capitalist. The schism between labour and capital, which is gradually widening in European countries, has had no existence in Bengal. The question is here in an earlier stage. The artisans have not yet been organised in the way in which a system of regular wages, as distinguished from occasional advances for work, would organise them. Lately, in Calcutta and elsewhere in the neighbourhood, small mills have been started, and the first commencement of a proper organisation of the working classes may perhaps now be looked for. But the mills are as yet few in number, and cover in their operations but a very insignificant field of industry. Unless they greatly increase both in number and in direction, little hope can be entertained of the improvement of artisan organisation, the preservation of skilled labour, and the diversion of the surplus agricultural population to industrial pursuits.

224. Passing to the next heads (5) "service (public)," (6) "service (domestic)," (7) "professional," and (8) "non-productive," it is to be explained

that service (public) includes all classes of Government and Municipal servants, the village police not excepted. The number in Bengal of both public and private servants is below the average of the rest of British India.

225. The Bengalis have been supposed to be a service-seeking people, and their weak physique, as compared with that of more robust Indian races, has favoured this supposition. But it is seen that, while men in the public service and independent professions in other parts of the Empire amount to 3·89 per cent., the Bengalis have 1·15 in the former and 1·93 in the latter, making a total of 3·08 per cent. In domestic service also the Bengali is found to be 5·43 per cent., while the percentage for other parts is higher, namely, 6·62. It must likewise be remembered that in Bengal the class of domestic servants, and also of public servants, more particularly in the police, is largely recruited from men not born in the Lower Provinces. The number of such men is ·7 per cent. of the entire population; and the number of Beharis, Uriyas, and Chotanagpuris in Bengal Proper, a very large portion of whom are employed in service, is more than one per cent. of the genuine Bengali population.

226. It may also be pointed out as a fact, although not usually noticed, that the Bengali, as a rule, prefers a profession to a service. It is owing to this preference on his part that the Bengali has crowded into every path of professional life as soon as it has been opened—medicine, law, and civil engineering; and lately he has begun to learn mechanical engineering also, with encouraging prospects of success.

227. But even the most cursory view of the social condition of the people of Bengal, or indeed of any part of India, cannot be taken without noticing that most prominent feature of the social constitution of the people, the all-pervading caste system.

Direct and close comparisons between the percentages of "caste" and of "occupation" cannot be easily made, because the occupations are given quite independently of caste in the census returns. But the occupations, classified as they have been on the broad generalisations of Dr. Farr, are found, when carefully looked at, to have a general agreement with the more important caste distinctions, moulded as these have been on the hereditary occupations of the people of the country. A general and distant comparison therefore is not only not impossible, but quite feasible in the circumstances. A greater difficulty in the way of such comparisons is caused by the presence in the community of important sections that do not recognise caste. This difficulty has been met by classifying the non-caste people under different caste-heads in accordance with the occupations to which they severally belong.

228. With these explanations the percentages of "occupation" and "caste" of the adult male population of Bengal are set in juxtaposition in the table below:—

	Different Castes.	Percentages of adult Males.	Different Occupations.	Percentages of adult Males.
1	Superior and intermediate castes.	12·11	Public service and professional	2·80
2	Trading castes	6·21	Commercial	5·11
3	Artisan castes	11·13	Industrial	11·86
4	Agricultural castes	40·92	Agricultural	59·89
5	Servant castes	4·60	Domestic service	4·25
6	Labouring castes	22·94	Labouring	11·62
7	Non-productive castes	2·09	Non-productive	4.47

229. It is clear that, while the general groundwork of the social fabric is caste, very important changes are going on in the superstructure. The "superior castes" and the "trading castes," who are altogether 18·32 per cent., have not all succeeded in finding accommodation in the "public service," "professions," and "commerce," which form less than 8 per cent. of the occupations, not to speak of other castes having found a place therein. More than 10 per cent. of these superior castes have taken up occupations which belonged to lower castes, and have thus pushed masses of people of those castes further downward. Hence the increase of ·73 per cent. in the number of artisans, and of 2·38 in the non-productive class. But the largest increase is in the class of agriculturists, being 18·97 per cent., to which the landless labouring class and the class of domestic servants have contributed 11·32 and ·35 respectively. It is thus seen that the entire social body is gravitating to one direction, the status of the agriculturist.

230. It will be useful to compare the census returns of 1871 with those of 1881 as they bear upon the occupations of the people of the Lower Provinces. The following statement will show what changes have occurred in the course of the last ten years:—

Occupations of adult Males.	Percentages from the Census of 1871.	Percentages from the Census of 1881.	Increase + Decrease —.
Service (public)	1·15	1·11	— ·28
Professional	1·93 (3·08)	1·69 (2·80)	
Domestic	5·43	4·25	—1·18
Agricultural	57·71	59·89	+ 2·18
Commercial	6·00	5·11	— ·89
Industrial	11·39	11·86	+ ·47
Labouring	13·36	11·62	—1·74
Non-productive	3·03	4·47	+ 1·44

The changes indicated by the increase of 2·18 in the agricultural and the decrease of 1·74 in the labouring class seem to be the ordinary results of the sub-letting system, which enables the landless labourer to obtain some connection with the land, and somewhat to raise his status. The decrease in the professional, commercial, and domestic classes is balanced by an increase in the industrial, agricultural, and non-productive classes.

231. The ten years between the two censuses of the population have been, generally speaking, prosperous years. There was but a single visitation of scarcity, in 1873-74, and the country seems to have fairly recovered from the shock it received on that occasion. But the tendency of the social body may still be clearly perceived.

232. How far social changes are affecting the Lower Provinces in their entirety, has now been seen. In the next table will be shown in what different degrees they have been in operation in the four great divisions of which these Provinces consist:—

Province.		Public service.	Profession.	Domestic service.	Agriculture.	Commerce.	Industrial.	Non-productive.	Labourer.
Bengal	(1871)	1·18	2·37	5·50	57·49	7·50	12·39	3·29	10·28
	(1881)	1·21	1·92	3·61	63·01	5·95	12·51	4·62	7·17
Behar	(1871)	·90	1·0	5·65	58·76	4·15	9·66	2·80	17·08
	(1881)	·59	1·13	5·99	55·63	4·89	9·71	4·17	17·89
Orissa	(1871)	1·77	4·09	5·44	51·02	4·29	16·18	3·53	13·68
	(1881)	1·47	3·35	1·54	52·09	2·10	18·39	9·41	11·65
Chota Nagpore	(1871)	·77	·66	3·81	63·67	2·87	7·92	1·22	19·08
	(1881)	·75	·77	3·68	60·45	2·81	10·21	5·35	16·48

233. It is seen that of the four Provinces, Orissa has been least affected by the kind of change that is in operation. Its industrial class is strong, and its agriculturists not much in excess of the normal number. The landless labouring class has also grown smaller as in Bengal, but the commercial class has become weaker in both the divisions. Chota Nagpore is apparently the most backward of all the Provinces. But as its inhabitants consist for the most part of aboriginal tribes who are leaving off wild and nomadic habits, the large proportion of agriculturists in that division denotes a forward and not a backward social movement. The commercial and industrial classes of Chota Nagpore consist chiefly of Hindu settlers. A comparison between Bengal and Behar in 1872 shows greatly to the disadvantage of the latter Province. There were then in proportion to the population more agriculturists, more landless labourers, less commercial and less industrial people in Behar than in Bengal. The worst features of the social movement were most apparent in this Province, although during the last ten years Behar seems to have gained in some respects.

234. The strata of caste in native society and the contortions which those strata have undergone in the course of time, as discovered in the present occupations of the people, having been briefly sketched, it remains now to examine the social structure from a different point of view. This view will give the net result of all the conditions under which the people now live, and will afford an idea of the wealth and number of the most important classes of the community, and of their social status.

235. The permanent settlement of the land revenue in the Lower Provinces and the operations of the land laws have resulted in the course of years, although with much change of *personnel*, in the preservation of a body of landholders in the country possessed of some wealth and influence. Their gross receipts from land are calculated at above £13,000,000. This sum, however, is not held in a few hands. The system of sub-infeudation which began in the earlier days of the zemindari settlement, and which had to be sanctioned by law (Regulation VIII of 1819), has had the effect of sub-dividing and distributing this income among a very large body of proprietors.

236. The income-tax returns of the latest years show that the number of persons outside Calcutta, who have each an income from land of £500 and upwards, does not exceed two thousand.

237. These permanent incomes are sufficiently high for this country to give to their possessors an elevated social status. These 2,000 men in fact constitute the landed gentry of Bengal—its squirearchy and its nobility.

238. Incomes equally large or even larger from trade and other sources did not in former days give anything like an equal social status; but they seem to be rising into consideration of late.

239. Natives assessed to the license tax, with annual incomes of £500 and upwards, number 2,900, and these also may take rank with the higher classes of Bengal. The money-lending classes, it may be noticed, seem to be rather weak in these parts, there being only 453 persons of that class with annual incomes of £50 and upwards. Assessees of the income or license tax with incomes of £20 to £50 per annum fall short of two lakhs, and those with incomes from £50 to £500 slightly exceed fifty thousand.

240. The social structure thus exposes to view a base of about $9\frac{1}{2}$ millions of labouring and agricultural families whose incomes average £7·3 per annum; a tier above it of the lower-middle class, composed of about two lakhs with annual

incomes of from £20 to £50; a third tier, constituting the middle class of fifty thousand, with incomes between £50 and £500; and an uppermost tier consisting of five thousand, with incomes exceeding £500 in the year. But grotesquely weak as the upper portions are, the entire fabric is so hardly incrusted from top to bottom by caste, which cements together its various elements by the closest social bonds, that the structure is far more massive and strong than appears from the naked sectional view which has been taken. The uppermost ranks of native society do not consist of men of wealth only. In native society, caste as well as wealth gives social position; and as no man can rise above his caste, so no man can sink below it. Thus a very large portion of the Brahmins, Kayasths, and Baidyas of Bengal, of the Rajputs and Babhans of Behar, and of the Mahantis, Khandaits, and Karans in Orissa, and the Ghatwals and Tikayets in Chota Nagpore, even if not rich, take their place in the upper ranks; while men of wealth and position in the lower castes support the claims of high-caste men by the strenuous efforts they make to prove that the castes to which they severally belong are higher than the places accorded to them in public estimation. Such are now, just as they have been in past times also, the inner movements of native society—movements which are the effects of a *régime* which was based upon the ideas of social order and individual culture, rather than upon those of social progress and individual wealth. Caste in India was a growth and not an imposition. Its roots lie much deeper than those of the conventionalisms which have overgrown it. Nor does it at present provoke in the native community itself any feeling akin to that "philanthropic antipathy" with which Englishmen may be disposed to regard it, in ignorance of its elastic character.

The state of Education in 1881-82.

241. The social and economical condition of the people in the Lower Provinces having thus been briefly indicated, a description of the system of Public Instruction provided for these Provinces may now be undertaken. It will be convenient to begin with a general view of the statistics of education of every class on the 31st March 1882, compared with the 31st March 1871. The table shows that there has been in the last ten years an increase of 54,636 schools, and of 964,071 pupils. It also shows that there is one school to 3·2 square miles, and to 4·5 inhabited places; and one pupil at school to 63 of the population, or to 9·4 of school-going age, reckoned for convenience at 15 per cent. The schools of Bengal that have come under the supervision of the Department are therefore 17 times as many as they were in 1871, and are distributed among the inhabited places (which have also largely increased) 12 times as thickly. But the new schools are generally small, and the pupils have consequently increased only seven-fold. The total increase is distributed among 4 Colleges (2 unaided and 2 partly endowed), 196 High schools (7 Government, 27 aided, and 62 unaided), 336 Middle schools (14 Government, 108 aided, and 214 unaided), and 49,131 Primary schools. Among the colleges are included the College Department of the Bethune Female School. The increase which took place in the United Kingdom during nearly the same period included 1 University (Ireland), 19 colleges, and 7,957 elementary schools (between 1872 and 1880).

242. The statistics are shown in the following table:—

	Area and Population of the Province					Departmental Schools																				Indigenous Schools								Grand Total	
						Colleges, General and Professional		High Schools		Middle Schools		Upper Primary		Lower Primary		Normal Schools		Madrassas		Girls' Schools		Technical Schools		Total of Departmental Schools		Pathsalas		Tols		Muktabs		Total			
	Number of districts.	Number of divisions.	Area in square miles.	Number of inhabited places.	Total population.	Colleges.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Institutions.	Pupils.	Pathsalas.	Pupils.	Tols.	Pupils.	Muktabs.	Pupils.	Institutions.	Pupils.	Institutions.	Pupils.
																1882.																			
Bengal, including Calcutta and Suburbs	53	9	187,222	264,705	69,536,861	*a* 31	3,486	217	*b* 45,597	1,677	*c* 95,498	1,944	*d* 68,598	43,844	*e* 812,339	20	*f* 1,007	10	1,301	*g* 1,045	*h* 21,065	16	836	53,804	1,049,727	2,015	*i* 35,183	1,010	37,680	1,250	*k* 14,055	4,275	56,918	58,079	1,106,645
																1871.																			
Bengal, excluding Assam	47	10	189,034	190,223	62,724,840	28	2,331	121	17,304	1,341	64,581	1,657	...	...	49,576	32	1,447	2	173	*l* 259	6,750	3	412	3,443	142,574	...	...	...	...	...	...	...	...	3,443	142,574
Assam	11	1	41,798	10,715	4,132,019	2	32	12	1,478	196	7,782	541	...	...	11,599	9	294	...	...	29	119	...	...	789	21,304	...	...	...	...	...	...	...	...	789	21,304
Total	58	11	230,832	200,938	66,856,859	30	2,363	133	18,782	1,537	72,363	2,198	...	...	61,175	41	1,741	2	173	288	6,869	3	412	4,232	163,878	...	...	...	...	...	...	...	...	4,232	163,878

a Excluding the College Department of the Bethune Female School.
b 49 are girls.
c 1,090 are girls.
d 1,940 are girls.
e 18,804 are girls.
f 30 are girls.
g Including the College Department of the Bethune Female School, and two Normal Schools for mistresses.
h Including 600 boys.
i Including 802 girls in Indigenous Pathsalas.
j 1 is a girl.
k 356 are girls.
l Including 13 schools for European girls, with 887 pupils.

NOTE.—The number of districts, the area, and the population are taken from the census returns, and include Cooch Behar, Hill Tipperah, and the Tributary Mehals of Chota Nagpore, the population of which is 1,376,263; but the schools and pupils of those States are not given in the table. The area of the Sundarbans, estimated at 5,976, is excluded.

SECTION A.—*Indigenous Instruction.*

243. The increase above noted in the Lower Provinces has taken place largely in the primary schools; not that so many fresh primary schools have been set up by the Department, but rather that so many have been brought into connection with it out of the body of indigenous schools which have always existed. What additions took place were few, and were almost entirely confined to those districts in which the Aryan element of the population was small, and the indigenous system of education weak, if not absent. In this system, which has existed in the country from very early times, are included tols, pathsalas, and muktabs, in which the standard of instruction is not directly affected by the operations of the Department of Public Instruction.

244. It is not possible even now to estimate with perfect accuracy the extent of the indigenous system, or of any increase in attendance that may have been brought about by the operations of the Department. Statistics of indigenous institutions seem never to have been exhaustively obtained, either by the Department, or in the partial censuses taken from time to time in different districts or parts of districts, or even in the general census of 1871. The last census of February 1881 has, no doubt, gone very much farther in this direction. But that it has not been exhaustive is seen in the fact that it returns 1,045,759 as under instruction, while the departmental returns of the following year show 1,106,645 as attending school. The discrepancy may be easily accounted for, and is indeed no greater than might have been expected from the different objects and methods of the agencies employed. It will be sufficient here to say that some of the Magistrates, in whose districts the discrepancy was large, have expressed their conviction that of the two the departmental returns were the more accurate.

The number of indigenous schools and of their pupils, as ascertained by the inquiries of the Department, amounts to 4,275 schools and 56,918 pupils.

245. Of the three classes of indigenous schools—tols, pathsalas, and muktabs —pathsalas and muktabs are places for elementary instruction, while tols impart education of a higher class in Sanskrit. The pathsalas teach the vernacular of the different districts in which they are situated—Bengali in Bengal, Hindi in Behar and Chota Nagpore, and Uriya in Orissa. The muktabs teach Urdu everywhere, with a little Persian, and parts of the *Koran Sharif*. But the Bengal muktabs are taking of late to teach Bengali also, as the Behar too are beginning to instruct their junior boys in a little Hindi.

246. Generally speaking, the subjects of indigenous pathsala instruction are writing, reading, arithmetic and accounts, zemindari papers, and letter-writing, together with versified Puranic tales, and in Behar versified heroic legends as well. The method of instruction is still the same that struck Dr. Bell in 1793 in a Madras pathsala, and which inspired the Bell and Lancaster system, afterwards so popular in England. The direct teaching of the children is conducted by monitors or pupil-teachers, and compact divisions of classes are not made. With the views of school method now prevailing, the want of division into classes in the indigenous schools is of course much deprecated, although it is well known to every schoolmaster how injurious to the great majority of pupils rigid class-divisions tend to become; how every class in fact has always a long tail, which under no process of development can be absorbed into the head. But as another and looser system of class-divisions is attaining popu-

larity in England, it is possible that a favourable change may yet take place in the opinion now entertained of the indigenous method of separate lessons for separate pupils. The method is described as follows :—

247. On entering a pathsala, a boy writes the letters of the alphabet with a piece of chalk on the ground, repeating the names of the letters as he writes them. After the letters have been thus learnt, palm-leaves are used as materials for writing on with pen and ink, the first attempt being only to ink off the letters as they are traced by the guru with a pointed iron stylus. The pupils go on with the palm-leaves till they learn to write the compound letters, committing to memory at this stage the multiplication-table and various fractional tables, and being constantly practised one after another in the several money-tables, weights and measures. Every evening before the pathsala breaks up, all the children stand together and repeat the tables simultaneously in chorus, or sometimes they follow a monitor's lead. From "palm-leaf" promotion is given to "plantain-leaf," in which Subhankari or native arithmetic is taught. In most of the pathsalas, slates and (in Behar) *taktis* are also being used. The scholar is now at liberty to take up "paper." He is taught letter-writing, zemindari and mahajani accounts, forms of documents, and the versified Puranic tales, and lastly a little Sanskrit grammar and *abhidhan*. The age at which it is customary for pupils to enter pathsalas is five years, on some auspicious day ascertained by the Purohit. The stay of the pupil at school is about five or six years, comprising two full stages of instruction, although cases are not uncommon in which a boy leaves school after a month or two, having attended in compliance with some customary observance. The pathsalas sit during all seasons of the year, long vacations being given in the agricultural villages once during the rains, when the sowing commences, and again at the harvest. The boys generally meet morning and evening, working from about six to seven hours a day with short intervals.

248. In muktabs the pupils learn by rote parts of the Koran Sharif, and also (in Bengal) the Alif Laila and Chahar Dervish, &c., and in addition to them the Persian Gulistan and Bostan, &c., in Behar and Orissa. The age at which pupils, Musulmans chiefly, enter muktabs is as with the Hindus, about five years, and they sometimes stay more than ten years, *i. e.*, between three and four full stages of instruction. The muktabs are closed on Fridays and on all Muhammadan holidays.

249. The language taught in the tols is Sanskrit; and the subjects are usually grammar, abhidhan, poetry, rhetoric, logic, and to a less extent astrology, philosophy, law, and medicine. All these subjects are not taught in the same tols. Those which teach grammar, abhidhan, and belles-letters, do not take up the higher subjects of logic and law; and those which teach the higher subjects do not teach the lower. Again, a tol for the study of law will not usually take up logic, nor a tol of logic take up law. Medicine also forms a distinct subject for a separate tol. All tols are taught by Brahmin teachers, except those in which medicine is taught; these have Vaidya teachers. There are also a few tols in which astrology is taught by Acharjyas, a lower order of Brahmins. The method of teaching is thus described.

250. In tols where grammar is taught, the beginner first commits to memory (as under Jacotot's system) a certain classical work, or part of it. Explanation is not given until that part has been fully committed to memory. Constant exercises in past lessons are kept up. The systematic division of pupils into

classes is not enforced; but where the same lessons are received by several pupils they form a class by themselves and help each other. In higher tols lectures are given, accompanied by explanation of the text-books, the lectures being relieved every now and then by recourse to the interrogative method. The Pandit generally teaches the advanced pupils, who in their turn teach their juniors. The tols sit both morning and evening. The usual holidays are the 1st and 8th days of the moon, with a long vacation commencing from the rains in July down to the end of October. On the weekly holidays new lessons are prohibited, and those are the days set apart for the revision of old lessons. Students generally enter the grammar tols at twelve years of age, after leaving the pathsalas; and they stay for six or seven years longer. In the more advanced tols the age for beginning is generally eighteen or twenty, and that for withdrawal twenty-eight or thirty; although, as in European universities, men of very advanced years occasionally attend for the purpose of gaining titles or finishing their studies.

251. The operations of the Education Department have not directly affected the tols; their decline is due to those general causes which have brought about the neglect of Sanskrit learning. The Sanskrit title examinations lately established may in time bring under the complete control of Government the privilege of conferring titles, now used in a perfunctory manner by the tol Pandits; and may have the effect of raising those titles in public estimation. At the last title-examination, 53 students from 20 different tols presented themselves, and twenty-four obtained titles. Ten prizes of the value of Rs. 450 were also given by Government, and twenty of the value of Rs. 1,111 from private foundations.

The pupils who now attend the pathsalas connected with Government are drawn from the same classes that used to fill the indigenous schools. It has already been stated that what the Education Department has gained has been almost entirely at the expense of these institutions.

The muktabs, being *quasi*-religious schools, are not equally affected by the operations of the Department; but as English education advances, Hindus will probably cease to patronise them.

252. The pupils in tols pay no fees, but on the contrary are assisted by the Pandit to the extent of his means; the chief income of the Pandit being derived from presents in cash or kind from rich families, usually on occasions of marriage or other ceremonies. No endowments of land for the support of tols are now reported.

At muktabs, the pupils pay fees in cash and also in kind. They also pay a pice each on Thursdays and on Muhammadan festivals. The teachers generally board and lodge in the houses of well-to-do Muhammadan gentlemen. There are also a few muktabs which are supported out of endowments to mosques.

Pathsala pupils pay monthly fees varying from half an anna to eight annas each; sometimes fees are paid in kind only. The guru also gets presents of food and clothing on occasions of marriage or other ceremonies, as well as when a boy is promoted from a lower to a higher standard of study.

253. On the methods of pathsala instruction it will be advisable to dwell at some length. It has been supposed that the methods followed in the pathsalas are rude and primitive. It has been said that these schools did not teach reading, but writing only; that they taught multiplication by continued addition, and division by continued subtraction; and that they could not carry

their pupils as far as the rule-of-three. The following considerations may serve to throw some light on their actual character:—

254. The pathsala method of teaching reading and writing is this: Pathsalas take up writing before reading, or rather both simultaneously. "Writing and reading," as some of the old guru mohashays used to say, "are like the two legs of a man; as both legs are made use of in walking, so both writing and reading must be used for progress in knowledge." The pathsala boy is made to read out as he writes. Bell and Lancaster, who imitated this system in their schools, considered it an improvement; and every Pestalozzian must admit that the system which makes the learner use his fingers and his eyes, at the same time that he employs his vocal muscles and his sense of hearing, is more scientific, because capable of making stronger and more diverse nervous impressions, than that of quietly looking at letters in a printed book in order to learn their shapes.

255. Subhankar—possibly a symbolic name like Vyasa, which means "one that makes [methods] easy"—is credited with having framed all the arithmetical formulæ of the Bengal pathsalas. From the mode which he adopted of expressing those formulæ it seems that he was familiar with the great mathematical works in Sanskrit of Bhaskaracharjya and others, whose applications of trigonometrical formulæ to the calculation of astronomical phenomena have been noticed with approbation by European mathematicians, and whose method of solving quadratic equations is still quoted in English school-books on algebra. It is therefore hardly likely that the pathsalas, deriving their inspiration from such sources, should know no better than to work ordinary multiplication by continued addition, &c. The fact is that the pathsala system of multiplication commences from the left-hand figure of the multiplicand as that of division does from the left-hand figure of the dividend; the work is not more cumbrous than under the European system, and may, from a certain point of view, be deemed more scientific. As for the pathsala method of the rule-of-three, it is no other than the unitary method, lately adopted in English arithmetical works.

256. Another idea, that of the exclusively technical character of the pathsalas, has gained support from the circumstance that the weights and measures used in different arts and trades, which are taught in a versified form in the pathsalas, are the subjects of important lessons for weeks together, large practice in each table being enforced before the pupils take up the table next in order of difficulty. It may be fairly argued that this method is superior to that adopted in schools of higher pretensions, in which the tables are to be found by the learner from a book, for the purposes of the special problem in reduction or proportion which he has to work. The question in fact has been finally decided by the increased stress which has of late years been laid, in the standards of elementary schools in England, on actual knowledge of the tables in use in the localities in which those schools are situated.

257. Any patient observer of the indigenous schools will, as a simple matter of fact, be struck by seeing in their "customary ways" the relics of much deep thought and of many nice adaptations to circumstances. He will see in their methods the recognition of the soundest principles of education—principles which, partially embodied in the Bell and Lancaster system, in the Jacotot system, and in the Simultaneous system, have come into fashion at different times in European countries. He will find that all these principles have been brought into appropriate action, and are still alive in the customary ways of

the pathsalas. But there is one thing that he will not see. There is no recognition in the indigenous schools of the full Pestalozzian principle which requires a due and regular exercise of the external senses for the reception of knowledge. He will mark, in this great omission, an instance of arrested growth or of the defective genius of the people. It may point out to him also the direction of the educational remedy. But that which in present circumstances tells most against such patient observation of the indigenous schools is the stark inferiority of their teachers, and also the wretchedness of their poverty, and of all their belongings.

SECTION B.—*Primary Instruction.*

258. The primary schools of the Department are, as has been said, so many indigenous pathsalas brought under departmental influence. This influence has not been equally exerted in all cases, but has varied within certain limits in different parts, as the different magistrates who have, since 1872, had direct management of this department of Public Instruction, have devised or accepted more or less strong systems of school organisation for their respective districts. Under their supervision the indigenous pathsalas have everywhere begun to conform to that definition of primary education which discards all subjects but the simplest elements of reading, writing, and arithmetic. In fact Government officers, as representatives of the communities of which they have charge, and in the exercise of that control which belongs to the community over all its institutions, have systematised the pathsalas into primary schools of such a type as they supposed best suited to the circumstances of the country. In the Lower Provinces no efforts could be made for starting new primary schools, as was done in other parts of the Empire; but the schools of the people have been taken and fashioned into those forms which chiefly commended themselves to the officers of Government.

259. There is one specially distinguishing feature in the administration of primary schools in the Lower Provinces, which needs to be dwelt upon a little. While Government officers in other parts of the country, whether directly or indirectly connected with educational administration, habitually regret the downward tendency of the primary schools they have set up, the Bengal officers, whether administrative or educational, seem to have devoted a large portion of their attention to keeping down the standard of instruction in schools of this class.

260. This difference of tone became most marked when the immediate control of primary instruction passed over to the administrative officers in Bengal. As officers of the revenue administration, they had observed closely how the interests of class and class were opposed, and it was natural that they should suppose those interests to be antagonistic in the arena of primary instruction also. They felt surprise at seeing children of the middle and upper classes attending the pathsalas; they apprehended the conversion of the pathsalas into high schools, and the loss to the children of the poor of the means of education they had always enjoyed. Some went so far as to propose that the children of the middle and upper classes should not be admitted into them; and all combined to reduce the standard so low that it would not be worth the while of well-to-do people to send their children to them. It is, however, clear that the past history of the pathsalas, their internal constitution, and their present condition are alike opposed to such views. As to their past history, it is a simple fact that as long as Persian was the language of the courts, the well-to-do

classes of the native community brought up their children to learn Persian with at least as much eagerness as they have yet manifested in the case of English. But they did not in those times convert the pathsalas into Persian schools. They sent their children as before to the pathsalas; but they kept them there for shorter periods, and then either removed them to the Persian schools or entertained Persian teachers for them at home. The constitution of the pathsalas, as originating in the village communities, has always been perfectly democratic. These institutions have been attended from the earliest times by pupils from every class of the community, and the presence of children of the higher classes is no novelty in them. These children are in fact their best paymasters. Besides, a pathsala, however large, has no more than one guru. The monitorial system is essential to it. The head boys must consequently be more advanced than the rest of the children, in order that they may be able to assist the teacher effectively. To forbid any instruction beyond the three R's is therefore to reduce the teaching power and efficiency of a pathsala. Even as they are, the pathsalas have not been wholly deserted by children of the upper and middle classes.

261. But all these considerations, as well as the main object of the educational system, which is to diffuse widely among the people European knowledge (para. 7 of the Despatch of 1854), seem to lose their force in the light of the administrative idea above referred to, which has been further strengthened in some instances by the apprehension that education above the sphere in which the pathsala children were born would breed discontent among them. In this apprehension it is first of all taken for granted that every pathsala child is born in a humble sphere of life; and secondly, that that constitution of native society which recognises caste and which unites the man of wealth and position to his poorer neighbour by indissoluble ties of birth and marriage, has already become powerless and dissolved. The fact, however, is that the man of higher caste, however low his own sphere, still wishes so to teach his child that he may be in a position to rise above the status of his father, and become what his grandfather or his great-grandfather was. In view of these considerations, the proposals for making over educational administration to local boards, constituted as these would be of the people themselves, do not seem to be misplaced or premature.

262. A different idea, but one which led in practice to the same result, has generally governed the dealings of educational officers with these schools. It is that, in order to make sure of their ground as they proceed, the pathsala should not be encouraged to advance beyond the stage of such instruction as they can effectively impart. To the inferiority of their teachers as a class, reference has already been made; and it was felt that it would be a fruitful source of difficulty, and a bar to real progress, to assume that all the indigenous schools of the country, as they were discovered and brought into connection with the Department, would at once be able to attain to that standard of general instruction which experience shows to have been within reach of the best among them. It was known that the new lower primary, and still more the new upper primary, scholarship course contained subjects which were altogether novel to the great majority of indigenous teachers. Hence it was believed that if the scholarship standards were recognised as determining the ordinary course of instruction in pathsalas, an excessive share of the teacher's time, even in the case of those who were otherwise well qualified, would be taken up with mastering and teaching the new and unfamiliar sub-

jects. That this danger was not altogether imaginary, is shown by the deterioration that has been noticed in some districts in the standard of mental arithmetic, the strength of the pathsala system; and also by the reports that have been occasionally received of the children of ryots and artisans leaving the subsidised pathsalas, because the subjects they wanted to learn were no longer taught in them: "the pathsalas were being turned into schools." The competition for scholarships also introduced a new condition tending in the same direction, though its effects were necessarily confined to pathsalas of the first rank, and though the scholarship course had carefully secured the retention of the old subjects of pathsala instruction, which still form its most important elements. Acting on these beliefs, the Education Department has generally directed its efforts to keeping down the standard; and has declared that the success of a district in primary instruction is to be judged, not wholly or chiefly by the success of its pupils at the scholarship examinations, but by the number of those who acquired a sound knowledge of the rudiments of instruction in the form in which it was most likely to be of practical use.

263. It is possible that these measures of precaution may have been carried too far. It is possible that, in their anxiety not to advance prematurely, to make sure of the ground that has been won, educational as well as district officers may have actually lost ground; and that in some instances the schools may have fallen in public estimation without gaining in real efficiency. The teaching of the "useful" or "technical" subjects has been encouraged and strengthened; but while the elements of a liberal education, as that was understood by the Hindu of former days, have disappeared from the pathsala course, they have not been replaced to the same extent by more modern subjects of instruction. If this be the case, it would follow that the lower primary scholarship standard at least should be recognised as that at which every primary school should aim. The advance already made in this direction, under the cautious mode of procedure above described, may be shown as follows: In 1876-77, the first year of the introduction of a definite system of examination for primary scholarships, 3,110 schools sent 11,462 candidates, of whom 5,246 passed the examination. In 1881-82, 8,196 schools sent 29,182 candidates, of whom 15,897 passed. It would also be necessary, in order to secure efficient teaching in all subjects throughout the school, to recognise and strengthen the monitorial system. In these ways it would appear that the requirements of liberal as well as of technical instruction would be alike met. It may be added that the recognition of the lower primary standard, at least as that proper to primary schools generally, would be in full accordance with a change made in 1881-82 in the nomenclature of a class of schools previously called lower vernacular, included in the secondary system, and in many cases supported, not from the primary grants in the hands of the Magistrates, but from the grant-in-aid assignment at the disposal of the Department. These have now been called "upper primary," and their standard is thus admitted to be that at which the best among the primary schools should be encouraged to aim, the lower primary being the standard to which the general body of schools might in time conform.

264. The following summary of the history of elementary schools in England may throw light on the question which has now been discussed, and may perhaps afford a useful parallel for guidance. Under Sir J. Kay Shuttleworth's Minutes of 1846, the curriculum of studies for elementary schools in

England was fixed as follows: (1) Holy Scripture, (2) Church Catechism, (3) Reading, (4) Writing, (5) Arithmetic, (6) Geography, (7) Grammar, (8) British History, (9) Music, and (10) Drawing. Under the New Code of 1861, which became law after much angry discussion, the grants for elementary education were made to depend (1) on average attendance and (2) on the result examinations in the three R's. The inevitable result was, as shown in Mr. Foley's Minute in 1867, that all the other subjects of which elementary education consists were starved out. This is the system of which Mr. Huxley spoke as "one that supplied the knife and the fork, but withheld the meat." It was to palliate this mischief that in 1867, and subsequently in 1870 and 1871, the "class subjects" and the "specific subjects" were allowed to be resumed and greatly enlarged in the elementary schools of England. (See note, Appendix D.)

The line that was taken in England in 1846 was that which was taken by the Education Department in Bengal in 1862-63. The departure from that line made in Bengal in 1872-73 was precisely in the direction followed in England in 1861. A return to the old line, with large extensions, was begun in England in 1867, and has now been almost completed under the Code of 1882. A similar change of direction may, perhaps, have to be made in Bengal.

265. Of the 50,788 primary schools for boys, 1,944 with 68,598 pupils teach to the upper primary standard; the rest are classed as lower primary schools. There is a further sub-division of primary schools as Government, aided, and unaided, according as they are more or less supported from public funds. In the subjoined statement the schools are shown arranged under these several heads:—

	Upper.	Lower.	Total.	Pupils.
Government	18	10	28	916
Aided	1,847	44,606	46,453	820,080
Unaided	79	4,228	4,307	59,941
TOTAL . .	1,944	48,844	50,788	880,937

266. The 28 Government schools are situated for the most part in the remote or backward parts of the country, such as the Tributary Mehals of Orissa and the base of the Garo Hills. The unaided schools are those which have been cut out in the course of the year from the quarry of indigenous pathsalas, and have either adopted the departmental standards or have attended the public examinations, but without as yet receiving any sum of public money, however small. The aided schools are under some one or other system of payment by Government officers.

267. The subjects of instruction differ in the upper and lower primaries. In the upper primaries the children begin from the alphabet, and ordinarily in five years come up to the scholarship standard, which consists of (1) the vernacular language; (2) the history and geography of the Lower Provinces; (3) arithmetic, inclusive of zemindari and mahajani accounts; (4) Euclid, the first book; (5) elements of physics; and (6) the sanitary primer. This standard

corresponds approximately to the fifth standard of the elementary schools of England (see Appendix E).

The second class of these schools teaches:

1. *Literature.*—Charupath, Part I; Padyapath, Part I; or other similar books.
2. *Grammar.*—Sisu Byakaran, or other similar book.
3. *History.*—History of Bengal, by Rajkrishna.
4. *Geography.*—Bhugol Sutra, or other similar book.
5. *Mathematics.*—Euclid (I. 1—26), Arithmetic, and zemindari and mahajani accounts.
6. *Science.*—Sanitary Primer, Prakriti Path, or other similar book.

In the third class, the text-books correspond with those of the first class of lower primary schools.

268. The lower primary schools also begin with the alphabet, and come up to a scholarship standard which consists of (1) a vernacular adaptation of Chambers' Rudiments of Knowledge; handwriting and reading of manuscript; (2) arithmetic up to the first four rules, simple and compound, according to the European method; Subhankari, or rules and formulæ for mental arithmetic; (3) bazar accounts, zemindari accounts, and simple mensuration; and (4) the sanitary primer.

269. In order to pass the primary scholarship examination, candidates must obtain one-fourth of the marks in each group of subjects, and two-fifths of the aggregate marks. Average specimens of the examination questions will be found translated in Appendix F.

270. The number of pupils learning each language in the primary schools for boys is shown in the following table:—

Class of Institution.	Number of Pupils in Upper Primary Schools learning			Number of pupils in Lower Primary Schools learning		
	English.	A classical language.	A vernacular language.	English.	A classical language.	A vernacular language.
Government	...	...	659	...	...	257
Aided	297	13	65,136	258	49,615	742,265
Unaided	50	...	2,760	124	479	56,844
Total	347	13	68,555	382	50,094	799,366

In reference to the above table, it is necessary to explain that in the process of converting the pathsalas into primary schools of the Department, some of the pathsalas (chiefly under missionary management) have taken up a little English, and some others have not altogether dropped the small amount of Sanskrit brought down from early times. The *muktabs* more particularly have retained their Persian and Arabic, and a few have taken up a little English also. These facts account for 729 boys being returned as learning English, and 50,107 as learning a classical language in primary schools.

271. The text-books in use in the lower primary schools are named in the subjoined table:—

1st Class.	2nd Class.	3rd Class.	4th Class.
Primary scholarship course.	Bodhoday, or similar book; Sanitary Primer, Subhankari, and accounts.	Sisusikhya, Part III; Balyasikhya, or other similar book; Subhankari.	Barnoparichay, Parts I and II; Akharsikhya, Parts I and II; Dharapath, or other similar book.

It is perhaps unnecessary to add, after what has preceded, that other text-books belonging to the indigenous system are still in use in the primary schools. But they are not recognised in the departmental examinations, and will gradually disappear from the pathsalas. They will probably hold their ground longest in the Muhammadan muktabs.

272. The fixed standards are those prescribed for the upper and lower primary scholarship examinations. The intermediate standards vary in different districts. A statement of the number of pupils that competed and that passed the two scholarship standards is subjoined:—

	Number of pupils that competed.	Number of pupils that passed.
Upper primary	2,813	1,716
Lower „	29,182	15,987
TOTAL	31,995	17,703

Thus out of 880,937 pupils in primary schools for boys, 31,995, or 3·6 per cent., competed for the 651 scholarships available, and 17,703, or 55 per cent. of the number that competed, passed. The distribution of the 820,080 pupils in aided schools (paragraph 265) according to different classes, or under different standards of instruction (paragraphs 267, 271), is shown below (see Appendix H):—

	Pupils who have passed beyond the lower primary standard.	Pupils who read printed books, but have not passed beyond the lower primary standard.	Pupils who do not yet read printed books.
Upper primary schools	11,299	25,592	28,271
Lower „ „	7,220	291,966	455,732
TOTAL	18,519	317,558	484,003

If, however, regard be had, not to the departmental standards, including the definite subjects above shown, but to the general course of instruction under the indigenous system, the standard of which had a different range, the distribution of the pupils may roughly be indicated by the following percentages:—

1st Class	5 per cent.
2nd „	6 „
3rd „	9 „
4th „	10 „
5th „	50 „
6th „	20 „

273. The library of a primary school is not worth the name. Some of the schools have such books of reference as a vernacular dictionary, an elementary geography and history, a copy of some work on arithmetic, and wall-maps of India, or the world, or both. One black-board is usually found in an upper primary school.

274. As to school accommodation, it does not as yet form a very important point for consideration in this country, the climate permitting the children, except during the rains, to sit out in the open air. Of the 50,788 schools, 6,545 have houses of their own; 43,256 are accommodated free of rent in the houses of other people, and 987 are held under the shelter of trees.

The primary schools have, as a rule, little or no furniture. The upper primaries, which until lately ranked as secondary schools, have a few benches, and a chair or stool for the teacher. But lower primaries, generally speaking, have never indulged in such luxuries. The children bring small mats from home to squat on, and take them back when they return.

275. In indigenous pathsalas, out of which the primary schools have been formed, it was never the practice to keep registers of attendance. These have now been generally introduced; and in many districts small payments are made to the teachers for keeping regular attendance-rolls and a few simple school records. The annual returns are ordinarily collected at appointed centres by the Sub-Inspectors, who have the means of checking false statements by referring to their own notes made at visits *in situ* and at gatherings of pathsalas. There is no temptation to give in false returns, as there are no capitation grants for numbers on the roll or numbers in attendance.

The total number of villages and townships with more than 200 inhabitants each is 99,260; the number of recorded primary schools is 50,788; and the average roll-number of a school is not more than 17·3. These figures appear to supply internal evidence of the general accuracy of the returns. The further confirmation supplied by the census of 1881 has been referred to above (para. 244).

276. The training of teachers from outside must necessarily be out of place in a system of primary schools growing, like that of Bengal, out of an old organisation which is slowly changing under the new influences brought to bear upon it. If the pathsalas are to retain any trace of their original constitution, and their hold on the popular sentiment, the choice of the teachers must still be left to the people; and the only way in which, as it appears, the Department can usefully intervene, is that of so improving the position of the teacher that men with higher qualifications for the work may be gradually attracted to it. The attempts made at different times to bring in the pathsala teachers themselves for training at normal schools yielded no satisfactory results, and have generally been abandoned, except in the most backward districts. The *personnel* of the primary school teachers is, however, gradually changing, as will be seen in the tabulated statement below:—

Total number of teachers of primary schools from whom returns have been received.	Trained in High English schools.	Trained in Middle schools.	Trained in upper Primary schools.	Trained in Normal schools.	Trained in Indigenous schools.
50,448	62	4,056	1,601	3,358	41,371
Total, trained in Departmental schools.	...	...	...	9,077	...

It will be seen that out of the total number of teachers, which must exceed 50,788 (since most of the upper primaries have more than one teacher each), the number that have had some kind of recognised departmental training is 9,077, or 17·9 per cent.

277. The Normal schools and departments which train teachers for primary schools are situated in backward districts and are fourteen in number, ten being Government institutions, and four aided. The number of pupils in these

schools on the 31st March 1882 and their outturn of the preceding year are shown in the table below :—

Names of Schools.	Number of pupils on 31st March 1882.	Outturn of certificated teachers in 1881-82.
Government—		
1. Jalpigori	43	16
2. Chybassa	42	10
3. Purulia	27	14
4. Ranchi	29	20
5. Motihari	20	27
6. Palamow	12	14
7. Balasore	14	29
8. Pooree	14	14
9. Cuttack	27	36
10. Rungpore	20	13
Aided—		
11. Midnapore	49	...
12. Kishnaghur	30	...
13. Ranchi	214	...
14. Darjiling	42	...
Total	583	193

The course of studies in these schools occupies from six months to one year, and in the Government schools it is prescribed by the Director of Public Instruction. (See Appendix J.)

278. The average pay of the teacher of an upper primary school is estimated at above Rs. 100 a year in cash, of which Rs. 48 are from Government and Rs. 52 from local sources; besides occasional payments in kind and clothes, and in many instances gratuitous maintenance by some well-to-do villager. The average income of the teacher of a lower primary school probably falls short of Rs. 100 a year. The Government contribution varies, under the result system, from the highest average of Rs. 16 to the lowest average of Rs. 4; under the stipendiary system the average payment is Rs. 31 a year; and under a mixed system Rs. 39. A very large number of the teachers of lower primary schools have free board and lodging at respectable households.

279. The question of promotion from post to post, and from lower to higher pay, never rose in indigenous schools, and has only just begun to appear after their organisation as departmental primaries. Cases are coming to be known of primary school teachers seeking for promotion, and getting it as assistant teachers of middle schools, with some improvement to their position, but with no gain, as they quickly find, to their income.

280. On the subject of expenditure on primary schools, General Form No. 3 (see Part IV) affords every information. It need only be said in explanation that the small entries under "local rates or cesses" refer to certain percentages paid on the collections from the Government khas mehals, and to certain rates levied in the Himalayan regions. The fee-rates vary in different schools, and in different classes of the same school, from half an anna to eight annas a month. The payments, which in indigenous schools were largely made in kind, are being gradually commuted into cash, not without some loss to the recipient, who is the teacher. Since the introduction of registers of attendance, accounts of the fee-receipts are usually kept, and the annual returns are prepared from those accounts. But the teacher is the collector and appropriator of the fees, and the departmental officers

have no concern with them. One fact, however, is perfectly clear. The number of pathsala gurus yet brought on the departmental returns is, as has been seen, more than fifty thousand, and the annual expenditure on them by Government has now risen to the sum of five lakhs of rupees in round numbers. This gives on an average ten rupees a year to each guru. Supposing a guru's income to be no more than a peasant's, he must yet receive from his pupils, in fees and other ways, at least Rs. 63 a year in order to make up a peasant's average annual income, which is Rs. 73. Even on such a supposition, therefore, the minimum income of the pathsalas from private sources must be taken at 32½ lakhs of rupees in the year. But actually it is something more. It is well known that the guru mahashay is the lowest term of the series of village gentry in Bengal; and that his family is, as a rule, better off than that of an ordinary peasant. There is little ground therefore to doubt the accuracy of the departmental returns, which allege the people's contribution to the support of their own schools to be 15½ lakhs of rupees a year, exclusive of payments in kind, which probably come to about double that amount.

281. In the case of primary schools under the grant-in-aid system, accounts of all fees, subscriptions, and other collections are rendered, along with the monthly grant-in-aid bills, to the Inspector of Schools; and no amount collected by the school in excess of the sanctioned expenditure can be spent without the permission of that officer.

282. While elementary indigenous education has been systematised in the departmental primary schools on the lines indicated in the foregoing paragraphs, a way, although as yet narrow, has been opened for a gifted child to obtain access to places of superior instruction. This has been done by the institution of primary scholarships. These are of two kinds, upper and lower primary, and of the value respectively of Rs. 36 and Rs. 24 per annum, tenable for two years in middle and upper primary schools. The upper primary scholarships are 217 in number, and the lower 434, or altogether 651, being one scholarship for 78 schools and 1,351 children. There are prizes also for the encouragement for primary school children, which in 1882 amounted in value to nearly Rs. 30,000.

Section C.—*Secondary Instruction.*

283. Before taking up the subject of secondary instruction under its different heads, some general remarks as to the distinction implied in the contrasted names, primary and secondary, may not be out of place. The distinction was well known to the people of this country, but it was of a very different character from that now commonly made. Secondary education never implied any higher status of wealth in its recipients. On the contrary, it was elementary instruction, to the idea of payment for which least discredit was attached, while higher education was always imparted as a free gift, and often supported by grants from the sovereign. It will not be correct to suppose that these ideas were the fruits of the caste system, for they are found to prevail in Europe also. That only those members of society who can bring large contributions in money should have facilities for superior education is an idea which never commended itself to the Continental States of Europe; nor, in England itself, to the founders of those magnificent endowments which have rendered any direct expenditure by the State on higher education almost unnecessary at the present day. But even in England itself, where so much has been done by ancient munificence, the cost of secondary and collegiate education has latterly been found so bur-

densome that a general attempt has been, and is still being, made to reduce it. It was felt to be a national scandal, and a certain source of national injury, that the advantages of a University education should be open only to those who could afford to support a costly life at Oxford or Cambridge. Accordingly, in these older foundations, as well as in the new colleges and public schools of the United Kingdom, high education has been made very much less expensive.

284. In no country in the world has superior education been successfully promoted without large contributions either from the State, or from the endowments of past generations and past sovereigns—the capitalised resources of the nation. In the United Kingdom almost all the colleges of the old Universities are maintained from private or Crown land endowments. The fee-rates, although sometimes as high as £21 a year, seldom exceed one-fifth of the charges for boarding. In the Continental States, such as Prussia and France, secondary education has always enjoyed a substantial share of State support. Living is cheap in both countries, and the fee-rates and boarding charges of students in their public schools and colleges are low. In both, children belonging to all classes of society attend the same schools; and in both there are large exemptions from the payment of fees.

(*a*) *Middle Schools.*

285. The name of middle schools is not very strictly applied to any body of schools in the United Kingdom. The local or middle class examinations were first instituted by the great Universities some twenty-five years ago, with the object of testing and improving the education given in schools attended by the middle classes of society. But as the standard of these schools was found to lie midway between that of elementary schools on the one hand, and of the great public (or high) schools on the other, the local examinations are now gradually marking out the middle-class schools as schools also of a middle standard of instruction. Thus the term "middle schools" is in process of acquiring a definite meaning as a basis of classification. An idea of the middle examinations, which define the highest standard of these schools, will be gained from the Cambridge University standards given in Appendix G.

286. The middle schools of Bengal are the genuine fruits of departmental action, although these, too, like the primary schools, have derivedtheir materials from the indigenous pathsalas. Their course extends from the alphabet to the standard of middle scholarships, which consists of (1) the English language, (2) a Vernacular language, (3) Arithmetic, (4) History and Geography, including Physical Geography, (5) Euclid (Book I, with deductions) and Mensuration, (6) Sanitary Science, with one of the following subjects:—

(*a*) Elements of Natural Philosophy.
(*b*) Elements of Chemistry.
(*c*) Elements of Botany.

The last two subjects have been actually not much taught.

287. Middle schools are of two kinds, middle English and middle vernacular. In the former the course includes (1) to (6) of the subjects above named, in the latter it includes (2) to (6), the two courses being in every respect identical, except that a little English, as a language merely, is taught in the former. The distinction between them is now rapidly disappearing, since in both classes alike all substantive instruction is imparted through the medium of the vernacular, and a school passes from one to the other without difficulty. A middle school may open an English class and still be reckoned as a Vernacular

school, until it has won for itself a different classification by passing pupils by the scholarship standard in English. Again, an English school may find that its English classes are not sufficiently supported; it therefore drops that subject and passes over to the class of Vernacular schools, until it becomes stronger or better able to pay. The number of middle schools of both kinds, Government, aided, and unaided, is shown below:—

	Middle English schools.	Pupils.	Middle Vernacular schools.	Pupils.
Government	9	1,349	183	10,467
Aided	465	28,981	791	41,623
Unaided	138	7,629	76	4,351
TOTAL	612	37,959	1,050	56,441

The number of townships in Bengal with from 1,000 to 2,000 inhabitants is just 7,000; those with from 2,000 to 5,000 inhabitants is 1,400. Each of the former class might become the site of an upper primary or, in favourable circumstances, of a middle school; in each of the latter a middle school teaching elementary English might hereafter be set up. Of course all such numerical estimates would be largely modified by the varying conditions of the population in different villages.

288. It will be understood that in middle as well as in high schools in Bengal, no formal separation into primary and higher departments is made. A high school includes what in other provinces would be reckoned as a primary, a middle, and a high school. The majority of the pupils shown in the above table are in the primary stage of instruction. In Appendix H is given the distribution of pupils in every class of schools according to the stage of instruction in which they are.

289. Of the nine Government Middle English schools four are situated in hill tracts, for the benefit of backward races; two are model schools attached to training schools, and one is a Muhammadan school subordinate to the Calcutta Madrassa; while two are Government Vernacular schools in which an English class has been opened at the cost of the pupils, with no increase in the Government grant. The bulk of the schools receive grants-in-aid. Government Vernacular schools are intended as pioneers of education in backward places; and as soon as any of them has so far prospered that it can be replaced by an aided school, it is removed to another backward village.

290. The number of pupils learning each language is shown below:—

CLASS OF SCHOOL.	NUMBER OF PUPILS LEARNING		
	English.	A classical language.	A vernacular language.
Middle English	24,538	813	32,956
Middle Vernacular	4,419	189	55,407

In reference to the above statement it should be explained that the teaching of a classical language is not recognised in the course of studies prescribed for these schools. But in those aided middle schools which Muhammadan children largely attend, a little Persian is taught, just as a little Sanskrit is taught to Hindu children in aided schools attended by Hindus.

The text-books in use are given in Appendix I.

291. The subjects of examination for middle scholarships were last prescribed by the Bengal Government Resolution of 7th January 1882. They are—

	Marks.
1. English language	150
2. Vernacular ditto	150
3. Arithmetic	150
4. History and Geography, including Physical Geography	150
5. Euclid and Mensuration	100
6. Sanitary Primer	50
7. One of the following—	
(*a*) Elements of Natural Philosophy	50
(*b*) Botany	
(*c*) Chemistry	
TOTAL	800

To be eligible for a vernacular scholarship a candidate must obtain 33 per cent. of the total marks in the vernacular language and in the arithmetic papers; and to qualify for a vernacular certificate he must obtain 25 per cent. of the marks in each of those subjects. Similarly, to be eligible for an English scholarship (or certificate) he must also obtain 33 (or 25) per cent. of the total marks in the English paper. In order to obtain either certificate a candidate must obtain 25 per cent. of the total marks.

292. The number of pupils that presented themselves for and that passed this examination on the last occasion are given below :—

	Candidates.	Passed.
For Middle English	962	683
For Middle Vernacular	3,350	2,175
TOTAL	4,312	2,858

293. The libraries of middle schools consist ordinarily of a few books of reference and a few for general reading. There are also in most of these schools black-boards and wall-maps. All middle schools, so far as has been ascertained, are accommodated in houses either built, or rented, or given free of rent by the managers, as shown below :—

CLASS OF SCHOOL.	Number of schools that have houses of their own.	Number of schools that have rented houses.	Number of schools that have rent-free houses.
Middle English	382	35	178
Middle Vernacular	631	73	322
TOTAL	1,013	108	500

294. There is no want of light and ventilation in the houses built for the schools; and the rented and rent-free houses are generally above the average found in the villages and townships in which they are situated. The schools are furnished with the required number of benches, chairs, and tables, a clock, and an almirah.

295. Every school keeps its register of attendance, which is daily filled up by the teachers. The register is also examined by the inspecting officers on their visits, and abstracts of it are sent to the Inspector with the monthly bills. The annual returns are prepared by the head teacher, endorsed by the Secretary, and examined by the Sub-Inspector of Schools, who submits them through the Deputy Inspector to the Inspector.

296. There are at present no special arrangements for training teachers of English for middle schools, with the single exception of an English Department at the Patna Normal School, to provide for the schools in Behar. In Bengal and elsewhere the teachers of English are supplied by the ordinary colleges and high schools without any special training. Vernacular teachers are trained in Bengal and Behar, as well as in Orissa and Chota Nagpore, in Normal schools, and a common "vernacular mastership" examination is held yearly for all Normal schools, on which certificates of three grades are given. These Normal schools are eight in number, and are all Government institutions. The number of pupils in them on the 31st March 1882 and the outturn of certificated men from them are shown in the table below:—

Names of Schools.	No. of pupils on 31st March 1882.	Outturn in 1881-82.
1. Hooghly	102	83
2. Calcutta	63	37
3. Dacca	64	45
4. Rungpore	43	23
5. Chittagong	42	24
6. Patna — Vernacular 72, English 21	93	11, 7 — 18
7. Ranchi	27	11
8. Cuttack	32	25
Total	466	266

The course for these schools extends over three years, and consists of a classical language, a vernacular, and mathematics and science to some point rather above than below the First Arts standard. But no English is taught except, as stated above, in the English Department of the Patna Normal School. The course of studies as last prescribed for these schools by the Director of Public Instruction is given in full in Appendix J.

The training which the teachers of middle schools have received is shown in the subjoined table:—

Class of School.	Total number of teachers.	Teachers taught in				
		Colleges.	High schools.	Normal schools.	Middle schools.	Indigenous schools.
Middle English	1,849	284	622	432	413	98
Middle Vernacular	2,238	39	195	1,035	842	127

297. The necessary information with regard to expenditure from different sources on middle schools for native boys is here given :—

| Class of Institution. | Government Institutions. | | | | | | | | | | Aided. | | | | | | | | | | Unaided. | | | | | Total Expenditure. | | | Average annual cost of educating each pupil. | | | | | | | | | |

298. The pay of the head masters of middle schools varies generally from Rs. 20 to Rs. 40 a month, and that of the assistant teachers from Rs. 10 to Rs. 20. The pay of the head vernacular teachers varies from Rs. 15 to Rs. 30, and that of the assistants from Rs. 7 to Rs. 20. There are no large prospects of promotion for these teachers.

299. The rates of fees in middle English schools vary generally from 4 annas to Re. 1 a month, and those in middle Vernacular schools from 2 annas to 8 annas a month. In Government schools there are no exemptions from fee-payment, and in aided schools only in rare instances. What is more common in aided schools is, for the school managers to pay the fees on account of some or of all the children. Accounts of fee-receipts are kept at the schools, and abstracts of them are sent monthly to the Inspector with the aid or salary bills. The fees collected in Government schools are either credited at the district or sub-divisional treasury, or if the school is situated in the interior, they are retained by the teacher, a deduction of equal amount being made in the establishment bill.

300. The middle scholarships are of two different values; middle English are of Rs. 5 a month, tenable for three years; middle Vernacular of Rs. 4 a month, tenable for four years. The number of scholarships awarded last year was for middle English schools 122, and for middle Vernacular 221. The Government assignment on this account was Rs. 54,000. In almost all middle schools prizes are distributed after the annual examinations. A small part of the prize fund comes from the grant-in-aid assignment, but the largest portion from local subscriptions.

(*b*) *High Schools.*

301. The name of "great public" or high schools is applied in England to a class of institutions in which the course of studies goes somewhat beyond that at which collegiate instruction commences. Some nine or ten of these schools had achieved for themselves a greater reputation than the rest by the value and antiquity of their endowments, by the social position of the pupils attending them, and by their proved efficiency. The rest teach to a standard, generally speaking, not below that of the great public schools; but many of them which have weak endowments receive State support under the Endowed Schools Act. The First Arts or second grade colleges of this country may be supposed to correspond to these English schools in point of standard. The collegiate, the zillah, and the aided high schools in Bengal can hardly be said to correspond to them, for, properly speaking, those of Bengal are not high but middle schools only.

302. High schools are classed as Government, aided or unaided. Their number and that of their pupils are shown as follows:—

Class of School.	Number of schools.	Number of pupils.
Government	51	14,795
Aided	96	12,696
Unaided	60	16,256
Total	207	43,747

The total number of towns in Bengal with 5,000 inhabitants and upwards is 242. Each such town may hereafter be the site of a high school.

303. Of the 51 Government schools, 15 are the school departments of Government colleges, there being included in this class the Hindu and Hare Schools

attached to the Presidency College, the Sanskrit Collegiate School, the Anglo-Persian department of the Calcutta Madrassa, which teaches to the Entrance standard only, and the school department of the Bethune School,—all these being in Calcutta. The collegiate schools have an average of 360 pupils, the Hare School in Calcutta having 640, and the Patna and Dacca Schools over 500 each. Of the 36 (so-called) zillah schools, all but six are at the head-quarter stations of districts. They are divided into three classes, according to the number of their pupils. In the first class, defined by having 300 pupils and upwards, there are 13 schools, with an average of 407 pupils. In the second class, with pupils over 175 and less than 300, there are 10 schools, with an average of 255 pupils. In the third class, with less than 175 pupils, there 13 schools, with an average of 119 pupils. These last are situated in backward parts of the country, where English education mostly requires Government support.

304. All Government schools of this class are maintained on what is called the "net grant" system. The Government grant is fixed for a term of years, and the school is credited, for the payment of its establishment and necessary expenses, with the amount of that grant, and with the whole private income that it may derive from fees, subscriptions, municipal grants, endowments, or other sources. All receipts are paid into, and all payments made from, the Government Treasury; and any balance that may remain at the credit of the school at the close of a year is re-granted for the following year. Under this system, many Government schools have large sums at their credit, from which they are enabled to increase their staff, to purchase furniture, books, and other school materials, and to carry out additions to their buildings. It is understood that whenever any considerable additions have to be made to Government school buildings, at least half must generally be contributed from local sources, including the balance at credit of the school. Generally a larger local contribution is insisted on, and small additions are in all cases carried out from the school funds alone. The amount of the net grant varies in different schools, even of the same class, according to their size and locality; but a general idea of the financial position of the zillah schools may be given as follows. In schools of the first class, with a standard establishment of Rs. 8,460 a year, the Government grant is generally Rs. 2,100, against local contributions amounting to Rs. 6,360. In schools of the second class, with an average establishment of Rs. 6,000 a year, the Government grant is Rs. 2,100, and the local income Rs. 3,900. In schools of the third class, with an establishment costing Rs. 4,200, the Government grant is Rs. 2,400, and the local income Rs. 1,800.

305. In aided schools, the average number of pupils is only half that of Government schools. The Government schools, in fact, have been established in the most populous places.

The fee-rates in unaided schools are much smaller than in Government or aided schools, and hence the larger attendance of pupils in them. In many cases also they are situated in large towns, where there is a great demand for education, even without Government aid.

306. The high schools of this country in no case go beyond the Entrance standard of the Calcutta University, which is that of the highest class in them. The text-books in use are given in Appendix K. The medium of instruction is generally English, though an experiment has lately been made in a few schools of this class to place the instruction in the lower department of the school on a purely vernacular basis, the use of English as the medium of instruction

being confined to the four upper classes. The experiment is not without promise of success. Either some vernacular of the Province or Sanskrit, or Persian, and more rarely Arabic, is taken up as the second language in the higher classes.

307. The numbers learning different languages are specified in the subjoined statement:—

Total number of Pupils.	Number of Pupils learning		
	English.	A classical language.	A vernacular language.
43,747	42,212	15,720	23,251

For the Entrance Examination a classical or a vernacular language may be taken up. But the number of those taking up a vernacular is steadily and rapidly decreasing; and in a few years the number will probably become so small as to justify the Calcutta University in making a classical language compulsory at this examination. It may be added that a classic is now made a compulsory subject for the First Arts standard.

308. At the Entrance Examination held in December 1881, out of 2,105 pupils that competed 1,026 passed. From 49 Government schools 462 candidates passed, being 58 per cent. of the number sent up; from 88 aided schools 178 passed, or 39 per cent.; and from unaided schools 386 passed, or 46 per cent.

309. Every high school has a library containing the most necessary books of reference and of general interest. The school apparatus is generally sufficient for its purposes. Black-boards, wall-maps, globes, drawing instruments, chains and compasses, are to be found in all the schools, the Government schools being, generally speaking, better off in this respect than aided schools. With very few exceptions, aided schools are poorly supplied with libraries and apparatus.

310. The houses belonging to Government schools, having been built for the purpose, are well ventilated and lighted, as also are some of those in which aided and unaided schools are held. A few of the schools are accommodated in ordinary native houses, either rented or rent-free. Of all schools that have sent returns, 140 have houses of their own, 21 have rented, and 30 have rent-free houses.

311. All high schools keep registers of attendance, and the records are duly kept by the teachers or clerks appointed for the purpose. All records are supervised by the local managers, whether District Committees, or private Boards, or proprietors; and they are checked by the inspecting officers.

312. There are no special arrangements for training teachers for these schools. Of the total number of 1,319 teachers employed in them, 579 received their education in colleges, 491 in high schools, 97 in vernacular normal schools, and 152 in indigenous schools, tols, or muktabs.

313. The pay of the teachers in Government high schools ranges from Rs. 15 to Rs. 400 per month; in aided high schools from Rs. 10 to Rs. 150. Some unaided schools pay their teachers as well as aided schools do. Out of 327 officers in the subordinate educational service, 136 are teachers in high schools. The head master of the Hare School in Calcutta, which returns a considerable yearly profit to Government, is in the first class of that service, on a salary rising from Rs. 400 to Rs. 500 a month.

314. The necessary information with regard to the expenditure in high schools for native boys is given in the following statement.

Government Institutions.								Aided Institutions.								Unaided Institutions.						Total Expenditure.				Average cost of educating each pupil.									
																										Government Institutions.				Aided Institutions.				Unaided Institutions.	
Provincial revenues.	Local rates and cesses.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Provincial revenues.	Local rates and cesses.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Provincial revenues.	Other sources controlled by Government officers.	Other sources not controlled by Government officers.	Grand total of expenditure.	Total cost.	Cost to Provincial Revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to Provincial Revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to Municipalities.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.	Rs.A.P.
1,67,429	205	14,407	7,869	2,71,994	726	7,835	4,70,465	54,139	...	9,761	65,034	1,07,006	3,860	2,106	2,41,906	19,122	39,133	68,508	1,570	12,747	1,41,080	2,21,568	3,08,466	3,23,417	8,53,451	34 10 2	12 5 2	0 0 3	0 0 10	21 7 8	4 12 10	...	0 5 5	9 4 1	0 1 7
Total for 1871																																			
2,11,526	...	...	27,300	1,98,908	...	...	4,37,734	58,333	...	...	64,261	79,473	...	...	2,02,067	...	...	...	...	...	...	2,69,859	3,69,942		6,39,801	...	...	...	...	...	...	...	...	...

315. The fee-rates are on an average slightly above Rs. 20 a year in Government schools, above Rs. 16 in aided schools, and above Rs. 4½ in unaided schools. In Government and aided schools none are exempt from the payment of fees except middle English and middle vernacular scholars, who are also entitled to exemption, on condition of good conduct and progress, for one and two years respectively after the expiration of their stipends, being thus enabled to read continuously up to the Entrance Examination. In unaided schools there are always a large number of children exempted from the payment of fees.

The fee-collections made at Government schools are paid into the local treasuries; the collections in aided schools are disbursed in part-payment of the establishment charges by the local managers, who account for them to the Inspector of Schools.

316. Junior scholarships, tenable for two years in colleges at the option of the holder, are awarded annually by the Director of Public Instruction on the results of the University Entrance Examination, and are open on equal terms to students from all schools. They are 152 in number, and are of three grades; the first of Rs. 20 a month, the second of Rs. 15, and the third of Rs. 10. The annual assignment on this account is Rs. 45,600. There are also three junior scholarships for girls. Prizes in books are given on the results of the class examinations conducted by the teachers and local managers. In some schools, Government and aided, a definite yearly sum is sanctioned for prizes; but in most the expenditure depends on the amount of the balance that may be from time to time at the disposal of the school, and on local subscriptions.

317. There are no special arrangements for the instruction of the sons of Native Chiefs. The Wards' Institution, for the training and education of minors under the Court of Wards, has been recently abolished; and arrangements for the education of each minor at the zillah or collegiate school of his district, as well as for his home instruction, are now made by the Commissioner in communication with the Director of Public Instruction, and subject to the sanction of the Court.

318. For the education of Muhammadans, Government maintains the Calcutta Madrassa, an old institution dating from the time of Warren Hastings, at a yearly cost of Rs. 30,000 from Provincial Revenues. It has a purely Arabic Department, with 253 pupils, an Anglo-Persian Department teaching to the Entrance standard of the University, with 386 pupils, and an attached school of a lower class, with 484 pupils in its English and Oriental departments. Of the total number of 1,123 pupils in this institution, 716 learn English. Government has also devoted to the education of Muhammadans the income arising from the Mohsin Endowment Fund, amounting to about Rs. 55,000 a year. Half this sum, or Rs. 28,000, is applied to the maintenance of four Madrassas at Dacca, Hooghly, Rajshahye, and Chittagong. In each the full Arabic course of the Calcutta Madrassa is taught; and in each also instruction in English is given to all pupils who wish for it. In the Dacca Madrassa the course in English is carried up to the Entrance standard. Of 1,048 pupils in these four Madrassas, as many as 322 learn in English. The other half of the Mohsin income, amounting to Rs. 27,000, is devoted to various purposes. A sum of Rs. 18,000 is assigned for the payment of two-thirds of the fees of Muhammadan pupils in Government colleges and schools outside Calcutta, and also

for the payment of maulavis in these schools; while Rs. 9,000 are spent upon scholarships of different kinds, tenable by Muhammadans either in Madrassas, or in colleges and schools. By more recent orders of Government in 1881, the privilege of reading at two-thirds of the ordinary fees was extended to Muhammadan students of any college in Calcutta, whether Government or private; in the case of private colleges the amount of the remissions is paid from Provincial revenues. These orders have given a great stimulus to the higher education of Muhammadans in Calcutta.

319. No special provision is made for the education of peasants' sons, other than that supplied by the primary schools of the country. But these schools are, and always have been, used in full measure by the peasant class. The pupils of the cultivating class in primary schools compose a nearly constant average of 41 per cent. of the total number. By the census, cultivators amount to 45 per cent. of the population. A more definite provision for the higher education of these classes is supplied by the primary scholarships, of which the full share falls to the peasant class. The "lower classes" or "masses," who form from 80 to 85 per cent. of the pathsala pupils, win from 70 to 75 per cent. of the primary scholarships, and considerably more than half of these "lower class" scholars are sons of cultivating ryots. These promising lads have thus the chance given them of going on to the highest standard of instruction which the country can supply.

Section D.—*Collegiate Instruction.*

320. The number of Government Colleges in Bengal in 1881-82 was 12, as in the preceding year. Eight of these, namely, the Presidency, Hooghly, Kishnaghur, Dacca, Patna, Cuttack, and Rajshahye Colleges, and the College Department of the Bethune School, teach the full course for the B.A. degree. The remaining four, *viz.*, the Sanskrit College of Calcutta, and the Berhampore, Midnapore, and Chittagong Colleges, are second grade institutions, and teach up to the standard of the First Examination in Arts. Of the 12 colleges six have large private endowments. All students in colleges have passed the matriculation examination of the University.

321. The aided colleges are five, namely, the General Assembly's Institution, the Free Church College, St. Xavier's, the Doveton, and the London Missionary Institution; four of these are in Calcutta and one in the suburbs. The first three teach the full course of the degree.

322. Unaided colleges for Native students increased during the year from three to five, owing (1) to the establishment of the Maharaja's College at Burdwan, in which no fees are charged; and (2) to the opening of a college class in connection with the Albert School in Calcutta. The other three colleges were the Metropolitan Institution, the City College, and the Baptist Missionary College at Serampore. Of these five colleges, four are under exclusively Native management. The Metropolitan Institution is the only unaided college that prepares candidates for the degree. The Bishop's College, which is affiliated in Arts to the Calcutta University, and which at long intervals sends a candidate to the F.A. or the B.A. examination, may also be placed among unaided colleges. La Martinière has seven European students in the College Department.

323. The following statement compares the number of pupils in Arts Colleges in 1871 and 1882. It also shows the fluctuations in attendance during the last three years :—

Arts Colleges.	No. of Pupils.				Remarks.
	1871.	1880.	1881.	1882.	
Government.					
Presidency College	405	336	344	374	
Sanskrit „	26	34	54	68*	* Including 23 non-matriculated students reading for the Sanskrit Title Examination.
Hooghly „	152	155	194	194	
Dacca „	112	187	257	290	
Kishnaghur „	116	75	80	56	
Berhampore „	41	20	33	36	
Patna „	84	149	162	160	
Ravenshaw „ (Cuttack)	22	31	40	38	
Rajshahye „	...	66	63	55	Established in 1873.
Midnapore „	...	23	15	11	Established in 1873.
Chittagong „	5	10	13	17	
Calcutta Madrassa	...	...	...	...	College classes closed in 1871.
Gowhatty College	17	...	...	...	Separated from Bengal in 1873.
Bethune Girls' School	...	...	5	6	Established in 1880.
Total	980	1,086	1,260	1,305	
Aided.					
General Assembly's College	62	361	501	484	
Free Church „	120	69	145	221	
St. Xavier's „	36	86	84	72	
Doveton „	...	27	28	55	No returns for 1871.
London Missionary „	45	47	50	63	
Cathedral Mission „	131	63	...	...	Closed in 1880.
Total	394	653	808	895	
Unaided.					
Metropolitan Institution	...	328	380	341	Established in 1872.
Baptist Mission College, Serampore	...	9	...	...	No returns.
City College, Calcutta	...	...	58	103	Established in 1881.
Maharaja's College, Burdwan	...	...	...	52	Established in 1882.
Albert College, Calcutta	...	...	...	42	Established in 1881.
Total	...	337	438	538	
Grand Total	1,374	2,076	2,506	2,738	

324. Of the colleges abolished in or since 1871, it is to be remarked that the Anglo-Persian Department of the Calcutta Madrassa ceased to work as an English College in 1871, because undergradute students no longer joined the institution. Since that date it has taught to the Entrance standard only. The Gowhatty College was transferred to Assam in 1873. Within the same period, college classes to the First Arts standard were added to the Rungpore School in 1877, and were closed again in 1879. The Cathedral Mission Aided College was closed by its managers at the end of 1880. From 1865 to the date of its abolition, it had passed 140 candidates at F.A., 61 for the B.A., and 4 for the M.A. degree. No candidates passed from the Rungpore College or the Calcutta Madrassa during the period in which college classes were open.

325. Other changes that took place in existing colleges within this period were as follows: The Sanskrit College was reduced to the second grade in

1872, though it continues to teach the M.A. course in Sanskrit. In the same year the Kishnaghur College was reduced to the second grade; but the B.A. classes were restored in 1876, an Endowment Fund to the amount of Rs. 40,000 having been created by local subscriptions. The Berhampore College was reduced to the second grade in 1872. The Ravenshaw College at Cuttack was raised to the first grade in 1876 as an experimental measure, and it was permanently established in that grade in 1881. A sum of Rs. 25,000 was provided by local subscriptions towards the support of the college during the experimental period; and a further sum of Rs. 20,000 has been invested as the nucleus of an Endowment Fund. The Rajshahye College was raised to the first grade in 1878, when a sum of Rs. 1,50,000, yielding Rs. 6,000 a year, was invested from local contributions towards its permanent endowment, in addition to a further guaranteed income of Rs. 5,000 from local sources for the maintenance of the First Arts classes. It should be added that the Berhampore College has an endowment of Rs. 14,000, and the Midnapore College an endowment of Rs. 51,000. The Chittagong College has also a small endowment of Rs. 2,000.

326. The race or caste of the pupils in Arts Colleges is tabulated below :—

Colleges.	Number of Institutions.	Total number of pupils.	Europeans or Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.
Government	12	1,305	39	28	2,530	106	35
Aided	5	895					
Unaided	5*	538					
Total	22	2,738	39	28	2,530	106	35

* The Baptist Mission College at Serampore furnished no returns.

327. The creed and caste of these scholars in fuller detail, together with some particulars of their social position, is shown in the subjoined tables, to which the returns of the Medical College of Calcutta have been added :—

Return of Creed and Caste of Scholars for the year 1881-82.

Colleges.	Number of Colleges which have sent in returns.	Number of Students on the rolls on 31st March 1882.	Number of Brahmins, Baidyas, Kaistas, Rajputs, Lalas, Babhans, Karnas, Mohuntis, Khandaits, Ghatwals, and Tikayets.	Number of Students belonging to Hindu Trading Castes, such as Baniyas, &c.	Number of other Hindu Castes.	Number of Muhammadans.		Christians.	Others.	Total.
						Sunnis.	Shias.			
Government Colleges, General	11 (a)	1,145	974	70	31	52	1	11	5	1,144 (d)
Aided „ „	2 (b)	556	405	22	97	7	6	26	3	556
Unaided „ „	3 (c)	435	405	16	13	1	...	...	...	435
Medical College, Calcutta	1	117	60	7	2	...	...	48	...	117
Total	17	2,253	1,844	115	133	60	7	85	8	2,252 (d)

(a) No returns from Patna College.
(b) „ from the Free Church, Doveton, and London Missionary Society's Colleges.
(c) „ From La Martinière and the City College.
(d) One student from Hooghly not returned.

Return of Social Position of Scholars for the year 1881-82.

Colleges.	No. of Colleges which have sent in returns.	Annual income of guardian between £16 and £20.	Annual income of guardian between £20 and £50.	Annual income of guardian between £50 and £100.	Annual income of guardian between £100 and £200.	Annual income of guardian between £200 and £500.	Annual income of guardian upwards of £500.	Not returned.	Total.
Govt. Colleges, General	11 (a)	163	266	211	176	171	144	14	1,145
Aided „	2 (b)	15	37	210	193	88	13	...	556
Unaided „	1 (c)	15	14	13	8	2	...	...	52
Medical College, Calcutta	1	15	26	35	23	16	2	...	117
Total	15	208	343	469	400	277	159	14	1,870

(a) No return from Patna College.
(b) No return from the Free Church, Doveton, and London Missionary Society's Colleges.
(c) No return from the Metropolitan Institution, La Martinière, the City and Albert Colleges.

328. The results of the University examinations in Arts of each college are given in the following statement:—

Colleges.	F.A.		B.A.		Honour and M.A.	
	Candidates examined.	Candidates passed.	Candidates examined.	Candidates passed.	Candidates examined.	Candidates passed.
Government.						
Presidency College	77	31	75	28	30	9
Sanskrit „	21	10	...	...	5	5
Hooghly „	52	27	22	13	7	4
Dacca „	88	43	16	7	5	3
Kishnaghur „	22	9	10	1	2	...
Berhampore „	12	3	...	...	...	...
Patna „	58	25	18	6	2	1
Ravenshaw „ (Cuttack)	8	5	1	1	...	...
Rajshahye „	24	10	6	3	...	...
Midnapore „	6	4	...	...	...	...
Chittagong „	9	3	...	...	...	...
Bethune „	1	1	...	...	...	...
Total	378	171	148	59	51	22
Aided.						
General Assembly's	189	44	82	21	10	2
Free Church	72	19	11	3	5	2
St. Xavier's	12	4	7	...	...	...
Doveton	11	4	...	...	...	...
London Mission	20	9	...	...	...	...
Total	304	80	100	24	15	4
Unaided.						
Metropolitan	115	31	42	7	1	...
Baptist Mission	9	5	...	...	...	...
Bishop's College	...	...	1	1	...	...
Total	124	36	43	8	1	...
Grand Total	806	287	291	91	67	26

329. The second languages taught in Government colleges are Sanskrit and Persian or Arabic. In aided colleges for the education of Europeans, Latin or Greek is the second language. Of the 2,745 students in the Government, aided, and unaided colleges, 2,196 took up Sanskrit, 15 Arabic, 114 Persian, 132 Latin, and 1 Greek. Of the 6 undergraduate students in the College Department of the Bethune School, the second language of one was Latin, of four Sanskrit, and of one Persian.

330. Of the Bengal candidates for the B.A. degree examinations, 184 took up the Literature and 125 the Science Course. Of the former 42, or 23 per cent., passed, and of the latter 53, or 42 per cent.

This is the first occasion, since the alternative courses were established, on which the number of A course candidates has exceeded that of those taking up the B course. In the earlier days of the new system the B course was thought to be easier, because it comprised a smaller number of subjects, and

involved a smaller number of pages to be read. That illusion was soon dispelled by the results of the examinations; and yet it was found that increasing numbers of students, even in the colleges in which the fullest option was allowed, took up the B course. It was discovered also that the B course was selected by all the best students, a fact which pointed to a growing taste for scientific instruction. Of late years, accordingly, the proportion of success among B course candidates has been very much higher than among those taking up literature. The recent increase, noted above, in the number of candidates taking up the A course for the degree is due to the great increase of late years in the number of students at private colleges, which generally confine themselves to that course.

331. Of the Honour and M.A. candidates 11 passed in English, 3 in Mathematics, 4 in Physical Science, 4 in Sanskrit, and 3 in History.

332. The libraries in the Presidency, Hooghly, Dacca, Kishnaghur, and other old colleges are richer than those of the colleges opened in later years. The Presidency College has for many years enjoyed an allowance of Rs. 300 a month, and has accumulated a comprehensive library of modern literature in all branches of knowledge. The Hooghly, Dacca, and Patna Colleges have a library allowance of Rs. 400 a year; and the Kishnaghur, Rajshahye, and Ravenshaw Colleges from Rs. 300 to Rs. 350 a year. It is believed on good grounds that the general reading of college students is getting limited to a very narrow range. This result may be attributed with fair probability to the system of University examinations hitherto prevailing. The library medal, and the other special rewards created by the Council of Education for the encouragement of private reading, no longer exist. But the new scheme of examinations, which will be described hereafter, and which will come into force in 1884, has been designed with the declared and express object of promoting among the best students a taste for private reading, on subjects allied to those of their college studies. This it hopes to effect by instituting for the B.A. degree an honour standard, over and above the pass standard which every candidate has to take up.

333. Since the introduction of the scientific course in the degree examinations, all colleges of the first grade have been supplied with laboratories, apparatus, and scientific appliances generally. The Presidency College has a complete physical and chemical laboratory, and a good supply of instruments. The Hooghly College has a good chemical laboratory, in addition to a botanic garden. A spacious and well-equipped laboratory has just been built for the Patna College, and large extensions have been sanctioned for the Kishnaghur College laboratory. In the other colleges the laboratories, although not so completely equipped, serve the necessary purposes of instruction. When the alternative courses in science were adopted by the University for the B.A. degree, a grant for the purchase of scientific apparatus, to the amount generally of Rs. 5,000, was sanctioned for each Government College of the first grade. The scientific course is now taught in every Government College, the course in literature is taught in addition in two only,—the Presidency and Dacca Colleges.

334. The total expenditure on all the Arts Colleges returned was Rs. 5,24,165 in 1881-82, out of which the State contribution amounted to Rs. 2,77,278, or a little more than half. On the Special Colleges the Government contribution was four-fifths of the total expenditure. The following

tabular statement gives the details of income and expenditure from all sources. No contributions towards the cost of collegiate education were received from Municipalities, or from local rates and cesses.

	Government Institutions.						Aided Institutions.						Unaided Institutions under regular inspection.					Total Expenditure.				Percentage on total expenditure.	Average annual cost of educating each pupil in					
																							Government Institutions.		Aided Institutions.		Unaided Institutions.
	Provincial revenue.	Endowments.	Subscriptions.	Fees.	Other sources.	Total.	Provincial revenues.	Endowments.	Subscriptions.	Fees.	Other sources.	Total.	Endowments.	Subscriptions.	Fees.	Other sources.	Total.	Provincial revenues.	Other sources controlled by Government officers.	Other sources not controlled by Government officers.	Grand Total.		Total cost.	Cost to Provincial revenues.	Total cost.	Cost to Provincial revenues.	Total cost.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Colleges for General Education . .	2,55,828	17,549	...	1,03,831	126	3,77,334	21,450	29,430	11,691	41,354	37,864	1,41,789	...	...	2,077*	2,965*	5,042*	2,77,278	1,21,506	1,25,381	5,24,165	8·36	320 9 5	217 5 8	185 5 6	28 0 7	48 7 8
„ „ Special „ . .	2,04,402	800	...	42,363	...	2,47,565	...	...	...	...	...	...	...	...	...	...	...	2,04,402	43,163	...	2,47,565	3·94	379 1 10	313 0 3	...	...	...
Figures for 1871.																											
Colleges for General Education . .	1,92,182	...	...	80,541	33,537	3,06,260	24,900	...	...	19,711	62,877	1,07,488	...	...	...	...	...	2,17,082	1,96,666		4,13,748	...	...	...	...	...	...
„ „ Special „ . .	1,32,911	...	...	52,280	1,085	1,86,276	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

* Exclusive of expenditure in the Metropolitan Institution, La Martinière and Albert Colleges.

335. The following statement shows in detail the expenditure from State funds and from local sources on each Government and aided college. Unaided institutions generally furnish no returns of expenditure.

Colleges—General.	Number on the rolls on the 31st March 1882.	Rates of fees monthly.*	Expenditure in 1881-82.			Cost per Annum for each Student.†					
			From State Funds.	From private sources.	Total.	From State Funds, &c.			From fees, &c.			Total.		
		Rs.	Rs.	Rs.	Rs.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Government—														
Presidency College	374	12	71,995	48,503	1,20,498	214	14	6	144	12	7	359	11	1
Sanskrit ,,	68‡	5	19,031	1,595	20,626	288	5	6	24	2	8	312	8	2
Hooghly ,,	194	6	34,607	12,877	47,484	192	4	2	71	8	7	263	12	9
Dacca ,,	290	6	21,170	18,503	39,673	92	0	8	80	7	2	172	7	10
Kishnaghur ,,	56	5	32,025	6,817	38,842	438	11	2	93	6	1	532	1	3
Berhampore ,,	36	5	10,385	1,940	12,325	324	8	6	60	10	0	385	2	6
Patna ,,	160	6	38,495	11,018	49,513	273	0	2	78	2	3	351	2	5
Ravenshaw ,, (Cuttack)	38	4	14,681	2,439	17,120	444	14	1	73	14	6	518	12	7
Rajshahye ,,	55	3	3,458	13,204	16,662	62	13	11	240	1	2	302	15	1
Midnapore ,,	11	5	2,780	3,848	6,628	213	13	6	296	0	0	509	13	6
Chittagong ,,	17	3	4,201	646	4,847	280	1	1	43	1	0	323	2	1
Bethune Girls' School	6	...	3,000	116	3,116	750	0	0	29	0	0	779	0	0
Total	1,305	...	2,55,828	1,21,506	3,77,334	217	5	8	103	3	9	320	9	5
Aided—														
General Assembly's College, Calcutta	484	5	7,200	49,078	56,278	15	5	1	104	6	9	119	11	10
Free Church College, Calcutta	221	5	5,400	25,844	31,244	33	2	0	158	8	10	191	10	10
St. Xavier's ,, ,,	72	6	4,200	24,780	28,980	82	5	8	435	14	1	568	3	9
Doveton ,, ,,	55	5	2,250	9,750	12,000	83	5	4	361	1	9	444	7	1
London Mission ,, Bhowanipore	63	5	2,400	10,887	13,287	44	7	1	201	9	9	246	0	10
Total	895	...	21,450	1,20,339	1,41,789	28	0	7	157	4	11	185	5	6
GRAND TOTAL	2,200	...	2,77,278	2,41,845	5,19,123	142	12	5	124	8	7	267	5	0

* The fee-rates in the unaided colleges of Calcutta under native management are Rs. 3 a month. The Burdwan Maharaja's College charges no fees.
† Found by dividing the expenditure by the average monthly roll number.
‡ Including 14 students of the 3rd and 4th year classes, who read their English subjects in the Presidency College.

336. The staff of each college and the salary attached to each professorship are tabulated below:—

Name of College.	Professors.	Salary. Rs.	A.	P.
	GOVERNMENT COLLEGES.			
Presidency College .	Principal and Professor of English . .	1,500	0	0
	1 Professor of Natural Science . .	1,150	0	0
	1 Do. of Chemistry . . .	1,150	0	0
	2 Do. of Mathematics . .	800	0	0
		650	0	0
	3 Do. of English . . .	1,000	0	0
		925	0	0
		366	10	8
	1 Professor of History	1,000	0	0
	1 Do. of Mental and Moral Philosophy and Logic	550	0	0
	1 Professor of Sanskrit	300	0	0
	1 Assistant Professor of Sanskrit . .	260	0	0
	1 Teacher of Sanskrit	50	0	0
	1 Do. of Arabic and Persian .	50	0	0
		to 75	0	0
Hooghly College . .	Principal and Professor of Mathematics .	1,250	0	0
	1 Professor of History and English Literature	900	0	0
	1 Do. of Logic and English Literature .	700	0	0
	1 Lecturer in Botany	150	0	0
	1 Do. in Chemistry and Physical Geography	250	0	0
	1 Lecturer in Mathematics . . .	100	0	0
	1 Assistant Professor of Sanskrit . .	180	0	0
	1 Do. of Arabic and Persian .	60	0	0

Name of College.	Professors.	Salary.
	GOVERNMENT COLLEGES—*contd.*	Rs. A. P.
Kishnaghur College	Principal and Professor of Science	650 0 0
	1 Professor of English	550 0 0
	1 Lecturer in Science	200 0 0
	1 Assistant Professor of Mathematics	300 0 0
	1 Lecturer in English	130 0 0
	1 Assistant Professor of Sanskrit	190 0 0
Dacca College	Principal and Professor of English Literature	940 0 0
	1 Professor of Logic, Mental and Moral Philosophy	700 0 0
	1 Professor of Natural Science	550 0 0
	1 Do. of English Literature	550 0 0
	1 Lecturer in English	250 0 0
	1 Do. in Chemistry	50 0 0
	1 Assistant Lecturer in Mathematics	75 0 0
	1 Do. Professor of Sanskrit	75 0 0
Patna College	Principal and Professor of Science	1,250 0 0
	1 Professor of Mathematics	940 0 0
	1 Do. of Literature	650 0 0
	1 Assistant Professor	460 0 0
	1 Do. Lecturer in Science	100 0 0
	1 Do. Professor of Sanskrit	190 0 0
	1 Head Moulvi	100 0 0
Cuttack College	Principal and Professor of English	450 0 0
	Assistant Professor	280 0 0
	Lecturer in Science	100 0 0
	Do. in Mathematics	150 0 0
	Do. in English	100 0 0
	1 Sanskrit Teacher	60 0 0
Rajshahye College	Principal and Professor of Literature	750 0 0
	Professor of Literature	300 0 0
	Assistant Professor of Mathematics	200 0 0
	Lecturer in Physical Science	150 0 0
	Sanskrit Teacher	50 0 0
College Department of the Bethune School.	2 Lecturers	150 0 0 100 0 0
Sanskrit College	Principal and Professor of Philosophy and Rhetoric	900 0 0
	Professor of Sanskrit Literature and Grammar	150 0 0
	Do. of do. do. Law	100 0 0
	Assistant Professor of Rhetoric and Grammar	95 0 0
	English Lecturer	150 0 0
	Additional English Lecturer	150 0 0
Berhampore College	Principal	620 0 0
	Assistant Professor of Sanskrit	180 0 0
	Lecturer in Mathematics	100 0 0
	Lecturer in Chemistry and Botany	50 0 0
Midnapore College	Head Master	300 0 0
	2nd Master	200 0 0
	3rd Master	150 0 0
	Head Pundit	50 0 0
Chittagong College	Head Master	200 0 0
	2nd Master	150 0 0
	3rd Master	150 0 0
	Head Pundit	50 0 0

Name of College.	Professors.	Salary.
	AIDED COLLEGES.	Rs. A. P.
General Assembly's Institution.	Principal and Professor of Philosophy	610 0 0
	3 Professors of English Literature	1,780 0 0
	1 Professor of Mathematics	220 0 0
	1 Do. of Chemistry and Botany	75 0 0
	2 Professors of Sanskrit	106 0 0
Free Church Institution.	Principal	450 0 0
	3 European Professors	1,140 0 0
	6 Native do.	470 0 0
St. Xavier's	Rector	500 0 0
	2 Professors of English	600 0 0
	1 Professor of Science	300 0 0
	2 Professors of Mathematics	600 0 0
	1 Professor of Latin	300 0 0
	1 Do. of Sanskrit	35 0 0
	1 Do. of Persian	20 0 0
Doveton College	Principal, Professors, and Teachers	1,795 0 0
London Missionary Institution, Bhowanipore.	Principal and Professor of English Literature	350 0 0
	2 European Professors	395 0 0
	3 Native do.	226 0 0
	UNAIDED COLLEGES.	
La Martinière College	6 Professors	.....
Metropolitan Institution.	1 Secretary	.....
	3 Professors of English Literature	225 0 0 200 0 0 100 0 0
	2 Do. of Mathematics	225 0 0 80 0 0
	1 Professor of Logic and Psychology	140 0 0
	1 Do. of History	100 0 0
	2 Professors of Sanskrit	140 0 0 60 0 0
Serampore College	1 Principal	.....
	1 Professor of Mathematics	.....
	2 Assistant Professors	.....
	1 Pundit	.....
City College, Calcutta	5 Professors	.....
	1 Sanskrit Professor	.....
Burdwan Maharaja's College.	Principal	150 0 0
	1 Lecturer	100 0 0
	1 Do.	100 0 0
Albert College, Calcutta	1 Rector	.....
	3 Professors	.....
	1 Sanskrit Professor	.....

337. The question of raising the fee-rates in colleges (see table, para. 335) was again raised last year. With the exception of the Principal of the Patna College, who considered that the fee-rate might be raised from Rs. 6 to Rs. 8 a month, the Principals of all colleges unanimously represented that any

increase in the existing rates would largely reduce the number of students, and would thus defeat the object in view, namely, the reduction of the Government expenditure; while at the same time it would make the attainment of degrees more and more difficult for the struggling middle classes by whom the colleges are chiefly recruited, and would confine the spread of "Western science and Western culture" within a still narrower range of students than at present. The conclusion to be drawn appears to be that any sensible increase in the fee-rates would entail greater hardship on students, and limit the spread of knowledge in a greater degree than would be warranted by any questionable decrease in the Government expenditure. The fee-rate in the Presidency College, Rs. 12 a month, is exceptionally high, and this high rate is presumably the cause why the number of pupils in it has fallen from 405 in 1871 and 442 in 1872 to 374 in 1882, notwithstanding the fact that the total number of college students has doubled within that period.

In no college are students exempted from the payment of fees. But in the Hooghly College Muhammadans, and in the Sanskrit College the sons of *bonâ fide* pandits, are allowed to read at reduced rates. Again, a portion of the fees of Muhammadan pupils in all Government colleges, and in the private colleges of Calcutta, is paid from the Mohsin Fund.

The highest boarding charges at the hostels in Calcutta and Hooghly are Rs. 12 and Rs. 4 a month respectively. Thus in Bengal the fee-rates exceed the boarding charges for the students. At Oxford and Cambridge the tuition fees amount to about one-fifth of the boarding charges.

338. The following were the sanctioned grants for Government scholarships tenable in colleges for the year 1881-82:—

	Rs.
Senior	24,720
Junior	45,735
Sanskrit College scholarships	2,832
Engineering „ „	10,680
Medical „ „	4,800

Besides the above Government scholarships there were also the endowed scholarships detailed in paragraphs 89 and 140.

339. On the results of the Entrance and First Arts Examinations held in December 1881, 155 junior and 50 senior scholarships respectively were awarded. Of these, one senior and three junior scholarships were awarded to female students. The junior scholarships are of the value of Rs. 10, Rs. 15, and Rs. 20 a month, tenable for two years after passing the Entrance Examination; the senior scholarships of the value of Rs. 20 and Rs. 25 a month, tenable for two years after passing the First Arts Examination.

340. There is no serious complaint in Bengal that encouragement to enter the public service is not offered to distinguished students of the University. The Government of Bengal appears in the main to have acted from the earliest times on the conviction that in moderation, in balance of mind, in stability of character, and in those mental qualities which generally distinguish men of sound and solid education, the foremost students of the English colleges were in no way deficient. Accordingly, the Government has selected many such students year by year for responsible and honourable employment in the public service. Similarly, the High Court, as a dispenser of patronage in appoint-

ments, has consistently raised the standard of the educational qualifications which it requires of candidates; and the number of University graduates that proceed to the highest degree, that of Master of Arts, is, under the inducement thus offered, constantly increasing.

341. Before proceeding to a statement of the number of graduates that have joined the public service and the various professions, some account may be given of the existing provision for professional instruction. The number of professional colleges increased from 9 to 10 in the year 1881-82, on the opening of a law class in connection with the (unaided) Metropolitan Institution. In 1871 the number of professional colleges was 10, the Law Department of the Chittagong College having been closed on the last day of the preceding year. The following statement compares the number of students in these colleges in 1871 and 1882, and the rates of fees charged in them:—

Colleges.	Number of pupils.		Rate of fees.	
	1871.	1882.	1871.	1882.
Government.			Rs.	Rs.
1. Presidency College, Law Department	310	121	5 and 10	5 and 10
2. Hooghly „ „ „	65	37	5	5 and 7
3. Dacca „ „ „	81	38	5	7
4. Kishnaghur „ „ „	45	12	5	5
5. Berhampore „ „ „	31	Abolished in 1875.	5	...
6. Patna „ „ „	87	37	5	7
7. Cuttack „ „ „	9	8	5	...
8. Gowhatty „ „ „	15	Transferred to Assam.	5	...
9. Rajshahye „ „ „	Established in 1880.	17	...	3
10. Medical College, Calcutta	219	117	5	...
11. Civil Engineering College	103	170	5	3, 5, and 8
Unaided.				
Metropolitan Institution, Law Department	Established in 1882.	198	...	...

342. The seven Law Departments send up candidates to the B.L. degree examination. The law classes in the Berhampore College were abolished on its reduction to the second grade, the University requiring that law lectures should be attended for a period of two years after taking the B.A. degree. From the Berhampore Law Department, during the 11 years that it existed, 14 obtained the degree of B.L., and 19 passed as Licentiates in law, for which in former days the degree of B.A. was not required.

The Law classes are not now attended by as large numbers as in 1871. They have been not merely self-supporting, but have yielded a profit. The total expenditure (met from fees alone) was Rs. 23,892 during the last year, and the income of the classes exceeded this sum by over Rs. 4,000.

343. The subjoined statements show (1) the number of graduates in Arts from collegiate institutions, and the number of such graduates who have taken service, public or private, or who have joined the medical, legal, and civil engineering professions; (2) the number of graduates or Licentiates in other Faculties, the great majority of whom, it may be assumed, have joined the corresponding professions. The information as to the subsequent employment

of graduates in Arts is taken from a paper contributed to the *Hindoo Patriot* by Babu Krishna Chandra Roy, of the Hare School, Calcutta:—

I.—Graduates in Arts.

Period.	Entrance.	First Arts.	B.A.	M.A.	Number of B.A.'s and M.A.'s that have joined the public service.	Number that have joined private service.	Number that have joined professions.		
							Legal.	Medical.	Civil Engineering.
1857 to 1882 .	16,291	3,874	1,589	398	526	180	581	12	...

II.—Graduates in other Faculties.

Period.	License in Law.	B.L.	Doctor in Law.	License in Medicine and Surgery.		Bachelor in Medicine.		Doctor of Medicine.	License in Civil Engineering.
				1st Examination.	2nd Examination.	1st Examination.	2nd Examination.		
1857 to 1882 .	207	949	2	579	343	127	164	5	98

The number of subordinate executive and ministerial public offices (Government and Municipal) in Bengal, of the value of Rs. 50 a month and upwards, may be roughly calculated at about 4,500. But notwithstanding the encouragement offered by Government, only 526 graduates out of the whole number are employed in the public service, the great majority being in professions, and some few in private service. The more extended employment of college-educated youths in public offices would increase the efficiency, the purity, the economy, and the popularity of the public service. A very large supply, therefore, of these educated men is still required to meet the felt wants of the public service; not to speak of the necessity of so far increasing their number as to force them by the struggle for existence into new paths of trade and industry.

344. With regard to the effect of collegiate instruction on the general education and enlightenment of the people, little need be said. It has been already remarked (paragraph 18) that "education in English was expected to perform a threefold function—to prepare a body of competent public servants, to diffuse European knowledge, and to elevate the moral and intellectual tone of the people. No one can seriously question that in Bengal English education has served all these useful purposes." The broad results of English education of the higher kind may be shown in several ways. In the first place, it is to the establishment of Government schools and colleges, and to their maintenance at a high pitch of efficiency, that the wide acceptance of the grant-in-aid system by the people, and the multiplication by private effort of colleges and schools of all classes, is to be ascribed. If there are eleven colleges maintained by Government, there are four private colleges under exclusively native management. Of high schools, for every one that is maintained by Government, there are three (two aided and one unaided) supported by private effort. Of middle English schools, there are 465 aided and 138 unaided, to nine that Government maintains. Of middle Vernacular schools, the number of private institutions exceeds those of Government by five to one. Of primary schools no mention need be made, since these owe both their origin and their continued existence to conditions outside the sphere of Government action. But after the first establishment and organisation of the departmental system, its further development has been effected almost exclusively by private enterprise and enthusiasm, called forth by the zeal for education which collegiate instruction has implanted. In fact, the first thing that an educated native does, when he

embarks on the business of life anywhere outside Calcutta, is to look to the means of education that the place affords. He may want a school for the sake of his own children; he may (if he is a rich man) be ambitious of founding a school for the glory of his name, or out of a sentiment of real benevolence. Whatever the motive may be, the result is that, either by himself or in combination with his neighbours, his efforts are directed towards establishing a new school or raising the status of one that already exists. Our young graduates, and not least among them our zemindar graduates, are the most active promoters of education in the country. It is well known that the bulk of the endowment of Rs. 1,50,000, subscribed by the Rajshahye Association for the endowment of the local college, was the gift of a young zemindar who had just completed his education. The same thing in a smaller way goes on all over the country; new schools are being constantly opened, or existing schools raised to a higher status, without any initiative action on the part of Government.

In the second place, it is the English colleges alone that have produced the body of vernacular literature, both for school use and for general reading, for which Bengal is at the present day so remarkable. School-books on history, geography, literature, and grammar, and even on elementary science and mathematics, issue from the presses of Calcutta and Dacca in numbers which would appear very surprising to one unacquainted with the development of vernacular literature in recent years. Much of it is of slight value; but there is so much that is worthy of attention that a permanent Committee, whose numbers have recently been strengthened, has been in existence in Bengal for the last few years, for the sole purpose of selecting from the mass of vernacular publications those that are fit to be adopted as text-books for use in schools. At the present day, practically the whole of the school-books in use in middle schools in Bengal are the work of writers who have reproduced in a vernacular form, for the benefit of scholars in a lower stage of progress, the information they have acquired under our University system. This seems to be an instance of "downward filtration" of a very marked character, when all the pupils in middle schools profit by the labour of those who have passed through our colleges.

A third mode in which the effects of collegiate education are manifested is seen in the associations which have been formed all over the country for the promotion of objects of social and national importance. All these are the work of the young men educated in our colleges; and it should be noticed that the promotion of female education is an object to which these associations devote special care. The Bengal Administration Report for 1881-82 contains a list of some 125 societies which have been established under native management for purposes of mental culture or social improvement. Among their declared objects are found "technical instruction in the arts and sciences;" "to ameliorate the social, intellectual, physical, and moral condition of the young men of the neighbourhood;" "to bring Europeans and natives into closer literary union and intellectual sympathy, to promote the cause of social and moral progress, and to diffuse among the masses such education as the club is capable of with its means and resources;" "to create a taste for study, and to bring together intelligent minds;" "to educate the poor, to distribute medicine to the indigent sick, to support poor widows and orphans, to encourage female education, and to ameliorate the social, moral, and intellectual condition of the neighbourhood;"—all these being taken from the first page of the alphabetical list. The phrases "to diffuse knowledge among the poor," "to distribute medicine to the sick," "to promote female education," "to inculcate

principles of morality," "to promote temperance," are of constant recurrence; and though many of these societies exist as yet rather for the purpose of debate than of action, it is equally certain that many of them do a great amount of practical good. Amongst them may be specially noticed such societies as the Jessore Union, and those others which were united with it in a joint memorial to this Committee. These last are chiefly composed of gentlemen living in Calcutta, and thence organising and directing the practical measures to be carried out in the different districts from which they come. From such beginnings as these have also developed, at a later stage, those Associations which are now chiefly known by the influence which they exercise on the course of political affairs. The criticism and advice which their knowledge and experience enable them to supply is constantly invited by Government when measures affecting the national welfare are proposed.

A society of a different kind, though of similar origin, is the Indian Association for the Cultivation of Science, which now gives systematic courses of lectures on the highest branches of experimental science to classes of students who have finished their collegiate education.

345. Before quitting the subject of collegiate instruction, it may be mentioned that the University courses in Arts have been greatly improved and strengthened by the new regulations adopted by the Senate in 1881, after prolonged discussion. The general character of the changes may be shown as follows: (1) a broadening of the basis of instruction at the First Arts stage, so as to allow of fuller and more complete courses of study being followed in special directions for the degree; (2) the limitation of the number of subjects required for the B.A. degree, so as to secure greater depth of attainments in each; (3) a great increase in the options, so as to provide for the varying tastes and capacities of students, and to encourage them to study those subjects for which they may have special aptitude; (4) the introduction of an Honour in addition to a Pass standard for the B.A. degree, the declared object of this regulation being the promotion and encouragement of private study; (5) the elevation of the standard for the M.A. degree, and the removal of the limit of time within which that degree can be taken. This elevation of standard is rendered possible by the specialisation of the B.A. courses, and the higher standard consequently attainable in them. The general result of all the changes above described may be expected to be a marked advance in attainments and in standard of culture among the best students of the University. Hitherto the University has turned out men of good general education; it has hardly ever produced a student who would be called a scholar if judged by the highest European standard. Up to the B.A. degree, the attention of students has necessarily been spread over a large number of subjects, and they have been deprived of the opportunity of devoting special attention to any, however pronounced their tastes and capacities may have been. The fear of failure in any one of their multifarious subjects of examination has naturally led them to pay undue attention to those in which they were weakest, and which they were least likely to study with profit. Having to learn many subjects, a student was master of none: what was learnt without enthusiasm was readily forgotten. The system in fact has encouraged mediocrity; and it is only after the B.A. examination has been passed that a student has hitherto felt himself free to pursue the bent of his own inclinations in the field of study. Under the new system it may be hoped that, both in accuracy and precision of knowledge, and (a more important matter) in the free play of his faculties on their appropriate objects, the B.A. student of the future will start with those advantages which have hitherto been confined to students reading for the M.A. degree.

346. The new standard of the First Arts Examination is as follows:—

I.—English.

II.—A classical language.

III.—Pure Mathematics, including Algebra, Modern Geometry of the Straight Line, Circle, Parabola, and Ellipse, and Trigonometry with Logarithms.

IV.—Elementary Physics, including Heat, Light, and Electricity (Frictional and Dynamical).

V.—History of Greece and Rome.

VI.—Deductive Logic.

347. The standard for the B.A. degree is divided into two courses, A or Literature, and B or Science.

A Course.

Pass Subjects.	*Corresponding Honour Subjects.*
I.—English.	I.—In addition to the Pass subjects, a further course in English and the history of the English language and literature.
II.—Mental and Moral Science, *i.e.*, Psychology, including the Psychology of Ethics and the History of Moral Systems.	II.—In addition to the Pass course, the History of Modern European Philosophy and either— (*a*) Pure Logic, *or* (*b*) Natural Theology.
And one of the following—	
III.—A classical language.	III.—In addition to the Pass course, Comparative Grammar and either a second course in the classical language or a second classical language.
IV.—History of England, and History either of India or of Greece and Rome. Elements of Political Economy.	IV.—History of England, India, Greece and Rome, a fuller course of Political Economy than the Pass course, and Arnold's Lectures on Modern History, *or* Mill on Representative Government, *or* History of the Jews.
V.—Mathematics as in the B Course.	V.—Mathematics as in the B Honour Course.

B Course.

Pass Subjects.	*Corresponding Honour Subjects.*
I.—English.	I.—In addition to the Pass course, a course of prose works on scientific subjects.
II.—Mathematics:— Statics. Dynamics. Hydrostatics.	II.—In addition to the Pass course, Analytical Plane Geometry and the Differential and Integral Calculus.
And one of the following—	
III.—Physics and the Elements of Chemistry.	III.—The full course in Physics and Chemistry, together with the Doctrine of Scientific Method.
IV.—Chemistry and the Elements of Physics.	IV.—The full course in Physics and Chemistry, together with the Doctrine of Scientific Method.
V.—Physiology and either Botany or Zoology.	V.—Physiology, Botany and Zoology, together with the Doctrine of Scientific Method.
VI.—Geology and either Mineralogy or Physical Geography.	VI.—Geology, Mineralogy and Physical Geography, together with the Doctrine of Scientific Method.

348. Any candidate who has passed the B.A. Examination may be examined for the degree of M.A., in one or more of the following branches:—

(1) Language.
(2) History.
(3) Mental and Moral Philosophy.
(4) Mathematics.
(5) Natural and Physical Science.

Section E.—*Female Education.*

349. The extent to which the education of native girls has spread in the Lower Provinces will be seen in the following statement. It includes six girls reading in the College Department of the Bethune School, but excludes three who are reading for the First Arts Examination in the Free Church Normal School:—

	Schools.	Pupils.
Government schools	2	305
Aided	939	16,004
Unaided	71	2,200
Total	1,012	18,509
Girls in boys' schools	...	22,805
Total	...	41,314

350. It should be added here that, just as there are girls in boys' schools, so there are little boys who attend the schools for girls. The number of such boys in 1881-82 was 236. It would thus seem that the question of mixed schools has been to some extent practically settled. Not only are there more girls in boys' schools than are found in schools of their own, but schools specially designed for girls are attended to some extent by boys also. The country, it would seem, is not rich enough to maintain separate systems of schools, and the attempt at systematisation on the model of far richer countries may possibly result in frittering away its small resources. It is clear that a mixed school can entertain a stronger staff of competent teachers and claim a larger grant. As it is, girls' schools are, broadly speaking, very weak; although the terms on which aid is given to them are more liberal than those on which aid is given to boys' schools, and the payment of fees at these schools is not made an indispensable condition. As long as, in accordance with the custom of the country, girls are married early, and attendance at school ceases after marriage, it is worth considering whether mixed primary schools are not on the whole better suited to the circumstances than separate primary schools for girls.

The fact is, little girls have occasionally attended pathsalas with their brothers and cousins from early times, and they do so now. Departmental officers have encouraged such attendance by giving additional rewards to those pathsala gurus who receive and teach girl pupils; and the primary instruction of girls may, it would seem, be carried out very largely by the steady employment of such means. In villages where there are middle schools for girls, as well as schools for boys, the girls would naturally join the schools appropriated to them.

351. The Government girls' schools are (1) the Bethune School in Calcutta and (2) the Eden School at Dacca. The Bethune School, which has 106 pupils on its rolls, consists of a College and a School Department. Six pupils, after

passing the University Entrance Examination, joined the College Department. Two of them are now reading for the F.A. and two for the B.A. Examination. The other two, Miss D'Abreu and Miss Abala Dass, who own first grade scholarships in the Entrance and First Arts Examinations of 1881 respectively, have recently joined the Madras Medical College, in which provision exists for the superior instruction of women in medicine. An application was made by the Dirctor of Public Instruction to the Council of the Medical College in Calcutta for the admission of these young ladies to that institution, to study the ordinary course prescribed for the degree ; but it met with such determined opposition from the Professors of the College, that the proposal was for the time dropped. Of the other five girls who have passed the Entrance Examination (eleven in all), three are reading for the First Arts Examination in the Free Church Normal School, one is reading privately, and one has discontinued regular study on her marriage.

Of the 100 pupils in the School Department 58 learn English, 7 a classical language, and the rest Bengali.

The Eden School at Dacca has 198 pupils. This school sent three successful candidates to the middle English and eleven to the lower primary scholarship examination of 1881.

352. The aided and unaided schools are spread over the whole country, being more numerous in the Dacca, Presidency, Burdwan, and Chittagong Divisions than elsewhere.

353. The subjects of instruction and the text-books in use in girls' schools are much the same as in schools for boys. Geometry, however, which is taught in all middle and upper primary schools for boys, is not taught in girls' schools, in which sewing and knitting ordinarily receive some attention.

354. Some Primers were written in Bengali under the auspices of Mr. Bethune, expressly for use in girls' schools ; these, however, were used from the beginning in boys' schools also. The books intended for general reading by women, such as *Navanari* and *Susilar Upakhyan*, which were brought out by private publishers and the Vernacular Literature Society, are largely read in the zenanas ; although the national epics, the *Ramayan* and the *Mahabharat* still hold their places unrivalled. These are followed by the *Chandi* and the *Annada Mangal*, and yet more distantly by superior publications of the day, such as Babu Bankim Chundra's novels. Many bad books also make their way into the zenanas, if the male members of the family neglect the duty of selection.

355. The main agency for the education of females in this country consists of the educated male members of the families to which they belong. The young man who has read Shakespeare and Scott explains them to his wife, sisters, and cousins ; if he knows Kalidas and Bhababhati, he will not feel satisfied until he has made the ladies of his house acquainted with them ; and if he be a Musulman gentleman familiar with Gulistan and Alif Laila, he must in conversation with his ladies quote the former and tell stories from the latter.

Education of a more formal and definite kind is carried on in the zenanas by the same agency, under the system of zenana examinations instituted by the *Sabhas* which have sprung up in different parts of the country, on the model of the Hitakari Sabha of Uttarpara. Pupils of girls' schools are thereby induced to keep up their studies to some extent, after they have quitted public schools on their marriage.

356. Missionary agency is also at work in the same field, and is largely extending female education in this country. There are (1) the Church of England Zenana Mission Society, (2) the Church of Scotland, (3) the Free Church,

(4) the American Mission, (5) the Ladies' Association of the Society for the Propagation of the Gospel, and (6) the Baptist Mission. These agencies work in Calcutta, the 24-Pergunnahs, Hooghly, Nuddea, Midnapore, Dacca, Tipperah, and Balasore. The number of zenanas in which they work varies from time to time. Detailed returns of the progress of female education under missionary societies, either in zenanas, or in schools mainly connected with zenana agencies, are received for Calcutta only, in which there is an Inspectress of Schools constantly at work. The standards under which they are examined are the following: The primary stage, lower section, is that of a pupil who can read little words, can distinguish the different letters composing the words, can write the alphabet neatly, and can numerate up to 50. In the higher section of the primary stage, a pupil should be able to read little stories, to spell words with compound letters, to write easy sentences from dictation, and to write and count the numbers up to 1,000. If she can answer questions about the stories she has been reading, can write such stories from dictation, can read, spell, and explain compound words, can numerate up to five figures, with ciphers, and do a simple addition sum, she is on the upper limits of the primary, and close on the middle stage. In the middle stage she should read Bodhoday, write and spell well, and do addition and subtraction. If she further knows a little grammar and the definitions of geography, can write and spell faultlessly, can turn a piece of poetry into prose, and do a multiplication sum, she is approaching the confines of the upper stage. Applying these standards, the Inspectress reports that of 1,841 pupils examined, 1,381 are in the lower primary stage, 405 in the higher primary, 49 in the middle, and 3 in the upper stage. The American Mission agency, which receives a grant of Rs. 750 a month, had 856 pupils examined. Three other agencies receive zenana grants varying from Rs. 90 to Rs. 300 a month. The ages of the pupils examined varied from 4 to 40 years in all the agencies except those of the Society for the Propagation of the Gospel, the maximum age of pupils in that agency being 14 years. In schools under native managers the maximum age is generally 10 years. Three of the Missionary Societies also receive grants varying from Rs. 40 to Rs. 100 a month for the maintenance of orphan girls.

357. The work of these various Missionary agencies, so far as concerns Calcutta and its neighbourhood, has been to some extent tested by the work of the Inspectress above referred to, whose visits appear to be well received; in fact the only complaint has been that they have not been sufficiently frequent. Some defects have thus been brought to light, partly in the system, and partly in the character of the teachers employed. The want of unity and of a common organisation among the different agencies appears to lead to a considerable waste of power, which might be obviated by an agreement to divide the ground. Till recently, there has been no sustained attempt to enforce the payment of fees; and there has even been a sort of competition among the agencies, which could not fail to react unfavourably upon those whom they sought to teach. Schools, too, have been unnecessarily multiplied within a limited area, leading to needless expense and to deterioration of discipline. It may not be possible for the Zenana teachers to abstain from the attempt to teach elderly women ignorant of previous training, but certainly the younger women who have had some elementary teaching in the schools appear to offer much more promising material for their labours; and a system of following up pupils when they leave school to be married would certainly be a great advantage, though it might require a little organisation among the different bodies. Nor are the Native

Christian teachers always sufficiently well taught, nor invariably trustworthy. They are, however, improving as a class, as the Normal Schools send out women who have had a proper training. The European and Eurasian ladies also need in some cases a better acquaintance with the language, though the former practice of employing interpreters to accompany them seems to have died out.

358. There is no special provision for the examination of girls, other than that just described for zenana agencies. Girls have long competed at the ordinary departmental examinations, and they have begun to do so at the University. In some districts, however, there are local examinations held either by the authority of the District Officers (see Appendix F), or under the auspices of Associations or *Sabhas*, such as the Hitakari Sabha of Uttarpara, the Bikrampur Sanmilani Sabha of Dacca, the Mymensingh Sanmilani Sabha, the Zenana Associations of Fureedpore, Backergunge, Balasore, and others, which undertake to examine and reward the girls within their different areas.

359. The following table will show the results of the various examinations held in the last year:—

	Local examinations held by the District Authorities.	Lower Primary Scholarship Examination.	Upper Primary Scholarship Examination.	Middle Vernacular Scholarship Examination.	Middle English Scholarship Examination.	University Entrance Examination.	First Arts Examination.	School examination held by the Uttarpara Hitakari Sabha.	Zenana examination by the Hitakari Sabha.	Total.	Remarks.
No. of candidates	34	186	15	...	4	5	3	85	5	337	
No. of successful girls	27	144	13	...	4	4	3*	50	4	249	* Passed in two years 1880 and 1881.
No. that obtained scholarships	1	17	...	...	3	4	1	40	...	66	

It thus appears that the number of girls that came to any kind of recognised examinations in the last year, over and above those that attended the reward examinations of the lower primary pathsalas, was 337, of whom 249 were successful and 66 obtained scholarships.

360. The schools for the training of female teachers are the following:—

(1) The Normal School under the Church of England Zenana Mission Society in Calcutta, dating from 1857. It has 11 Eurasian pupils. Since its establishment it has trained a very large number of teachers for work in zenanas or native girls' schools, more than half of whom, it is stated, are still engaged in teaching. All pupils bind themselves to serve as teachers for two years. The school receives a Government grant of Rs. 160 a month.

(2) The Free Church Normal School in Calcutta, dating from 1872. It has 30 native pupils, all of whom are Christians and learn through English. No engagement to serve as teachers is taken from the pupils, and the number actually so engaged is not believed to be very great. Many of them marry after completing their course of training. This school has won distinction by the success of its pupils at the University examinations. The school receives a grant of Rs. 166 a month.

(3) The pupils in the Orphanage under the American Mission are all trained to be teachers, though it is stated that many of them after training have given up the work.

(4) In the Church Mission School at Agurpara, several teachers have been trained and are still at work. Some of these can teach elementary English.

361. The results hitherto attained, such as they are, are therefore the work of that which appears to be the most efficient agency at hand for the purpose, namely, the Missionary Societies. No greater success than that which has attended the efforts of these bodies can be expected from any purely Government organisation. The history of the Normal School which was established in connection with the Bethune School in Calcutta at Miss Carpenter's instance in 1868, and which was closed by Sir George Campbell's orders in 1872, is a record of almost unredeemed failure. The failure may have been partly attributable, it is true, to the religious scruples of the head mistress, who manifested not merely indifference but absolute aversion to the principle of a school conducted on a non-Christian basis. Still, it is not easy to see how the school could have been much more successful than it was. The only classes of persons to which it was possible to look for a supply of such teachers were three, namely, Native Christians, Bairaginis, and widows left with few or no relatives to maintain them. The Committee of the Bethune School were of opinion that there existed in the minds of natives a prejudice against female converts as teachers in zenanas, which, whether reasonable or unreasonable, it was impossible to disregard. In the same way, though a certain staff of pupil-teachers composed of Hindu widows and Bairáginis might be got together, yet it was open to grave doubt whether prejudices might not arise against their employment, quite as strong as those felt towards native converts, and perhaps capable of greater justification. The Committee therefore concluded that "a class does not exist and cannot at present be called into existence, out of which the admitted want of trained teachers can be supplied." The anticipations of the Committee have been in many respects confirmed by experience. The experiment of training Bairaginis has been fully tried at Dacca, but not with such results as would justify its renewal. The Bairaginis were succeeded by Native Christians; but they were found to be such unsatisfactory pupils that the failure of the scheme was admitted, and the school closed in 1871. The Inspector of Schools, referring to the fact that the pupils under training were all Native Christians, observed: "In this statement lies the practical condemnation of the scheme; these Christian pupils only differ from those furnished by Missionary institutions in being rather worse educated, and somewhat lower in the social scale." He afterwards stated that they belonged to a class which looked to domestic service on two or three rupees a month as employment suited to them. It is not from such sources that a supply of female teachers who can command respect can be looked for.

362. In 1872, the Training Department of the Bethune School was found to consist of two married women and two widows, all Brahmos. One of them was afterwards removed from the school, as it was found impossible to teach her anything. In two years there had been no admissions, the only applicant being a Brahmo widow of 35, wholly uninstructed. In these circumstances the school was closed under orders of Government. In reply to a memorial praying for its retention, the Government of Bengal explained its reasons for closing the school. "The Lieutenant-Governor has directed that the Government Normal School for women at Calcutta should be closed, not merely because it had been for three years unsuccessful, but because he is satisfied that if any undertaking of this kind is to succeed in the present state of Indian society, it must be started and managed by natives, according to native feelings and native fashions;" and the Government letter went on to say that the Lieutenant-Governor was convinced that, as native society is now constituted, a

Government boarding school would not attract the class of women who would make satisfactory schoolmistresses.

363. To take the second of these statements first. The question of a boarding school for adult females should be kept apart from that (with which it is sometimes confounded) of a training school for teachers. Success may be possible in the former case where it cannot be hoped for in the latter. It would be quite possible, for example, to get together in considerable numbers, as pupils of a Government boarding school, young Brahmo ladies, married women whose husbands are anxious to have their wives instructed, and Hindu widows whose relatives feel the burden of supporting them. Native Christians would not generally be allowed by their pastors to attend such a school; and Bairaginis, it is presumed, would not be encouraged. With the first three classes, however, the school might be filled. But it can hardly be assumed that the pupils would in their turn become teachers. The married woman, when her education was complete, would go back to her husband's house. The educated Brahmo girl, even if she became a teacher, would soon be sought after as an eligible wife. The widow, if elderly, could derive little profit from her training, after a life spent in ignorance: if still young, the conditions of Hindu society are not such that she could go off to a strange place to undertake the charge of a school.

364. It is probable that the employment of Native Christians as teachers for Hindu girls is not regarded by native gentlemen with that suspicion and distrust with which the Bethune Committee believed that the attempt so to employ them would be attended. Those who are anxious about the education of their children seem to care little for the circumstance that the teacher, whether in the zenana or in the school, is a Christian; it is apparently thought that the habitual surroundings of the pupils' lives are sufficient to counteract the influence of occasional Christian teaching. But it is equally certain that such teachers are best trained, not in a neutral Government institution, but in a school maintained by the Church to which they belong. Further, the constant superintendence which they are found to require can be best secured by their working under such supervision as a Missionary organisation alone can supply. Government cannot invade that field with profit, or with any chance of success. The Missionary institutions of Calcutta are quite strong enough for the work, and they alone can effectually carry it out.

365. To the Brahmo body again may be entrusted the task of educating the ladies of that sect. The majority of those so educated would not, it is true, be educated for the calling of teachers, but here and there a pupil might be found who was willing to teach, especially if circumstances so favoured her that teaching did not involve separation from husband and family. This last condition seems indeed to be an almost essential condition of success in any scheme for the provision of female teachers. The experiment of training the wives of actual teachers has not, as a matter of fact, been yet tried in Bengal.

366. As to widows, there is one section of that class from which better results may be anticipated. For a long time the home education of women has been spreading; and in many parts of the country, zenana associations, aided by Government, have been organised with the express object of subjecting such home-taught pupils to a common examination, and rewarding the best of them with prizes and scholarships. Some of them are doubtless widows in middle life. It was partly to this class that the Female Normal School at Boaliya appealed. This was established in 1868 by the munificence of Kumar Chundranath of Nattore, in response to an appeal made on the occasion of Miss

Carpenter's visit to India. The Kumar subscribed Rs. 120 a month for the purpose; and the school was for two years maintained solely from that source. In 1870, Government supplemented the local income by a grant of Rs. 250 a month, and a well-qualified European lady was appointed superintendent of the school. Yet the results were hardly proportionate to the outlay. The pupils were for the most part widows of respectable family and good character, chosen out of the villages by the Deputy Inspectors in communication with the leading men. Their number was generally 10 or 12. The number sent out as teachers from the foundation of the school to the end of 1877 was 8 only; and the expenditure had been Rs. 30,000. So small was the demand for female education in that quarter that there were at that time four trained pupils ready to serve as teachers, for whom no employment could be found; two of them had been seven or eight years in the school. Of the pupils then in the school, 2 were Bairaginis, 3 inferior Brahmins, 4 Sahas, 1 Goala, 1 Lala, and 1 Baroi. The difficulty of finding a constant supply of women, fitted by position, intelligence, and character to become pupils of training schools, was certainly very great; and not less so was that of finding employment for them when trained. Possibly with patience, and with a disposition to be content with small results at the outset, greater success might have been attained. However that may be, the promoter of the school withdrew his subscription, and the school was closed in 1878. The head mistress was transferred to the charge of the new Government school for girls at Dacca.

367. As to the future provision of female teachers, two suggestions may be made. The first is, that a class for teachers might be opened in connection with the Government school for girls at Dacca, where there is much enthusiasm about female education, especially among the Brahmo community and the less conservative among the Hindus. There is already an adult class in the school; and we might perhaps look with confidence to the varying circumstances and conditions of life of the pupils, and to the judgment of the managing committee in admitting them, as affording a guarantee that some among them would of their own free will take to the profession of a teacher. The second suggestion is, that the question of female training schools may be taken up as part of the larger question of European and Eurasian education. A central training school for European and Eurasian pupils might be established, or if already in existence liberally aided, under the charge of a well-qualified lady-superintendent. The pupils would be trained with the object of taking charge, not of the small village schools throughout the country, but of provincial female training schools hereafter to be established; and it would be in these latter schools that the actual village or zenana teachers would be trained. This seems to provide for a supply of female teachers on a sufficiently comprehensive basis; and it is probable that under such conditions the girls' schools would be well attended and successful.

368. Nothing has been said here with regard to the relative efficiency of male and female teachers. In Bengal, where the difficulties of obtaining female teachers has been found very great, male teachers have been almost exclusively employed in girls' schools. In many cases they are the vernacular teachers of the neighbouring boys' school, whose services can thus be obtained at a very cheap rate. In some places the girls' and the boys' schools sit in the same building under the same teachers at different hours. The teachers receive no special training qualifying them for the charge of girls' schools; and it seems to be admitted on all hands that if competent female teachers can be found, the schools would become much more popular and efficient. But no particular difficulties have arisen from the employment of male teachers.

369. The following table shows the income and expenditure from all sources in schools for native girls :—

	Government Institutions.							Aided Institutions.							Unaided Institutions.						Total Expenditure.				Average annual cost of educating each Pupil.							
	Provincial revenues.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Provincial revenues.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Endowments.	Subscriptions.	Fees.	Municipal grants.	Other sources.	Total.	Provincial revenues.	Other sources controlled by Government officers.	Other sources not controlled by Government officers.	Grand total of expenditure.	Government Institutions.				Aided Institutions.				Unaided Institutions.	
																									Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to Provincial revenues.	Cost to local rates and cesses.	Cost to Municipalities.	Total cost.	Cost to Municipalities.
	R.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs.	Rs. A. P.	Rs. A. P.	Rs.
High Schools	12,000	...	...	3,488	...	...	15,488	...	...	...	...	...	...	...	...	...	...	...	...	...	12,000	3,488	...	15,488	154 14 0	120 0 0	...	...	...	...	...	...	...	...
Middle English	4,928	...	889	...	...	...	5,817	1,663	...	4,492	1,408	...	...	7,563	...	...	...	...	...	...	6,591	889	5,900	13,380	31 7 1	26 10 2	...	...	54 12 10	12 0 9	...	...	...	...
,, Vernacular	...	...	...	...	...	...	...	3,611	231	5,686	278	390	74	10,270	...	...	33	...	453	486	3,611	390	6,755	10,756	...	...	...	...	20 5 4	7 2 4	...	0 12 4	48 9 7	...
Upper Primary	...	...	...	...	...	...	...	32,511	6,147	75,040	8,848	857	6,319	1,29,722	...	6,357	322	893	12	7,584	32,511	1,750	1,03,045	1,37,306	...	...	...	...	23 12 1	5 15 3	...	0 2 6	7 3 0	...
Lower ,,	...	...	...	...	...	...	...	15,652	30	10,724	1,049	364	3,154	30,973	950	2,345	157	36	2,522	6,010	15,652	400	20,931	36,983	...	...	...	...	3 9 10	1 13 5	...	...	7 6 0	...
Total	16,928	...	889	3,488	...	...	21,305	53,437	6,408	95,942	11,583	1,611	9,547	1,78,528	950	8,70	512	929	2,937	14,080	70,365	6,917	1,36,631	2,13,913	74 12 0	59 6 4	...	...	12 2 9	3 10 3	...	0 1 9	...	...
Figures for 1871.																																		
Girls' schools	10,036	...	...	609	...	...	10,645	41,357	...	...	5,343	...	64,040	1,10,740	...	...	...	...	...	...	51,393	69,992		1,21,385	...	...	...	...	...	...	...	...	...	...

370. The total fee-collections for the year in Government, aided, and unaided schools for native girls are shown below:—

Class of School.	High Schools.	Middle English.	Middle Vernacular.	Upper Primary.	Lower Primary.	Total.
Government	3,488	...	...	...	...	3,488
Aided	...	1,408	278	8,848	1,049	11,583
Unaided	...	...	33	322	157	512
Total . .	3,488	1,408	311	9,170	1,206	15,583

371. The only Government girls' school which charges fees is the Bethune School at Calcutta; and even in this case the fee is really a charge to cover the cost of conveyance or board. The middle vernacular, upper primary and lower primary schools are the institutions for native girls under private managers in the country. As a rule, prizes are given in all girls' schools, encouragement by means of rewards being thought particularly necessary in these schools in order to secure large and regular attendance.

372. As noticed elsewhere, there are no special provisions for girls' scholarships, except what are either set apart by district officers from the primary assignments at their disposal, or are awarded by the private associations which have started up. The University and the departmental examinations on which scholarships are awarded, are, however, all open to girls and boys alike.

Section F.—*Supply and Distribution of Text-books.*

373. The text-books in use in the indigenous schools were and still are to a large extent in manuscript. Printed books began to be used in them about the year 1814. Bengali type had already been founded in England; founts were also cast in Bengal under the supervision of the Serampore Missionaries, and a weekly newspaper, the *Samachar Darpan*, was first brought out by them. Before long, type foundries and printing presses multiplied, and more Bengali newspapers were brought out; the printing of the Bengali almanac, and of the Mahabharat and the Ramayan and other popular works, followed in due course. The Sisubodhak, the first pathsala primer, was compiled at the same time from the short poems and versified arithmetical tables and Sanskrit aphorisms then in use. The Sisubodhak sold by tens of thousands, and similar compilations for pathsala use followed, thus bringing into existence the many printing establishments which still exist at Bartala, the Grub Street of Calcutta.

374. In 1817, about the time when the Hindoo College of Calcutta was being established by local enterprise, a private association, called the Calcutta School Book Society, was started. The object of the Society was, from the beginning, the production and distribution of English and Indian publications at the cheapest possible rate, without regard to commercial profit. The distribution of books is effected (1st) by the grant of a liberal discount on cash purchases, and (2nd) by the establishment of agencies in the mofussil, at which every book sold by the Society can be obtained at Calcutta prices without any charge for carriage or other expenses. There are now about 150 agents at different stations in the interior. From the year 1821 the Society received a grant of Rs. 500 a month from Government, in aid of the large contributions made by the public toward its support.

375. Another Society, called the Vernacular Literature Society, was started in 1851 for the preparation of Bengali books, chiefly for girls' schools and general reading. This Society received a monthly grant from Government of Rs. 180. In 1862 it was amalgamated with the Calcutta School Book Society; and in 1875 its separate grant was finally withdrawn.

376. The affairs of the Calcutta School Book Society are managed by a committee, of which, by the conditions of the Government grant, the Director of Public Instruction is *ex-officio* President. Its functions as a producer of school-books have long since passed into private hands; and it is now almost exclusively occupied with the distribution of standard books, maps, and school materials, which it imports largely from England, or procures directly from the publishers in this country. It possesses also many copyright works, which are a source of considerable profit. Still, even in the distribution of books, the Calcutta trade has entirely passed into the hands of native booksellers, who are also underselling the Society in the great towns. Its chief function in such places is to keep down prices by competition.

377. For the first nine years of the existence of the Society, the annual sales were on the average 14,000 volumes. During the 17 years from 1834 to 1850, the average sales increased to 30,000 volumes. In 1852, the number of volumes sold was 41,075. Since that year the sales have been as follows:—

	No. of books.	Price of books.
		Rs.
In 1855	76,113	34,628
In 1860	118,083	47,265
In 1865	184,043	74,032
In 1870	258,636	1,28,468
In 1871	258,980	1,24,649
In 1881	208,303	89,710

378. The business of the Society has been contracted in recent years from two causes. In the first place, the importation of miscellaneous English books has been almost entirely stopped; and in the second place, as stated above, the operations of the Society have been largely checked by private competition. Printing and publishing establishments have been multiplied, not only in Calcutta, but also at stations in the interior. The railways and canals, which have facilitated intercommunication, have enlarged the booksellers' trade; and book-shops of some sort are to be found at all sudder stations of districts and at many sub-divisional head-quarters. Villages where schools exist are visited by hawkers who, among other articles, are found to bring a supply of school-books. Many schools get their supplies of books through the Sub-Inspectors, chief gurus, and other travelling educational officers.

379. In the sixty years of its existence as an institution receiving Government aid, the Society has accumulated a very large capital; and its net assets are now valued at Rs. 1,37,000. In 1880 the Government grant was reduced to Rs. 200 a month, which amount may be taken as the present Government contribution towards the cost of distributing books to distant places, for sale at Calcutta prices.

380. The Education Department in Bengal has therefore very little to do directly with either the production or the distribution of text-books. The position advocated by the Simla Text-Book Committee in 1877, and subsequently endorsed by the Government of India, was that "independent provincial effort" rather than "centralised imperial control" was the safest guide to follow in

regard to this subject. The advantages of such a course in stimulating local effort are obvious, and its results have been quite satisfactory in Bengal. In this province school-books in abundant quantity issue from the press without any need of Government assistance; and all that is required is the maintenance of the existing Text-Book Committee, composed of official and non-official members, whose function it is to select from the list of published books any that are of sufficient merit to justify their introduction into schools of different classes. The further selection from this list, after it has received the confirmation of the Director of Public Instruction, is left to the local managers of schools, subject always to the limitations imposed by the standards of the several examinations which are prescribed by the Department.

381. In Behar and Orissa, which are less advanced than Bengal proper, the conditions are different. In Behar certain sums taken from the primary assignments of the different districts are placed at the disposal of the Inspector, and constitute a fund enabling him to make arrangements for the preparation and publication of school-books, in the form of translations or otherwise, by competent men whom he may select for the work under his immediate guidance. Under this system 33 new publications, comprising original works, translations, new editions, and transliterations into the Kaithi character, have in the last four years issued from the press of Patna for use in the schools of Behar, at a cost of from Rs. 2,000 to Rs. 3,000 a year.

382. A fount of Kaithi type has been cast under the orders of Government, and arrangements are being made for reprinting standard Hindi books in the Kaithi character at the Government press. The recognition of Kaithi as the popular character of Behar has been a measure of the highest importance in promoting the educational progress of the province.

383. In Orissa, almost every Bengali school-book of merit gets itself translated into the closely-allied language of that province. The supply of books for use in middle and primary schools may be left to the operation of the laws of supply and demand. Further encouragement is, however, needed for the production of text-books for use in training schools, as well as for maps and atlases. A grant varying from Rs. 1,500 to Rs. 4,000 a year is made by Government for the promotion of these objects.

SECTION G.—*Physical and Moral Training.*

384. Provisions for physical exercises have always existed in pathsalas. The following are the indigenous games:—

1. Foot-race.
2. Hurdle-race.
3. Long jump.
4. *Kapati* (sort of mock-fight).
5. *Guli-danda* (something like bat and ball).
6. *Makur-makur* (leap-frog).
7. *Mayur Howa* (standing like a peacock, *i.e.*, on the hands with the legs in the air).
8. *Mayur Hata* (walking like a peacock).
9. *Dhanuk Howa* (bending like a bow).

385. The above games are to some extent in use in middle and high schools. In colleges and high English schools, a few English games and exercises

have been generally introduced, chiefly since the year 1873, when much encouragement was given by Government to the establishment of gymnasiums for schoolboys. The following games are in use: Cricket, croquet, exercises on the parallel bar, the horizontal bar, the vaulting bar, the trapeze, the vertical pole, &c., &c.

386. In the Dacca College, gymnastics on Maclaren's system have long been practised, and cricket is an institution of many years' standing. Year after year the Dacca College has played the European residents of the station at cricket, and the College has won rather more than half the matches. The Muhammadan students of the Calcutta Madrassa have also displayed much aptitude for gymnastic exercises; and cricket is much played at Kishnaghur.

387. But although such games and exercises are in use, very little attention is paid to systematic physical training either in the elementary or in the higher schools of Bengal. That Bengalis are not, however, so averse to physical exercises as is commonly supposed, will appear from the fact that only one generation back there was not a village in the country which had not an *akhra*, where the young men wrestled and took their exercises regularly every morning. The *akhra*, as an institution, has perished within the memory of living men.

388. Strict discipline is preserved in all the institutions under the Education Department. It is seldom that reports are received by the controlling officers of cases of grave misconduct. Instances of petty theft or the use of indecent language are sometimes reported. What is called disobedience to teachers has often been found on inquiry to have arisen rather from misconception than from wilful disrespect. The shyness of native boys is often mistaken for sullenness or incivility.

389. The pathsalas of Bengal have always been institutions for secular instruction. No religious or theological manuals have been used in them. The books read in pathsalas are the Ramayan, the Mahabharat, Chanakya Sloka, Guru Dakhina, Data Karna, and other similar Puranic legends inculcating a high standard of moral conduct. In the primary and middle schools under departmental control, these books are seldom studied. In Behar, however, Tulshi Das's Ramayan is still a text-book in departmental schools. The Bengali text-books in use are Bodhoday (Rudiments of Knowledge), Nitibodh (Moral Class Book), Charupath (Entertaining Lessons), and similar works, which are either free translations from, or adaptations of, English text-books. All these books inculcate moral lessons which a good teacher will not fail to impress upon his pupils. In middle and high schools he will find similar opportunities in the course of his explanations of the English text-books in use. It is hardly necessary to say that the departmental officers are attentive to moral conduct and training at the schools under their supervision, though no definite rules or instructions have been issued on this subject by the Department. The following circular was recently issued by one of the Inspectors to his Deputies:—

"In going through the new Education Code for England, my attention has been attracted to the following passage:—

"'To meet the requirements respecting discipline, the managers and teachers will be expected to satisfy the Inspector that all reasonable care is taken in the ordinary management of the school to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act.'

"The above expresses so concisely the views I have so often expressed in respect of school discipline and formation of character, that I have much pleasure in asking your co-operation in seeing it acted upon in the schools under your charge."

390. In most Government colleges there is no attempt at systematic instruction in duty and the principles of morals. In those colleges, indeed, which take up the course in literature for the B.A. degree, moral science is taught as a part of it; but it is taught purely as a branch of psychology, and it is only in the analysis and comparison of ethical systems, and in the reference to the facts of consciousness implied in such analysis, that the study of this subject begins to have any relation to, or influence on, conduct; and it is perhaps doubtful whether the moral principle, as one of the springs of action, is in any way strengthened or elevated by such a habit of analysis. The real moral training in colleges consists in inculcating habits of order, diligence, truthfulness, and due self-respect, combined with submission to authority; all which lessons a good teacher finds abundant opportunities of imparting. The formation of such habits is promoted by the study of the lives and actions of great men, such as the student finds them in the course of his English reading, and, it may also be hoped, by the silent influence upon his character of constant intercourse with teachers whom he is able to regard with respect and affection.

SECTION H.—*Grants-in-aid.*

391. The systems of grant-in-aid for native schools in Bengal are three:—

(1) The ordinary system of fixed grants, based on expenditure and modified by results. This, as having achieved marked success in Bengal, is known as the Bengal system.

(2) The system of capitation grants to Native girls' schools.

(3) The system of result-grants for primary schools.

392. (*1*) *The Bengal system.*

I. The local Government, at its discretion and upon such conditions as may seem fit in each case (reference being had to the requirements of each district as compared with others, and to the funds at the disposal of Government), grants aid in money, books, or otherwise, to any school under adequate local management, conditional upon the attendance and proficiency of the scholars, the qualifications of the masters, and the state of the school.

II. Any school to which aid is given, together with all its accounts, books, and other records, shall be at all times open to inspection and examination by any officer appointed by the Government for the purpose. Such inspection and examination shall have no reference to religious instruction, but only to secular education.

III. Inspecting officers will not interfere with the actual management of schools, but are employed to see that the conditions on which the grants were made are fulfilled; and aid will be withdrawn from any school in which such conditions are not fulfilled.

IV. Grants are given on the principle of strict religious neutrality, and no preference is shown to any school on the ground that any particular religious doctrines are taught or not taught therein.

V. Grants are given to those schools only (with the exception of normal schools) at which fees of reasonable amount are required from the scholars.*

* At present exceptions may be admitted in the case of girls' schools, but fees will be insisted on wherever possible.

VI. Grants are in no case to exceed in amount the sums to be expended from private sources.

VII. Applications for grants must be made in the first instance to the Inspectors of Schools,* and the promoters and managers of any school for which application is made must appoint one of their own body to be the Secretary of the school, and to conduct their correspondence with the Inspector.

VIII. In respect of any school for which application is made, full information must be supplied on the following points :—

(*a*) The pecuniary resources, permanent or temporary, on which the school will depend for support.
(*b*) The proposed monthly expenditure, in detail.
(*c*) The average number of pupils to be instructed.
(*d*) The persons who will form the Committee of Management.
(*e*) The nature and course of instruction.
(*f*) The number and salaries of teachers.
(*g*) The nature and amount of aid sought.
(*h*) The treasury at which the grant, if sanctioned, is to be payable.
(*i*) The existence of other schools within a distance of six miles.

IX. The persons who for the time being are Members of the Committee of Management are responsible for the due application of the school funds in accordance with the conditions of the grant.

X. Schools are divided into the following classes :—

Colleges—In which the scholars have passed the University Entrance Examination.

Schools of the higher class—In which the scholars are educated up to the standard of the Entrance Examination.

Schools of the middle class—In which the scholars are educated up to a standard not above that of the 3rd class of a higher class school. Schools of this class are styled "*English*" or "*Vernacular*" according as English is or is not taught in them.

Schools of the lower class—In which the scholars receive elementary instruction only, and in the vernacular language.

Girls' schools—Including agencies for *zenana* instruction.

Normal schools—For the training of masters and mistresses.

Special schools—For instruction in special subjects.

XI. Grants are of two kinds,—monthly grants and special grants.

Monthly Grants.

XII. For colleges, the grants are not to exceed one-third of the income guaranteed from private sources.

XIII. For schools of the higher class, the grants are not to exceed one-half of the income guaranteed from private sources.

XIV. For schools of the middle class, in which the expenditure is more than Rs. 30 a month, the grants are not to exceed two-thirds of the income guaranteed from private sources, except in certain specified districts.

XV. The proportional amounts above laid down are *maximum* amounts, and it is understood that the *maximum* grant will not in all cases, and as a matter of course, be sanctioned.

* In the case of colleges, application may be made to the Director of Public Instruction.

XVI. The sanction of a grant is conveyed in the following form* :—

Office Memorandum of the Director of Public Instruction.

(1) A grant of Rupees
a month is sanctioned from the 188 , for the
class school at
in zillah on the following conditions :—

a.—That Rupees a month at least be regularly contributed from private sources.

b.—That the following rates of fees be levied :—

	Rs.	A.	P.
1st Class			
2nd „			
3rd „			

c.—That the following rate of expenditure be maintained :—

Head-master	
2nd „	
3rd „	
4th „	
5th „	
Library	
Prizes	
Servants	
Contingencies	

(2) A bill for the grant in Form A (Appendix L) must be sent to the Inspector for countersignature at the expiration of each month, and must be accompanied by a certified abstract in Form B (Appendix L) of the receipts and disbursements of the school for the month preceding that for which the bill is drawn. After countersignature, the bill will be paid at the Treasury.

(3) The monthly bill and the certified abstract of the school accounts must be signed by the Secretary of the school.

(4) The bill is countersigned on the distinct understanding that the salaries and other charges, certified by the Secretary to have been paid, have actually been paid.

(5) Contingent charges are to be accounted for to the Inspector in detail.

(6) The surplus balance of the School Fund cannot be expended without the concurrence of the Inspector.

(7) Salaries for service in any month become due on the first day of the following month.

(8) The grant is liable to be reduced or withdrawn if the payment of any teacher's salary is delayed for more than one month after it has become due.

(9) The grant is liable to be reduced or withdrawn if the school is unfavourably reported on as regards the attendance or proficiency of the scholars.

(10) The grant is liable to be reduced or withdrawn if the managers employ ill-qualified masters, or if they keep their accounts in a negligent and untrustworthy manner, or if they send to the Inspector incorrect accounts, or if they fail to transmit punctually the periodical returns required by the Education Department, or if the school-house is unfit for the purposes of the school, or is untidy or dirty.

* In the case of colleges, the form is modified.

(11) The grant is liable to be reduced or withdrawn if the teachers keep untidy or untrustworthy registers, or if they are frequently absent from duty.

(12) Holidays are not to exceed sixty days in the year, exclusive of Sundays, except under peculiar circumstances and with the sanction of the Inspector.

(13) The Committee of Management is constituted as follows :—

Members.

Member and Secretary.

(14) Every new election to the Committee of Management must be notified to the Inspector, under the signatures of the Secretary and of the member or members elected.

(15) Every change of Secretary must be notified to the Inspector, under the signatures of the new Secretary and the members of the Committee of Management.

Director of Public Instruction.

Dated 188 .

XVII. The conditions of every grant are subject to periodical revision generally at intervals of five years, commencing from the date of sanction.

Special Grants.

XVIII. Special grants are given towards the cost of furnishing school-houses, and providing maps and other school apparatus, in consideration of expenditure from private sources incurred in the establishment and equipment of schools, and on condition that the managers undertake to refund the amount, of any such grant, if the school obtaining it should be abolished within a period to be fixed by the Director of Public Instruction.

XIX. Special grants are given towards the cost of building school-houses, provided such houses are *pucka* masonry structures.

XX. Grants are not given to pay off debts for building, nor in consideration of former expenditure for building, nor for the maintenance of buildings.

XXI. Before a building grant is sanctioned, the site, plans, estimates, specifications, title and trust-deed must be approved by the Director of Public Instruction.

XXII. The trust-deed must declare the building to be granted in trust for school purposes, and for no other purposes whatever. It must also provide for the legal ownership of the premises, for the proper maintenance of the building, and for the inspection and management of the school.

XXIII. The grant is not paid until—

(1) A report is received from the Executive Engineer, Department of Public Works, certifying that the building has been completed in accordance with the sanctioned plans and specifications; and,

(2) A certificate is received from the managers, setting forth that the funds in their hands will, when added to the grant, be sufficient to meet the claims and finally close the account.

393. (*2*) *The System of Capitation Grants to Native Girls' Schools.*

Capitation grants to native schools, at the rate of 4 annas a head on the monthly average attendance, are made up to a limit of Rs. 10 to those schools for which no separate house or staff of teachers is maintained, the girls being taught by the staff of a neighbouring boys' school.

394. (*3*) *The System of Grants to Primary Schools.*

This system has been referred to in paragraphs 151—162, 280. Some further account will be given below.

395. A general description of the working of the Bengal system, and of the discussions which it evoked in its earlier years, has already been given (paras. 120, 121, 179, 180). In view, however, of the possibility of a revival of antiquated controversies about fundamental principles, it may be well to re-state in some detail the character of that system and its relation to others of a different nature.

The objections to determining the rate of aid by reference to the alleged income of a school rather than to its proved efficiency as tested by examination, are on the surface; and they have constantly been urged against the system in force in this province. But the implied contrast is rather apparent than real. The first of the Bengal grant-in-aid rules sets forth that aid is given "to any school under adequate local management, conditional upon the attendance and proficiency of the scholars, the qualifications of the masters, and the state of the school." So far, there is no difference between the Bengal system and any other that professes to aid schools in proportion to their merits. But with respect to the means by which it is attempted to attain that end, the Bengal system has a special character of its own. The rate of aid is governed by the amount contributed from local sources; and in adopting that principle, the authorities in Bengal conceived that they were going most directly to the end in view. Efficiency is very much a matter of good teachers and adequate school appliances, and these again are questions of money chiefly; so that if in any village sufficient money to support a school can be raised, the first condition of success is secured. And there seemed to be little doubt that money could be raised much more readily if it was known that the amount of the Government grant would be determined by the amount of the local contributions. There was also a simplicity and directness about the method which could not fail to attract those who wished to know precisely, in opening a school, what the extent of their resources was. After the school was once opened, it was anticipated the supervision of the Department would serve to maintain it in efficiency.

396. A system of this simple kind has of course the defects of its qualities; and these became patent to all during the earlier years of its introduction. Nothing is easier than to frame a scale of establishment, and to claim aid at a certain rate in consideration of a certain sum guaranteed from local sources; but an important question is, whether the guarantee is sufficient. Now it is quite clear that in the earlier years of the system many instances of fraudulent management came to light. Either the local subscriptions and fees did not come up to the guaranteed amount, while that fact was concealed; or if they did come up, it was only by the device of deducting from the salaries of the masters a sum large enough to make good the deficiency, and crediting this enforced "benevolence" as a subscription. And it will not be said that cases of this kind are absolutely unknown at the present day. What may be said, however, is that the hypothesis of any large or wholesale system of dis-

honesty in the management of aided schools cannot now be reasonably maintained. Indeed, it appears at the outset to be a somewhat gratuitous and violent assumption that those educated men who are foremost in promoting the work of education for the benefit of their neighbours, and at expense to themselves, should on any appreciable scale set an example of dishonesty in their public dealings. But leaving aside that *a priori* consideration, it may be pointed out that the existing checks are now quite searching and stringent enough to make it worth no manager's while to endeavour to evade the spirit of the regulations. The attempt would generally be as hopeless as it would be dangerous. In the first place, no teacher can be appointed to any aided school without the Inspector's confirmation. The Inspector, knowing the sanctioned scale of establishment, and knowing also what salaries will attract teachers with what qualifications, accords or withholds his assent to the appointments, according as the proposed teachers do or do not come up to his standard. And since no teacher can be changed without his sanction, there is a permanent guarantee that the staff of teachers possesses the requisite qualifications according to the prevailing market rate. In the second place, each grant-in-aid bill when sent to the Inspector is accompanied by an abstract account of receipts and disbursements, attested by the declaration that "I (the Secretary) have actually paid the sums stated above in the column of disbursements." A foot-note is added to the effect that "if the declaration at the foot of this account is falsely signed, the Secretary is thereby rendered liable to all the penalties of Section 415 of the Penal Code." If smaller salaries are paid than those specified in the grant, that fact would generally come to the ears of the Deputy Inspector, even if the aggrieved masters did not at once appeal to the Inspector, as in similar cases of dispute experience shows that they are quite ready to do. The occasional prosecutions that have taken place or that have been seriously threatened, have convinced school managers that the danger is not an altogether imaginary one.

397. But, in the third place, after assuming the hypotheses of fraud in the management, of want of spirit and independence in the teachers, and of connivance or inattention on the part of the Deputy Inspector, there is still the Inspector to be reckoned with. Each aided school reads for a certain departmental standard in its highest class, and sends or should send a due supply of pupils year by year to the departmental or University examinations. Year by year, therefore, the Inspector has before him the results of the examinations, compared with the results of previous years, so that he sees at a glance which schools are advancing and which are going back. A school that passes its fair proportion of scholars year by year, needs very little criticism at such times from the Inspector. His chief duty then lies with those that manifest weakness; and they are the schools that occupy the largest share of his attention, and demand the most careful and judicious treatment at his hands. Special visits and reports are made in the case of each declining school; and if its decadence is due to dishonest management, that fact will not long be concealed, and ruin will be the result. But if it is due to causes which are in their nature temporary and capable of removal, such as dissensions among the managers, or frequent changes of teachers; or again, if it arises from causes beyond human control, such as an epidemic of sickness, the Inspector by no means regards it as his duty to cancel or reduce the grant. These are the cases that require careful nursing. In some a revised establishment, in some the appointment of new teachers or a new Committee, in some reduction of the class, in some transfer of the site, in some, again, an increase either in the local income

or in the Government grant, has been found to supply the means of future improvement. It is only long-continued and proved inefficiency that is held in such cases to be a reason for reducing the grant; and then mainly on the ground that the existing school is shown by the fact of its failure to be of a class too high for the requirements of the place. Furthermore, a comparison of the number of scholars sent up year by year, with the total number reading in the school, gives an unfailing indication whether a few promising boys are being pushed forward to the neglect of the rest of the pupils.

398. It will be understood that this periodical review of the progress of each school, year by year, the occasion for which is furnished by the authorised examinations, is supplementary to the detailed knowledge which the Inspector independently gains of each school, partly from the quarterly reports of the Deputy Inspectors (Appendix N), and partly from his own visits to the school. The Inspector thus becomes thoroughly familar with the circumstances and prospects of each aided school in his circle; and the result of all these provisions and checks is that, speaking of them as a class, an aided school now spends on its establishment the full amount that it professes to spend; and that the money is laid out in the way most likely to secure efficiency. If these conditions, coupled with the spirit of emulation—a factor not to be left out of account in questions of this kind—do not ensure success, it is hardly probable that any change in the mere machinery of aid would greatly affect the result.

399. With regard to the alternative system of payment on the results of examination, with fixed prices for pupils passing by fixed standards, it has already been stated that the authorities in Bengal considered it to be open to the grave objection of giving much where little, and little where much, was required. It was conceived that the lion's share of the grant-in-aid allotment would be secured by the advanced and wealthy districts near the metropolis, which least needed Government support; and that it would be practically impossible to push forward education in the more backward portions of the province, where liberal help, quite independent for the present of actual results attained, was the chief requirement. The Bengal system escapes this difficulty in a great measure by allowing higher rates of aid to certain districts specified in the rules, and higher proportionate rates also to small than to large schools of the middle class. Again, as the maximum amount is not generally sanctioned, a further means is provided for marking differences in wealth or advancement among different districts or villages. In this respect it is clear that the Bengal system possesses every requisite of elasticity.

400. Again, as has already been intimated, due allowance is habitually made under that system for causes temporarily affecting the efficiency of a school. In most villages containing aided schools, and certainly in those situated in the less advanced regions of the province, the margin between income and expenditure is so narrow that any serious and sudden fluctuation would be attended by great peril to the stability of the school. Under a system of payment by standards, it may be doubted whether the advantage to a good school of a largely increased grant is anything like as great as the loss which a weak school would sustain from any serious reduction. Clearly, a school except of the most advanced and prosperous class (and for such any set of rules would probably be equally advantageous) would have a far greater chance of stability and success if its grant were practically assured for a term of years, on condition of reasonable effort, than if it were liable to reduction from year

to year, owing to causes not permanently affecting its prospects of success. Hence it would follow that the Bengal system is better calculated to foster struggling schools; and though it will doubtless happen under such a system that money is sometimes thrown away, yet at any rate there is little chance of a promising school coming to a premature end. The Bengal system is content to leave a school to take root and establish itself, subject only to frequent and friendly supervision by the Department; and the visits of the inspecting officer are welcomed by the managers as valuable aids to progress. At any rate it has no tendency to inspire the teachers, as the day of examination approaches, with any deep anxiety as to the effects of the examination upon the resources of the school; nor to subject the scholars to any of that high pressure which, even if continued for a short period only, is admitted to be injurious to the growing intelligence. The anxiety which results from uncertainty of income has no place in a system which measures the success of a school by its progress through a fairly long time. There is no fear that if the scholars do ill at any particular examination, that fact will of itself be accepted as decisive against the school; and hence one of the predisposing causes of failure ceases to exist. The value of such a system can only be judged on broad grounds of general progress; and thus judged, the Bengal system will stand the test.

401. It will be seen from General Form No. 5 (see Part IV) that there has been no great increase, since the year 1871, either in the total number of grant-in-aid schools for natives, or in the total expenditure on them. With a grant-in-aid allotment the amount of which could not be easily increased, chiefly on account of the large sums spent since 1872 on primary education outside that allotment, the only means by which education on the grant-in-aid system could be extended was found in the general rule of reducing grants at each renewal, wherever such reduction was found to be possible without manifestly impairing the efficiency of the school. Acting on the general principle of aiding those schools most which were least able to help themselves, and of gradually reducing the rate of aid to schools of established position and growing resources, the Department has put constant pressure upon aided schools to increase their local income, and to this call they have, as a body, readily responded. The grants have been almost uniformly reduced on renewal, and the deficiency has been made good by an increase in the local income. This is incontestably proved by the fact, well known to inspecting officers, that the reduction of the grant is very seldom attended by change of teachers, as would be the case if their salaries were affected. Nor is there any reason to doubt the advance of the schools in efficiency under this somewhat stringent system. In the last two years the aided high schools in Bengal passed 178 and 196 candidates respectively at the Entrance Examination. On the average of the previous six years they passed 122 candidates. The results of examinations in the case of middle schools are not shown separately in the earlier returns for Government, aided, and unaided schools, and hence the contrast cannot be so clearly shown. But it may be remembered that it is in this region that the grant-in-aid system has taken hold most firmly of the popular feeling; the great majority of middle schools, whether English or Vernacular, are aided; and the general results of the examination may be accepted as a sufficiently fair test of progress among aided middle schools. In 1871, 495 candidates passed the middle English, and 1,574 the middle vernacular scholarship examination; in 1881, the numbers had increased to 683 and 2,175. With regard to aided colleges, the same argument hardly applies, since these institutions are almost entirely independent of

departmental control, except in the fact that their grants are liable to periodical revision with reference to the success shown by them. In 1871, however, the aided colleges passed 38 candidates at the First Arts Examination, and 15 for the degree; in 1881, the numbers increased to 84 and 24 respectively.

402. The chief complaint against the grant-in-aid system of Bengal at the present day is that the procedure involved in the sanction of a grant is tedious. A school is opened in a village, and the managers apply to the Deputy Inspector for aid. He supplies them with the necessary forms, and these, when filled up with all the required particulars, are sent to the Inspector. The Inspector, after having referred the case to the Deputy and received his report, sends the application with his opinion to the District Magistrate. Between the Magistrate and the Inspector correspondence may now arise, involving considerable delay; and it is only after this is settled that the application can be forwarded to the Director for sanction.

403. The maximum grant payable to colleges is limited to one-third of the income guaranteed from local sources. The amount actually paid in grants to colleges was Rs. 21,450, the total expenditure in the colleges being Rs. 1,41,789. Therefore the actual grant was not 33 but only 18 per cent.

The maximum grant to high schools for native boys is fixed at one-half the income from private sources. The total income of the 96 aided high schools in 1882 was Rs. 2,41,906, and the Government grant was Rs. 54,139, being not 50 but only 29 per cent. of the private income.

The grants to middle schools, in which the expenditure is more than Rs. 30 a month, are not to exceed two-thirds of the income from private sources, except in certain backwards districts, in which the grants may be equal to the guaranteed income. The actual grant made to 1,263 middle schools was Rs. 2,30,092. Their total expenditure amounted to Rs. 6,78,182. Thus the grant was about 51 per cent. of the private income.

For girls' schools, normal schools, and other special schools, the grant may be equal to the private income. The total grants to 941 middle and primary schools for native girls was Rs. 49,499 to meet a local income of Rs. 1,15,192, being rather more than 43 per cent. of the local contributions.

404. From the earliest days of the system of improving the indigenous pathsalas in Bengal, it was recognised that the grant-in-aid rules were far too elaborate for schools of that humble class. Indeed the Court of Directors had expressly said in 1858 (see page 19) that the grant-in-aid rules were designed for institutions of a higher order. At first a uniform system of stipends was introduced; but in the hands of different Magistrates many different methods of payment followed on the later introduction of the system of payment by results. In some districts, though they are now very few, the stipendiary system still prevails, and in nearly all, there are some primary schools that receive fixed stipends. But in the great majority of districts the bulk of the pathsalas are aided in accordance with the results of examination; while in some a mixed system of small stipends combined with payments after examination is in force. In Appendix O will be found a detailed statement of the sums paid on each of these different methods, in addition to the sums paid to schools not yet sending pupils for examination, for keeping registers and furnishing an annual return. It will be seen that 2,059 schools, with an average of 30 pupils each, received Rs. 64,182 in stipends only; that 4,658 schools, with an average of 31 pupils, received Rs. 1,34,722 in stipends and Rs. 47,248 in rewards; that 33,867 schools, with an average of 16 pupils, received Rs. 1,89,264 in rewards only; and that 5,680

schools, with an average of 14 pupils, received Rs. 9,942. Hence the average payment to a stipendiary school with 30 pupils was Rs. 31 a year; a school aided by stipends and rewards, with 31 pupils, received Rs. 29 in stipends and Rs. 10 in rewards, or Rs. 39 in all; a rewarded school received nearly Rs. 6 and a registered school nearly Rs. 2 a year. The total payments to primary schools amounted to Rs. 4,84,547, out of an allotment of 5 lakhs.

405. It may occur as an objection that while the authorities in Bengal have steadily opposed the application of the system of payment by results to schools of the middle and higher classes, on the ground that under such a system weak schools of those classes had hardly a fair chance of establishing themselves, the very same system has been applied without objection, and indeed with considerable success, to primary schools, presumably the weakest of the series. But in the first place it cannot be admitted that the Bengal pathsalas are in any sense weak. They have a vigorous life of their own, because they form a remnant of the old Hindu village system, and are strongly rooted in the sympathies and traditions of the people. And, in the second place, the figures given in the preceding paragraph point to the true cause of difference. The pathsalas exist, not because they are maintained to any large extent by the State, which contributes but a trifling amount to their support, but because of their own inherent vitality. Whether the amount of the Government aid is greater or less can make very little difference of a vital kind to schools which always have been, and will continue to be, supported by the people. It is very different with the (so to speak) exotic schools of the departmental system, framed more or less on English models. If Government aid is withdrawn from them, or if its amount is liable to sudden or great reductions, such contingencies are fraught with peril to their very existence. These differences in constitution and stability furnish sufficient grounds for the difference in their treatment.

Section I.—*Inspection and Control.*

406. The agencies for the inspection and control of education may be treated under four different heads :—

A—Departmental officers.
B—Government officers not belonging to the Education Department.
C—School Committees.
D—Other agencies.

407. A.—The departmental agency consists of—

1 Director of Public Instruction.
5 Circle Inspectors.
5 Joint and Assistant Inspectors, now increased to 7.
216 Deputy and Sub-Inspectors.

408. The duties severally of these officers are as follows :—

(1) The Director of Public Instruction is responsible to Government for the state of education of every kind. Education in colleges, madrassas, normal schools, and all schools of technical or professional instruction, is under his immediate control; the final distribution by districts of the grant-in-aid and primary assignments rests with him; and he sanctions and withdraws all grants. He communicates with the District Magistrates on the subject of primary, and with the Circle Inspectors and District Committees on that of secondary,

education. He determines the scale of establishment in Government schools, and either himself promotes or recommends the promotion of departmental officers. He also awards all scholarships tenable in colleges.

(2) The Circle Inspector is the chief administrative officer of the Department in matters of secondary education. He has also to report on primary education, which is, however, under the immediate control of District Magistrates. The Circle Inspector is generally in charge of two Commissioners' divisions.

(3) The Assistant Inspectors under the Circle Inspector have each to supervise education throughout the districts of one Commissioner's division. These officers form no separate link in the administrative chain; they are employed by the Circle Inspector in such a way as best enables him to discharge his numerous duties. Assistant Inspectors under varying and special circumstances, when entrusted with the independent management of a portion of the Circle Inspector's work, are called Joint Inspectors.

(4) The District Deputy Inspector is charged with the immediate supervision of schools of all classes in a district, with the exception of the zillah school, which, however, he is empowered to visit as a member of the District Education Committee. In regard to primary education he is subordinate to the Magistrate, and in regard to secondary education to the Inspector. Under present orders, the Deputy Inspector's first duty is declared to be the immediate supervision of secondary schools; and his connexion with primary schools is generally limited to seeing that the instructions of the Magistrate are carried out by the Sub-Inspectors. But the Deputy Inspector is regularly present at the central gatherings of primary schools.

(5) The Sub-Inspectors are local officers, three or four in each district, who are directly subordinate to the Magistrate. They are in immediate charge of primary schools, each of which they are, in nearly all districts, required to visit *in situ* not less than once a quarter, in addition to the central gatherings. In some districts the number of primary schools is too great for this; and the period within which every school is to be inspected is extended. In such districts the local inspection of schools is carried out by the subordinate agency hereafter noted.

409. B.—Schools of all classes are subject to the inspection of Divisional Commissioners, District Magistrates, Joint and Assistant Magistrates, and Sub-Divisional officers. The head-master or the Secretary of the School Committee is required to submit to the District Deputy Inspector or to the Circle Inspector copies of the remarks entered in the visitors' book by such visitors, and necessary instructions upon such remarks are communicated to school managers by the officers of the Department.

410. C.—The functions of the District Committee are to advise the Magistrate in all questions connected with primary education; and also to supervise the working of the zillah school as regards its finances, the maintenance of the building, and the settlement of questions of discipline referred to them by the head-master. The members of these Committees occasionally visit zillah schools; and in some districts a definite month of inspection is assigned to each member. Besides the District Committees, there are Committees of Management in charge of almost every school of secondary instruction. Whenever members of these village committees visit schools, their remarks, recorded in the visiting book, are brought to the notice of the departmental officers.

411. D.—Besides the above main agencies, there are certain subsidiary agencies of control and inspection. These are—

(1) The Text-Book Committees in each province. Their controlling functions in the selection of school-books have already been described (paragraph 380). The Bengal Central Committee was strengthened in 1881 by the appointment of additional members, and by the establishment of Branch Committees,—one for Behar and another for Orissa.

(2) The chief gurus in Behar and in parts of Bengal, the inspecting pandits and abadhans in Orissa, the model gurus in Noakhally and Tipperah, and the examiner of Kyoungs (Buddhist monasteries) in the Hill Tracts of Chittagong, constitute a subsidiary inspecting agency.

In Behar and parts of Bengal, wherever the system has been introduced, the chief gurus are required to inspect primary schools within their respective beats. During the year 1881-82 the chief gurus, 584 in number, paid 163,128 visits to primary schools. This auxiliary supervision by chief gurus has been the means of bringing under departmental control a very large number of indigenous schools.

(3) In Orissa there are 50 inspecting pandits and abadhans, paid at the rate of Rs. 15 a month. Each of them paid, on the average, 411 visits to pathsalas last year. The inspecting gurus in Tipperah, 11 in number, are paid at the rate of Rs. 8 a month, and travelling allowance at the rate of 1 to 1½ annas a mile. The nine inspecting gurus in Noakhally visit only the unaided primaries. They are paid at the rate of 3 annas for each school visited.

The examiner of Kyoungs in the Hill Tracts of Chittagong works for half the year as a Sub-Inspector of Schools. During the other half he examines the primary schools attached to Buddhist monasteries.

412. When visiting schools, inspecting officers are required to note and report on the following points :—

(1) State of the school-building.
(2) Furniture and apparatus.
(3) Attendance of pupils and teachers.
(4) Finances of the school.
(5) Account and other books.
(6) Library.
(7) Teachers' salaries.
(8) Discipline.
(9) Organisation of classes.
(10) The progress made in different subjects, as tested by the examination held.
(11) Success at the University or departmental examinations.
(12) Competence of teachers.

The form to be filled up in the case of high schools is given in Appendix M.

413. The extent of a Circle Inspectorship is generally two Commissioners' divisions, of a Joint or Assistant Inspectorship one division, of each Deputy Inspectorship a Revenue District, and of each Sub-Inspectorship a Sub-division of a District. The duration of the annual tour of the Inspector, calculated on an average taken over five or six years, may be put down as six to seven months in the year.

The Assistant and Joint Inspectors are out on inspection between eight and nine months every year.

414. The average yearly inspection work of the Deputy and Sub-Inspectors is shown in the subjoined statement:—

Class of Officers.	Average area under inspection, in square miles.	Average number of days spent on inspection.	Average number of miles travelled.	Average number of schools under inspection.	Average number of schools visited in 1872.	Average number of schools examined at central gatherings.	Average number of scholars.
43 Deputy Inspectors	3,539	150	2,058	1,301	188	260	23,842
173 Sub-Inspectors	874	201	1,935	312	189	152	5,926

415. The Departmental form of Inspection Return submitted quarterly is given in Appendix N. In addition to this quarterly statement, Deputy Inspectors, in certain divisions, submit monthly a report of secondary schools under the following heads:—

(1) Schools inspected during the month.
(2) Defects noticed.
(3) Remedies applied.
(4) Effects of former inspection.

416. There is no general Code of inspection rules for the whole province. But rules are framed by the district authorities, and by Inspectors of Schools in concurrence with the Commissioners and Magistrates, for the working of the different systems of primary education in force in the different districts. As examples, the rules laid down by the Magistrate of Pubna, and by the Inspector of Schools, Behar Circle, are quoted below:—

(*1*) *Pubna Rules.*

"The Sub-Inspectors shall, by teaching a class, show to the teachers, particularly to gurus and munshis of aided and unaided pathsalas and muktabs, the mode of teaching, shall induce and make them learn those subjects in the course not well known to them, and shall explain at each visit any difficulty they may have met with since their last visit. The improvement which the teachers may thus make shall be recorded in the visitors' book.

"The following particulars shall also be recorded consecutively by the Sub-Inspectors, in Bengali, at each visit to a pathsala in the visitors' book:—

"1. Aided or unaided.

"2. Month and date of visit.

"3. Average attendance of last month.

"4. Cause of increase or decrease in the teacher's income.

"5. Number of boys reading the full primary, middle vernacular, or lower vernacular course.

"6. Number reading below the primary course.

"7. Number present in the 1st, 2nd, 3rd, 4th, &c., classes.

"8. What progress was made by the pupils in each class after last visit in reading, writing, and arithmetic, &c.; and what number passed the examination made by the Sub-Inspector.

"9. Remarks. Steps taken for improvement."

(2) *Behar Rules.*

"The Deputy Inspector of Schools should hold half-yearly examinations of pathsalas, stipendiary and non-stipendiary, at central gatherings.

"It will be the duty of the Deputy and Sub-Inspectors, when visiting the middle schools (Government or aided) situated within their beats, to carefully examine the accounts, and to compare carefully the several books in which copies are kept of bills drawn, and receipts taken of payments made, whether of salaries or of scholarships. Every irregularity that may be detected on such comparison is to be immediately brought to notice.

"The books to be kept up at each middle school are (1) a register of attendance of Masters, (2) a register of attendance of pupils, (3) a letter book, (4) a bill book, (5) a receipt book.

"All the above books should be examined at each visit, and signed by the inspecting officer if found correct.

"There ought to be no long intervals between the date of cashing any bill and that of payment of the money drawn by that bill; nor, again, between the dates of realisation of fees and those of their payment into the local treasury.

"Deputy and Sub-Inspectors should mention, in the remark columns of their monthly diaries, that they have examined the books of the middle schools visited by them.

"It will be the chief gurus' duty to visit occasionally the pathsalas in their circles, and help their gurus to teach themselves and their more advanced pupils.

"As regards inspection work, the Sub-Inspectors have now had, or will shortly have, their respective beats divided into small sub-circles, with one important 'A' pathsala under a comparatively efficient teacher, called the chief guru, at the centre of each sub-circle. Each Sub-Inspector's beat has been, or will be, divided, on an average, into *ten* sub-circles. Generally speaking, then, a Sub-Inspector will have to give two days to the inspection of each sub-circle.

"When inspecting pathsalas, other than those of the chief gurus in a sub-circle, the Sub-Inspectors should—

"(*a*) *Examine* every child in attendance.

"(*b*) *Drill* the children occasionally by manual exercises.

"(*c*) *Teach* in the guru's presence one class at each visit in some one subject of study.

"(*d*) *See* that the register is correctly kept.

"(*e*) *Sign* the register specifying the date and hour of visit.

"(*f*) *Ascertain* that the guru (if stipendiary and paid by police) has been *fully* and punctually paid.

"(*g*) *Induce* the village people to send their children to school and pay the guru his dues in cash, or in kind, or in both, as may be customary in the village.

"(*h*) *Fill* in their own diaries.

"When inspecting the pathsalas of the chief gurus, the Sub-Inspectors should make longer stoppages, and try to pass at least *one night* at each of the villages where these pathsalas are situated.

"During the day the Sub-Inspectors will examine and teach and do other work in the pathsalas, as already laid down in paragraph 4.

"In the evening the Sub-Inspectors will give all the help they can in removing what difficulties the gurus may have met with in imparting their lessons to the children.

"Sub-Inspectors should avail themselves of these occasions to induce the chief gurus to take to the study of such books as are likely to prove interesting and helpful to them.

"Sub-Inspectors should state in their diaries (in the columns of remark) what chief gurus they have been able to induce to take to the study of books, and to seek their help and advice."

417. The Sub-Inspectors while at head-quarters prepare detailed bills of primary schools, write out their own formal diaries, and receive instructions from district and sub-divisional officers. As disbursing officers, they have to make payments and account for the primary school money passing through their hands to the Magistrate, to whom they submit receipts of gurus for all sums drawn by them.

418. When at head-quarters the Deputy Inspector is required to attend meetings of the District Committee, to wait upon the Magistrate for instructions, to administer the primary grant under the Magistrate's orders, to prepare statements required under departmental rulings, to write out monthly reports and bills, to examine the diaries and bills submitted by the Sub-Inspectors, and to make arrangements, as required, for the departmental and other central examinations. In the month of May the Deputy Inspector is employed in preparing annual reports and returns. During his stay at head-quarters the Deputy Inspector visits schools situated within short distances.

419. The Circle Inspector and his Assistant are in charge of an office in which all educational work throughout the area of one or more Commissioner's Divisions is transacted.

420. The charges on account of inspection amounted in the year 1881-82 to Rs. 3,79,190. Details, showing the salaries of each class of officers, and their travelling and contingent allowances, are given in the subjoined statement:—

Number of Officers.	Officers of each class.	Salaries.	Travelling allowance.	Contingent allowance.	Total.
		Rs.	Rs.	Rs.	Rs.
5	Circle Inspectors	84,744	97,379	10,888	3,62,936
6	Joint and Assistant Inspectors . . .				
43	Deputy Inspectors	1,69,925			
173	Sub-Inspectors				
	Establishment of Inspectors and Joint and Assistant Inspectors	16,254			16,254
					3,79,190

SECTION J.—*District Committees.*

421. There is at the sudder station of every district in Bengal an Education Committee, with the Magistrate as Vice-President, and official and non-official gentlemen, Europeans and Natives, as members. These Committees, which were re-modelled in 1872 from the Local Committees first instituted in 1835, have rendered material help to the district and departmental officers in educational administration. For some years, in the beginning, work was carried on jointly by these Committees and the Inspectors of Schools. But as this system of mutual references involved delay and lessened responsibility, a more definite separation of duties has now taken place. The powers exercised by the District Committees have been described in paragraph 410. District Committees have much concern with the finances of the zillah school, though no actual control over their administration. Budgets are prepared under their authority, and in framing them they have to bring the total expenditure of the school within the limits of the income derived from the Government net grant, the fees, and subscriptions, and proposals for extraordinary expenditure originate with them; but they have no power to sanction such expenditure. The excess of the income of the zillah school, consisting of the Government "net grant" *plus* the fees, subscriptions, &c., over the expenditure sanctioned in the budget, constitutes the surplus balance at credit of the school. This balance is re-granted from year to year; but expenditure from it requires the sanction of the Director of Public Instruction.

422. There are branch committees at the head-quarters of some sub-divisions; they are subordinate to the district committees, and exercise similar functions. In certain districts, instead of delegating their powers to branch committees, the main committees split into sub-committees; for example, in Midnapore, there is a college sub-committee, a sub-committee for vernacular schools, and a sub-committee for primary schools.

Local fund boards are not known in Bengal.

SECTION K.—*Functions of Municipal Bodies.*

423. The municipalities and municipal unions in Bengal exercise no direct control over education. There are a few municipal pathsalas in the province, the gurus of which are paid a small stipend by the municipality; but these are the only instances of municipal schools. Municipalities contribute occasionally to the support of schools, although to nothing like the extent that might reasonably be demanded of them. To Government schools they contributed in 1881-82 the trifling sum of Rs. 1,542, and it is noticeable that the total contributions made by the municipalities of Bengal to the zillah schools in their midst amounted to only Rs. 726. To aided schools they showed greater liberality, contributing Rs. 3,860 to high schools, Rs. 7,391 to middle schools, and Rs. 2,941 to primary schools, besides Rs. 1,611 to schools for girls. To unaided schools they contributed Rs. 5,261. Their relations with education have been limited to the payment of small contributions, amounting in all to Rs. 24,953 for the year, and with direct control they have had nothing to do. It may be conjectured that the apparent reluctance of municipalities to contribute in any large way to the support of zillah schools has arisen from the knowledge that the

schools existed for the benefit of the district, and not of the town only. Under recent orders of Government, municipalities are to bear the greater part of the cost of zillah schools, and the whole cost of vernacular schools at head-quarters.

SECTION L.—*Withdrawal of Government from the direct management of Schools and Colleges.*

424. No general policy of withdrawal has yet been followed in Bengal. The Despatch of 1859 declared that the policy of Her Majesty's Government was, among other things, "to maintain the existing colleges and schools of a high order, and to increase their number when necessary," and also "to introduce a system of grants-in-aid, under which the efforts of private individuals and of local bodies would be stimulated and encouraged by pecuniary grants from Government." These declarations were intended to elucidate and develope the policy expressed in the earlier Despatch, in which the Court of Directors "looked forward to a time when any general system of education entirely provided by the Government might be discontinued, with the gradual advance of the system of grants-in-aid," and when "many of the existing institutions, especially those of a higher order, might be transferred to the management of local bodies under the control of and aided by the State," and in which they declared that "no Government colleges or schools should be founded for the future in any district where a sufficient number of schools exist capable, with assistance from the State, of supplying the local demand for education." These lines of policy have been followed by the Government of Bengal. Practically, the whole later development of education has been brought about by the system of grants-in-aid. This is obviously true in the case of high schools, middle schools, and primary schools. As regards primary education, the schools of the people have been recognised and fostered, and such aid and encouragement given them as have served to express the interest of Government in their stability and success, to strengthen their organisation, and to add useful elements to their traditional course of instruction. Middle education has proceeded almost exclusively on the same system. The number of Government English schools of the middle class is only $1\frac{1}{2}$ per cent. of the whole; and even the Government vernacular schools, which compose 18 per cent. of the whole number, have always been established in backward parts of the country, and have been transferred to other backward parts as soon as the people became sufficiently appreciative of education to set up an aided school of their own.

425. With high schools it is the same. The Government Anglo-vernacular schools were 47 in 1855 (paragraph 43); these constituted the zillah schools, which are no more than 51 in 1882. Offers have from time to time been made by private bodies to transfer to departmental management the high schools under their control; but these offers have, with one exception, the special character of which was recognised and asserted by Government as the reason for departing from its habitual policy, been consistently declined. Throughout the same period, the establishment of private schools of this class has been sedulously fostered by the Department, so that at the present time there are 156 high schools under native management, 96 of which receive grants-in-aid. Indeed, as before explained, the system in force in Government schools is really in essentials one of grants-in-aid. To each zillah school a

"net grant" is assigned; and the District Committee have so to arrange their proposals for expenditure that it shall be covered by the total income of the school. The amount spent by Government on Government high schools is 35½ per cent. of the total expenditure,—a rate only slightly in excess of the maximum allowed for aided schools of the same class. And if Government has not yet withdrawn from the direct control of any high school, it is chiefly by reason of the advantage which seemed to accrue to education generally, from retaining in each advanced district one first-rate school to serve as a model and stimulus to the rest; and one in each backward district, because it was in such places that the direct action of Government was most required. Still it may be said that the people, and especially the people in the head-quarter stations of forward districts, have now become so fully capable of managing schools of this class, that the advantage of transferring them to the control of some at least of the zillah schools may be held to outweigh any possible, and perhaps only temporary, loss of efficiency that may result. There is little doubt that the action of the Government of Bengal in the immediate future will follow this policy, and a declaration to that effect has already been made in connection with the proposals for local self-government.

426. The case of colleges stands on a different footing. The circumstances under which new colleges have been opened in Bengal, since the date of the Despatches of 1854 and 1859, have already been considered in detail. It may be well, however, to recall attention to the fact that Government has consistently acted on the principle that no new college was to be established except in places where the strong desire of the people for education of a high order was manifested by liberal private contributions. It was on that principle that the colleges at Rajshahye, at Midnapore, at Cuttack, and at Chittagong were set up, after repeated memorials for their establishment had been submitted. In the first two cases practically the whole of the expenditure, and in the last two a substantial portion of it, was contributed at the outset from private sources. This principle has quite recently been accepted and enforced in a Despatch from the Secretary of State, in which the action of the Government of Bengal, with reference to the colleges at Rajshahye and Cuttack, was upheld and commended. In every case the opening of college classes was sanctioned in the first instance as a legitimate development of the zillah school to the next higher standard of instruction, that of the First Arts Examination; and it was only in two of them that B.A. classes were added at a later date in deference to the reiterated requests of the people for higher education, backed by considerable and even magnificent local contributions. It may also be recalled that where there has been no sufficient demand for education of this class, the experiment has been abandoned. This was done in Rungpore, where the people contributed a full third of the cost of the college during its experimental period, and in the Calcutta Madrassa, where the re-establishment of college classes for the benefit of the Muhammadan community is again loudly demanded.

427. It should also be noticed that in every case the people have made it a condition of their co-operation that Government should undertake the control of the college. Even now a large sum of money has been raised by local contributions in the district of Bhagulpore, with the object of inducing Government to raise the status of the zillah school by the addition of First Arts classes. The Department has been reluctant to accept the charge; and the result is that the classes have not been established. Even in the case of the college classes recently opened by the Maharaja at Burdwan, in connection with the

high school which he and his predecessors have maintained and managed at that place from the date of the Despatch of 1854 and earlier, the only condition on which he would consent to carry out his plan, which he had much at heart, was that the administration of the college should, in the last resort, be under departmental control. The aid which he sought for was not money, but that supplied by departmental experience. This condition was accepted in terms, though as a matter of fact the college now governs itself with only a nominal and very occasional interference by the Department, and then only when its interference is solicited. For example, the Department, at the instance of the Maharaja, has selected and recommended professors, but the Maharaja has appointed them.

428. The truth appears to be that, except in Calcutta, the people, however wealthy and enlightened, distrust their own powers of administration in the matter of colleges. Nor do they appear to think the time ripe for such a change. The highest level reached by the students of the Calcutta University is not yet up to that of the professors who have been brought from English Universities for the purpose of their instruction. Until that level is reached,—until the graduates of the Calcutta University can take up the higher education of the country, and carry it on from the same point and with undiminished efficiency from their European predecessors,—the question of anything like a general transfer of the Government colleges to the control of private bodies, or even of local bodies of a semi-public character, will probably be thought premature. It is no slight thing that the principle of self-help and self-government in matters of education has been so far developed in Bengal that the people have learnt in a quarter of a century to set up and maintain their own middle schools, as they have always done by their primary schools; and that the time seems to have arrived when even high schools can now be transferred in a great measure to local control. What is true of high schools may also be true, to a limited extent, of the smaller colleges. But the transfer to local control of the great colleges of Bengal, on which the higher education of the country altogether depends, is a measure which has not been demanded either by the people or by the leaders of missionary enterprise, and of which it may be said that the time has not yet come when it could be carried out by the people without such a check to the intellectual progress of the country as it has never yet received. The beginnings of high education, so far as it has yet taken root in this country, give promise of a vigorous life in the future; of an intellectual vitality one of whose chief practical expressions will be the capacity for self-government in almost every department of the social organisation. It will be necessary to guard against the danger of diminishing that capacity by tapping, in its supposed interests, the sources of its strength—*propter vitam vivendi perdere causas.* It is not altogether a question of money, although necessarily that aspect of the case has the gravest significance; and even in this point of view the price which the nation pays for the foreign education which is to qualify its natural leaders for the manifold duties devolving on them—duties which will be more onerous and responsible in the future than even now they are—cannot be declared on any definite and accepted grounds to be excessive. It is quite as much a question of the ability of the people, the necessary resources being assumed to maintain in unimpaired efficiency the institutions for their own higher education, when the country itself does not yet supply the only agency by which it can be kept at its present standard.

SECTION M.—*Relations of Departmental Officers to private Schools and Colleges in competition with Government Colleges.*

429. As no distinction is made in the exercise of patronage in appointments, which is entirely guided by the results of the University examinations, and as scholarships are competed for on equal terms by students of both Government and private institutions, the relations of departmental officers with the managers of private schools are thoroughly cordial. Educational officers are frequently invited by private managers to visit their schools, or to preside at the distribution of prizes to the pupils; and they are ordinarily consulted on matters connected with school management and the course of instruction. The only possibility of friction or disagreement arises if a private school is set up side by side with a Government school. Whenever, in the opinion of the officers of the Department, the establishment of a competing school is likely to prove injurious to the interests of the scholars concerned, by the substitution of two comparatively weak schools for one strong one, in a place which is not populous or wealthy enough to support two schools in efficiency, or in which there is no guarantee or hope that the competing school will be established on a permanent basis, the departmental officers have not encouraged the opening of such a school, although their interference has generally taken no more active form than the refusal to recommend a grant-in-aid in such cases. The Department has acted on the principle that if the new school is essentially a bad one, real and often lasting harm is done; the discipline of both schools suffers, and a lower standard, both of instruction and of conduct, is substituted for a higher. Where such a case arises, it is found that the evil is in general only temporary; and that, though a badly-managed school may do harm for a time, it contains the seeds of its own extinction. In such cases it appears to be a short-sighted policy to lend temporary support to a school that can do no permanent good. The only instances in which aid has been refused to a private school in proximity to a Government school are five; and for each instance of refusal good grounds can be shown. But refusal of aid has by no means been the policy of the Department in cases where the new school offered good promise of success, or where there appeared to be room for it in addition to the Government school. There are several instances in which the Department has actively assisted in starting grant-in-aid schools, when the Government institution has become overcrowded. And even when no aid has been given, the Government school has never entered into competition with the private school, but has invariably kept its fee-rates much higher. It is true, and it is only natural, that an earnest head-master is apt to be jealous of a rival school; but this has not been in any general way the policy by which the Department has been governed. In 1880 the Government of Bengal confirmed that policy in the following terms: "The Director rightly urges that no Government school has any good ground to resent the uprising of a good and well-managed private school in its neighbourhood, even though its fee-receipts may be thereby diminished. The general extension of education at a cheap rate is a solid gain to those benefited by it, outweighing the loss of pupils and of income which any individual school may suffer, and which a zealous head-master naturally regards with regret;" and the Resolution went on to quote with approval the Director's remark: "If the school becomes in time good enough to take the place of the Government school, there is a still more solid and permanent gain. There is a large and growing demand for English education at a cheap rate: and even if a school, which springs into existence to satisfy that

demand, does not possess the elements of permanent existence, it has at any rate stimulated the desire for education, which does not cease with its disappearance."

430. It is the regular practice of departmental officers in charge of Government schools or colleges to take the managers of neighbouring private schools into conference with them, and to frame rules for their mutual governance, chiefly with the view of regulating the transfer of pupils from one school to another, which is so common a source of disagreement. A set of rules known as the "Inter-school rules," framed with this object, have been widely accepted by managers of private schools throughout Bengal, at the instance of departmental officers. And there are very few proposals for the management of Government colleges, of a kind likely to have any sensible effect on private colleges, which are not first of all brought to the notice of the managers of such colleges with the object of learning their views. It may be confidently asserted that there is no semblance of a hostile feeling towards the Department in Bengal on the part of managers of private institutions.

431. A policy similar to that above described in regard to the relations of Government with aided schools has also governed the officers of the Department when they have to deal with private schools in competition with one another. That policy is to promote education in its best and cheapest form, and not to sacrifice that end to any object of inferior importance. Thus, if a private school is set up side by side with an existing private school, the Department encourages or discourages the former according as it considers that the second school will or will not confer any tangible benefit on the people affected by it.

PART IV.

Tabular Statements.

432. These statements are here given in the form prescribed by the Commission. Schools for Europeans and Eurasians and schools for special or technical instruction are excluded.

EDUCATION GENERAL TABLE No. 1.] *Return of Arts Colleges and Schools for the General Education of Native Students in Bengal for the year 1881-82.*

Number of Revenue Districts.	Total area of Province.	Number of Towns and Villages.	Total Population.	Institutions and Scholars.	University Education.	School Education, General.			Training Schools or Special Schools attached as Departments to General Schools.						Grand Total.	Percentage of		Remarks.
					Arts Colleges (English and Oriental).	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.		Colleges and Schools to number of Towns and Villages.	Male Scholars to male population and Female Scholars to female population.	
1	2	3	4	5	6	7	8	9	10*a*	10*b*	10*c*	10*d*	10*e*	10*f*	11	12	13	14
			Males.															
45	*165,775†	259,918†	33,893,495	INSTITUTIONS. For Males	26	207	1,662	50,788	...	...	...	20	...	...	52,703	19·90	...	
			Females.	INSTITUTIONS. For Females	1	2	20	990	...	...	...	2	...	...	1,015	·38	...	
			34,227,665	TOTAL	27	209	1,682	51,778	...	...	...	22	...	...	*a* 53,718†	20·28	...	(*a*) Excluding 8 non-Government madrassas and other private schools and 4,275 indigenous schools not within the Departmental system.
			68,121,160†															
				SCHOLARS. Males	3,821	43,747	93,534	860,429	...	...	...	977	...	...	*b* 1,002,508	...	2·95	(*b*) Excluding 383 pupils attending non-Government madrassas and private schools, and 55,763 pupils in indigenous schools not within the Departmental system.
				SCHOLARS. Females	6	184	1,733	37,960	...	...	...	71	...	...	*c* 39,954	...	·11	(*c*) Excluding 4 pupils attending private schools and 1,155 attending unaided indigenous schools.
				TOTAL	3,827	43,931	95,267	898,389	...	...	...	1,048	...	...	‡1,042,462	..	1·53	

* The area of the Sundarbans, estimated at 5,976 square miles, is excluded.
† Excluding Kuch Behar, Hill Tipperah, and the Tributary Mahals of Chota Nagpore with a population of 1,376,263. The European and Eurasian population, amounting to 39,438, has also been excluded.
‡ Excluding 22 unattached institutions for special instruction attended by 1,408 pupils, and 56 European and Eurasian schools attended by 5,470 pupils.

EDUCATION GENERAL FORM No. 2.

EDUCATION GENERAL TABLE No. 2.

Return of Colleges, Schools, and Scholars in the Lower Provinces of Bengal for the official year 1881-82.

CLASS OF INSTITUTIONS.	GOVERNMENT INSTITUTIONS.							AIDED INSTITUTIONS.							UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.				GRAND TOTAL OF SCHOLARS ON 31ST MARCH, LEARNING			CLASSIFICATION ACCORDING TO RACE OR CREED OF THE SCHOLARS ON 31ST MARCH.					REMARKS.
	Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March, learning			Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March, learning			Grand Total of Institutions.	Grand Total of scholars on 31st March.					Classification according to race or creed of the scholars on 31st March.				
					English.	A Classical language.	A Vernacular language.					English.	A Classical language.	A Vernacular language.			English.	A Classical language.	A Vernacular language.	Europeans and Eurasians.	Native Christians.	Hindus.	Mahomedans.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28a	28b	28c	28d	28e	29
Arts Colleges.																																
University Education — English	12	1,305	1,177	1,009	1,264	1,071	...	5	895	765	647	866	864	...	4	238	439	285	533	516	...	21	2,738†	2,097	2,451	...	29	28	2,330	106	35	†6 Girls.
University Education — Oriental	6*	1,089	913	671	322	770	131	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	1,089	322	770	131	...	...	1	1,089	...	
Schools for General Education.																																
School Education. Boys. High Schools — English	51	14,795	13,883	10,839	14,720	5,852	7,288	96	12,606	11,262	8,642	11,858	6,051	8,207	60	16,256	14,900	12,797	15,634	5,817	7,998	207	43,747	43,212††	15,720	23,351	55	281	30,307	3,631	213	
High Schools — Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Middle Schools — English	9	1,349	1,136	832	972	435	1,027	865	28,991	26,230	19,925	18,906	369	25,189	138	7,679	7,016	5,818	4,640	109	6,769	612	37,039‡	24,638‡‡	813	32,056	56	369	32,509	5,032	202	2381 Girls.
Middle Schools — Vernacular	163	10,467	9,483	7,194	1,367	...	9,794	791	41,623	37,691	29,224	2,467	189	41,262	76	4,351	3,861	3,070	165	...	4,351	1,000	56,441‡	4,419‡‡	189	53,407	...	100	48,189	7,725	417	§486 do.
Primary Schools — English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Primary Schools — Vernacular	28	916	805	544	...	...	916	46,453	820,090	714,581	601,558	555	49,628	807	4,307	53,941	53,164	45,425	174	479	39,604	80,786	980,937¶	729	59,107	967,921	1	3,426	641,454	217,216	19,340	¶39,744 61 Is
School Education. Girls. High Schools — English	1	109	100	77	98	7	93	...	...	...	...	...	...	...	1	84	75	61	84	24	73	2	184	143‡‡	31	166	15	59	77	...	33	
High Schools — Vernacular	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Middle Schools — English	1	199	185	66	25	3	199	4	141	138	123	141	...	141	...	...	...	...	...	...	...	5	340	186‡‡	3	340	5	147	177	4	7	
Middle Schools — Vernacular	...	...	...	...	...	...	...	14	508	505	384	16	...	492	1	19	10	9	10	...	19	15	527	26‡‡	...	511	4	148	363	6	6	
Primary Schools — English	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Primary Schools — Vernacular	...	...	...	...	...	...	...	921	16,359	14,028	10,471	278	611	16,067	69	2,097	1,869	1,309	21	...	2,097	990	17,452‖	296	611	17,164	7	1,175	14,580	1,370	120	‖236 Boys.
Schools for Special or Technical Training attached as Departments to General Schools, viz.—																																
Schools of Art	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Medical Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Engineering Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Training Schools for Masters	16	672	599	503	21	373	651	4	335	299	278	48	26	336	...	...	...	...	...	...	...	20	1,007**	89	299	986	...	288	585	55	79	**50 Girls.
Training Schools for Mistresses	...	...	...	...	...	...	...	2	41	36	34	41	3	38	...	...	...	...	...	...	...	2	41	41	3	38	11	30	...	...	...	
Industrial Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
TOTAL OF PUBLIC COLLEGES AND SCHOOLS	307	50,892	47,981	34,784	18,729	8,511	20,097	48,753	920,656	805,319	671,180	35,083	58,441	899,369	4,656	90,918	82,359	68,614	21,266	6,945	80,511	53,719	1,042,402	72,677	79,897	966,571	193	6,661	779,633	236,643	19,253	21,646 girls in boys' schools. 236 boys in girls' schools.
Private UnInspected Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4,283	(a) 57,305	...	...	...	...	...	...	...	...	(a) 1,119 Girls.
GRAND TOTAL FOR THE BENGAL PRESIDENCY	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	58,001	1,099,707	...	...	...	...	...	...	...	...	

Note I.—This table excludes 56 schools for Europeans and Eurasians, with 3,470 students, and 23 institutions for special or technical instruction, with 1,408 students.
Note II.—The term *classical languages* in columns 7, 14, 21, and 26 includes European and Oriental classical languages.
Note III.—By *Aided* Schools are meant schools not managed by Government officers, but receiving aid from provincial revenue or from local rates or cesses.
Note IV.—*Unaided* Schools are private schools not managed by Government officers and not receiving aid from provincial revenue or local rates or cesses.
* Includes the Calcutta Madrasa (Arabic Department) and the five Madrassas maintained from the Mohsin Endowment Fund.
† The high and middle schools of Bengal include lower departments; of the 139,108 pupils here returned, 7,461 were in the high stage, 37,390 in the middle stage, and 94,318 in the primary stage of instruction.
†† Attending schools for Natives of India.
‡ Includes the Calcutta Madrasa (Arabic Department) and the five Madrassas maintained from the Mohsin Endowment Fund.
‡‡ Attending schools for Natives of India.
§ Including 1,408 students in institutions for special or technical instruction.
¶ Including 1,408 students in institutions for special or technical instruction, with 1,408 students.
‖ Including 236 students in institutions for special or technical instruction, with 236 students.
** Including 50 students in institutions for special or technical instruction, with 50 students.
†† Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
‡‡ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
§§ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
¶¶ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
‖‖ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
** Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
†† Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
‡‡ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
§§ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
¶¶ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.
‖‖ Including 1,119 students in institutions for special or technical instruction, with 1,119 students.

EDUCATION GENERAL TABLE No. 3.

Return of Expenditure on Educational Establish

ments in the Lower Provinces of Bengal for the official year 1881-82.

| OBJECT OF EXPENDITURE. | | | Government Institutions. | | | | | | | Aided Institutions. | | | | | | | | Unaided Institutions under Regular Inspection.* | | | | | | Total Expenditure. | | | Percentage on Total Expenditure. | Average Annual Cost of educating each Pupil in | | | | | | | |

EDUCATION GENERAL TABLE No. 4. *Return showing the results of prescribed Examinations in the Lower Provinces of Bengal during the official year 1881-82.*

NATURE OF EXAMINATION.		No. of Institutions sending Examinees.				Number of Examinees.					Number passed.					Percentage of passed scholars to total number on rolls of class examined at beginning of the year.		
		Government Institutions.	Aided Institutions.	Other Institutions.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	Total.	Government Institutions.	Aided Institutions.	Other Institutions.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	17	18	19
Arts Colleges.																		
Master of Arts		6	3	1	10	51	15	1	...	67	22	4	...	...	26	...	...	...
Bachelor of Arts		7	3	2	12	148	100	43	18	309	59	24	8	4	95	...	...	...
First Arts or Previous Examination	Boys	11	5	2	18	377	304	124	27	832	170	80	36	8	294	...	...	...
	Girls	1	...	...	1	1	...	...	...	1	1	...	...	...	1	...	...	...
Schools.																		
Matriculation	Boys	50	88	67	205	789	454	805	52	2,100	460	178	373	11	1,022	...	...	...
	Girls	1	2	...	3	3	2	...	...	5	2	2	...	...	4	...	...	...
Standard equivalent to Matriculation	Boys	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Girls	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle School Examination	Boys	164	1,197		1,361	615	3,294		403	4,312	416	2,291		151	2,858	...	...	...
	Girls	1	...		1	4	...		...	4	4	...		...	4	...	...	...
Upper Primary School Examination	Boys	15	1,252		1,267	43	3,016		83	3,142	37	1,887		43	2,531*	...	...	...
	Girls	...	10		10	...	14		1	15	...	12		1	13	...	...	...
Lower Primary School Examination	Boys	7	8,189		8,196	19	29,162		1	29,182	11	15,975		1	16,417†	...	...	...
	Girls	...	87		87	...	184		2	186	...	142		2	144	...	...	...
Uttarpara Hitakari Sabha Examination	Girls	...	33		33	...	85		...	85	...	50		...	50	...	...	...

* Inclusive of 564 passed candidates from the lower classes of middle schools.
† Inclusive of 430 passed candidates from the lower classes of middle schools and upper primary schools.

GENERAL TABLE No. 5.

Return showing the number of Grant-in-aid Schools for Natives on the 31st March 1870, 1876, and 1882, and the amount of the Grants awarded during the years 1869-70, 1875-76, and 1881-82(a).

	Class of Institutions.	Number of Schools.			Amount of Grant.			Remarks.
		1870.*	1876.	1882.	1870.*	1876.	1882.	
					₹	₹	₹	
Under Native Managers.	Arts Colleges — English	...	...	...	...	...	...	
	Arts Colleges — Oriental	...	...	...	...	...	...	
	General Education.							
	Schools — English — For Boys	582	557	582	1,75,314	1,67,916	1,98,911	
	Schools — English — For Girls	...	...	...	...	...	...	
	Schools — Vernacular — For Boys	660	713	795	91,955	1,01,082	1,09,866	
	Schools — Vernacular — For Girls	243†	101	101	40,764	14,696	14,585	
	Special Schools attached as departments to General Schools.							
	Training Schools for Masters	...	1	...	...	99	...	
	Ditto for Mistresses	...	2	...	...	3,014	...	
	Building Grants	...	...	...	4,068	578	...	
	Total	1,485	1,374	1,478	3,12,101	2,87,385	3,23,362	
Under other Managers.	Arts Colleges — English	6	6	5	29,600	22,795	21,450	
	Arts Colleges — Oriental	...	...	...	...	...	...	
	General Education.							
	Schools — English — For Boys	22	23	20	16,558	13,403	15,720	
	Schools — English — For Girls	...	...	3	...	...	700	
	Schools — Vernacular — For Boys	154	269	231	10,331	14,340	13,792	
	Schools — Vernacular — For Girls	...	172	204	...	30,608	30,564	
	Special Schools attached as departments to General Schools.							
	Training Schools for Masters	6‡	10‡	4‡	5,835	9,222	4,758	
	Ditto for Mistresses	1	3	2	1,760	2,414	3,454	
	Building Grants	...	...	...	...	...	...	
	Total	189	483	469	64,084	92,782	90,438	
	Grand Total	1,674	1,857	1,947	3,76,185	3,80,167	4,13,800	

* The returns for 1871 are destroyed.
† Includes schools under missionary and other Christian managers.
‡ Boarding schools for Kols and Sonthals, formerly classed as training schools, were transferred in 1879 to the class to which they belong.

NOTE.—In addition to the schools aided under the grant-in-aid rules, as shown in the above table, the following schools were aided under other rules during the same years from the allotments for primary education:—

Year.	*Schools.*	*Government expenditure.* ₹
1869-70	1,884	93,542
1875-76	12,897	3,99,403
1881-82	46,264	4,84,547

(a) i.—European and Eurasian schools are entirely excluded from this table for 1881-82, and partially for the two other years.
ii.—The grants represent awards only, and do not tally with the actual expenditure shown in General Table 3.
iii.—Owing to differences of classification, the number of schools here shown for 1881-82 does not agree with that given in General Table 2.

PART V.

General Summary and Recommendations.

433. It has been shown, in the course of this narrative of the progress of Public Instruction in the Lower Provinces, how the country possessed from early times both high and elementary schools, the former of a more or less religious and the latter of a purely secular character; the changes effected in these institutions by internal revolutions or by foreign conquest have also been indicated; and the educational influences resulting from connection with a free and progressive nation have step by step been traced.

434. In considering the analogies which have been found to subsist between the educational movements of England and those of this country, nothing has been more clear than the fact that the British administrators of India have constantly endeavoured to give to the Indian people things analogous to what England had gained or was gaining for herself in the sphere of national education. But underneath this broad view of the attitude of the ruling country towards her dependency, which has presented itself from time to time in the course of this narrative, closer and more practical considerations have also come into notice. The educational administration of India has followed, although at a distance, in the wake of that of the ruling country. It has been found that in so following the lead of England, it has in some cases agreed unmistakeably with the feelings and wishes of the people of this country on the subject. With such a guide there could be no chance of mistake. That the object pursued was in itself right was shown by the example of the ruling country; that it was right for this country also was proved by its agreement with the wishes of the people.

435. The change which was made from the cultivation of the Oriental Classics to education in English was, as has been seen, an imitation of the non-classical system of instruction which had at the same time begun to prevail in England; it was, as has also been seen, what was most desired by the natives themselves. Accordingly this system has taken root in the country and borne fruit. The upper and middle classes cherish it, and the lower classes of the native community manifest their confidence in it. Not only in Bengal but everywhere in India, the Native States not excepted, English education is eagerly sought and largely paid for by the people, who have instinctively felt, in the altered circumstances of the country, the necessity for the change.

436. The institutions for professional education, which are themselves offshoots from English colleges and schools, are also most highly valued by natives of all classes. Wherever general English education has made progress, the colleges of medicine, law, and engineering have been crowded by pupils. These have raised the efficiency of their several professions to the advantage of rich and poor alike.

437. When such have been the results of the impulse given to the system of 'modern' culture in this country, the question will naturally arise whether a further step should not be taken in the same direction, by the establishment in this country of technical colleges and schools, such as those which in Europe have followed upon the extension of 'non-classical' or 'real' schools. That a necessity for 'real' as distinguished from 'gymnastic' education has been felt for some time, may be gathered from the changes in the school curricula which the Council of Education began to introduce in its later years, and also in the nature of the alterations made from time to time in the examination standards of the Calcutta University. But such small alterations in the standards of

examination, which in present circumstances have necessarily to be made with two different objects in view, may fail to answer either of those objects fully. The establishment of a new set of institutions, different from the present English colleges and schools, but depending upon them for their materials, seems to be what is now most urgently required. Such institutions will form a legitimate advance in the direction which public instruction took in Bengal fifty years ago. It will be an advance in the direction which the people of the country most wish it to take, and which its felt necessities urgently call for. A few extracts from the recommendations made to Government by the Famine Commission (1879), which closely bear on this point, will not be out of place. The Commission unanimously say:

"(1.) We have elsewhere expressed our opinion that at the root of much of the poverty of the people of India and of the risks to which they are exposed in season of scarcity lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the population, and that no remedy for present evils can be complete which does not include the introduction of a variety of occupations, through which the surplus population may be drawn from agricultural pursuits and led to find the means of subsistence in manufactures or some such employments. . . . There is no reason to doubt that the action of Government may be of great value in founding technical, artistic, and scientific education, in holding out rewards for efforts in these directions, and in forming at convenient centres museums or collections by which the public taste is formed and information diffused. The great industrial development in Europe in recent years has doubtless received no small stimulus from such agencies; and the duty of Government in encouraging technical education is one to which the people of England are yearly becoming more alive, and which it is certain will be more adequately performed in the future. All the causes which render such action on the part of Government desirable in Europe apply with greater force to India."

438. The beginning of 'real' education in Bengal may be said to have been made in the establishment of the college of mechanical engineering at Seebpore in 1880. To extend that college largely in different directions by adding to it departments of mining and practical manufacture, as in the real or technical colleges of Europe, would inspire hope and activity in the native community at large, just as the first opening of the Hindu College did in Calcutta in 1817.

439. Proceeding to the other branch of public instruction—that which concerns itself with elementary vernacular schools—one fact comes prominently into view. It has been seen that, from the beginning up to the present moment, no clearly-expressed popular wish on the subject has guided the administration of education in this branch, although, as has been shown, the people are not neglectful of elementary instruction, nor without interest in it. What the Department has done has sprung from its own conception of the popular want, and also from imitation of what was being done in the ruling country. It would not be surprising if, in such circumstances, less than the fullest advantage had been taken of existing materials. But, carefully examined and weighed, it will appear that the defects of the Bengal system are neither serious nor irreparable, and that much positive good has been effected in two directions;—the first improving the organisation of the indigenous schools, and linking them on to the departmental system by the modification of the

course of study; and the second in creating increased interest on the part of the people in their own schools. It is a great fact that in Bengal the people's schools have not been ignored, nor Government schools substituted for them. In Bengal the voluntary principle has not only been kept alive, but has been largely extended and strengthened. In Bengal, although an opposition of class interests in elementary schools has been imagined to exist, and some interference with the traditional constitution of the pathsalas has in consequence been attempted, yet no vital change has been introduced; only the application of necessary reforms has been delayed. The introduction of a popular element into the administration of this branch of public instruction will, in all likelihood, not only restore the people's schools to their true place, but also greatly invigorate them and increase their number. It may be hoped that, with a really popular element in the administration of the pathsalas, it will be possible to make them the means in time for such a "wider diffusion among the people of European knowledge" as the Court of Directors designed; that, while they teach the three R's, they too may have their 'class subjects' and 'specific subjects' in the vernacular, as elementary schools have in England; and that, by the addition of evening classes, they may serve the purpose of the 'auxiliary schools' in Germany.

440. In view of the facts and considerations adduced in the foregoing report, the following recommendations and suggestions under specific heads are submitted.

I.—*Indigenous higher class schools.*—The sphere of the Sanskrit title examination should be extended; and parallel with it a title examination in Persian and Arabic should be established, for the encouragement of muktabs and madrassas in which Musalmans pursue their studies.

II.—*Indigenous elementary schools.*—(1.) The subjects of instruction and the *personnel* of the teachers should be interfered with as little as possible. At the central examinations the boys should be examined in whatever secular subjects they may have learnt, and the schools should be rewarded as now at low rates. A large number of school-books might be given to the boys as rewards, in accordance with the results of the examination.

(2.) Muktabs teaching Urdu should be counted as indigenous primary schools. It may be convenient that a Sub-Inspector in each district, a Musalman, should have special charge of these schools.

(3.) Encouragement should be afforded to physical training by holding athletic contests after the examinations.

III.—*Primary instruction recognised by the Department.*—(1.) The lower primary schools should be dealt with in the same way as the indigenous elementary schools, being examined for rewards at central gatherings in whatever secular subjects they teach.

(2.) Primary schools should teach in the mother-tongue of the locality.

(3.) English should not be taught in any primary schools, lower or upper, in accordance with the existing rule.

(4.) Stress should be laid in upper primary schools on the giving of object lessons.

(5.) The following modifications are recommended in the primary scholarship courses:—

(*a*) In the lower primary scholarship course, increase the importance given to arithmetic by advancing the number of marks for European

arithmetic from 75 to 100, and for Subhankari (oral) from 75 to 150. Replace Cunningham's Sanitary Primer by some easier work on the same subject, such as that now read in addition to the Primer.

(*b*) The upper primary scholarship course should be so modified as to approximate more closely to the traditional course in good pathsalas.

To arithmetic, for which 150 marks are given, add mental arithmetic, to be taught and tested orally, 100.

For Euclid, Book I, substitute mensuration and elementary drawing, each 50 marks; add handwriting, 50.

Include also a brief manual, descriptive of the rights and powers of the police, and the mutual relations of landlord and tenant. It would be necessary to guard against the danger to which the use of any brief manual treating of a complex subject is liable, namely, that the imperfect knowledge conveyed by it may increase litigation and lead to other evils.

(6.) Gymnastic exercises should be encouraged, and small prizes given for proficiency therein.

(7.) Among the subjects for the primary scholarship examination an easy manual of moral teaching should be included. We are quite conscious that to test moral progress by examination is impossible, but we believe that the importance of this subject can hardly be brought home to the minds of the teachers, unless such a manual be included in the course.

(8.) We do not recommend the introduction of fixed standards of examination, uniform throughout the province, to govern promotions from class to class. The progress of the pupils is sufficiently tested by the lower and upper primary scholarship examinations, of which the former are uniform throughout a district, the latter throughout one or two divisions.

(9.) We regard it as one of the principles of the system of supporting and encouraging primary schools that small payments should be made to the gurus for keeping registers of attendance.

(10.) No restriction should be imposed to prevent the natural development of lower primary into upper primary schools.

(11.) A larger assignment should be made for primary scholarships tenable in schools of a higher class. Some check might be requisite as to the holding of such scholarships in high schools. The present allotment of 650 scholarships was based on an estimate of 250,000 pupils. With the present number of pupils, the number of scholarships might with great advantage be increased two or three fold.

(12.) Gurus may receive special rewards for passing at the examinations any children whose parents pay no choukidari tax. In this way some pupils belonging to the classes who now hold aloof from education may be brought in.

(13.) In order to maintain the character of the primary school as a village institution, it should conform as nearly as possible in all respects to the traditional model. It is, therefore, undesirable that public money should be spent, or that Government officers should induce the villagers to spend their money, in the erection of expensive school-houses on the English model, or the purchase of expensive furniture.

(14.) In remote and backward districts, and among aboriginal tribes, where indigenous schools are absent, schools will have to be established by the more direct agency of Government. Any persons willing to set up and maintain schools in such districts should be liberally assisted in doing so. In these cases the system of payment by results will not be generally applicable.

(15.) As night schools might be in many places useful for the instruction of those employed in daily labour, not only in towns but in villages also, it is recommended that a certain proportion of the primary allotment should be set apart for the maintenance of such schools on liberal terms of aid, Government schools being established where necessary. In Calcutta the attention of the municipality might be drawn to the necessity of an increased provision of primary schools, both night and day.

IV.—*Improvement of primary teachers.*—(1.) Village schoolmasters who pass any departmental examination, whether in full or in part, should receive rewards, so as to encourage these men in improving their knowledge by their own efforts.

(2.) The monitorial system, as already existing in the primary schools, should be recognised and strengthened.

(3.) With a view to securing a due succession of qualified teachers, a village schoolmaster should be entitled to a reward for teaching any young relative, on his passing any departmental examination. Also,

(4.) Any relative of a guru, instructed by him so far as to pass a certain standard, should, on being nominated by him with the consent of the village panchayat, be assisted by a special scholarship to receive training at a normal school.

(5.) Every village teacher who reaches a prescribed standard of success in the management of his school should be recognised by a distinct title, such as Shad Guru.

Feeling the impossibility of bringing all the village teachers, within any reasonable time, to a higher state of efficiency by a regular normal school training owing to the extent of the work and the traditions of their profession, we think that, in such ways as those suggested above, their character, status, and efficiency may be gradually improved, without interfering with their existing position in the village community.

V.—*Middle schools.*—(1.) In the course for middle schools elementary drawing might be added as opportunities arise.

(2.) A manual of moral teaching should be brought into use, both in middle and in high schools, and the necessity of constant care in impressing on the pupils the moral lessons contained in the ordinary text-books, should be urged upon teachers, inspectors, and examiners.

(4.) Physical training should be encouraged. It might be made a part of the actual school work; and the school hours might be extended accordingly should it be found necessary to do so. Examinations or competitions in such exercises might be held from time to time.

(4.) For the improvement of teachers in English schools, a teachership examination should be instituted. This would probably lead in time to the establishment of definite courses of instruction in the theory and practice of teaching.

(5.) Opportunities for thorough training in gymnastics should be given in normal schools, and the habit of taking vigorous exercise should in every way be encouraged.

(6.) The number of scholarships should be increased. Ultimately there might be, say, one scholarship to every three schools of this grade.

VI.—*High schools.*—(1.) The principle of transferring Government high schools to the management of local bodies, under the control of, and aid by, the State, should be steadily kept in view, and should be carried into effect,

concurrently with the general advance of the people in administrative capacity, whenever the circumstances of the locality are such that the transfer can be made without injury to the permanent interests of education.

(2.) It seems highly desirable that in the upper classes of high schools there should be two divisions, one leading to the entrance examination of the University, the other of a more practical character, intended to fit youths for commercial or other non-literary pursuits. It is, therefore, recommended that a course should be introduced in high schools, alternative with that of the entrance examination, and including subjects having a direct reference to the practical requirements of an industrial or commercial career.

(3.) We approve of the effort to make the basis of education in the lower classes of high schools as far as possible vernacular. In those classes English should be taught as a language only, with special attention to composition in that language.

(4.) The standard of the entrance examination appears to be below that attainable in present circumstances by high schools, and a reference might be made to the University as to the advisablity of revising and raising it, with the object of strengthening the secondary schools of the country.

(5.) Encouragement should be given by the Department to private study, by the institution of special prizes such as would induce students to make fuller use of their school libraries.

(6.) The payment from the Mohsin Fund of two-thirds of the fees of Muhammadan students, now confined to those in Government schools, might be extended to students of private schools approved by the Department.

VII.—*Colleges.*—(1.) Some "graduate scholarship" should be established, of the value of ₹25 a month, to be held for two years. These should be awarded on the result of the B.A. examination, but should not be tenable together with any private scholarship.

(2.) There should also be some "European scholarships," sufficient in value to enable the holders to obtain their education in Europe. These would ultimately reduce the expense of the Government colleges, since those who had thus been educated in Europe might probably be able to take the place of European professors.

(3.) In order to encourage diversity of culture, on the literary as well as on the physical side, it is desirable in all the larger colleges to make provision for more than one of the alternative courses laid down by the University.

(4.) The fees in colleges appear at present to be adequate, and we are not prepared to recommend any augmentation of them.

(5.) The constitution of the superior Education Department should be altered. The number of appointments reserved for Europeans should ultimately be considerably diminished, and their initial value increased, so as to attract men of special distinction in particular departments of knowledge. The number, likewise, of appointments tenable by Natives should be increased, with special preference for those trained in Europe. The value of these appointments might be less than that of those reserved for Europeans. It is suggested that the stipends of European officers might range from ₹750 to ₹1,500, and those of Native officers from ₹500 to ₹1,000, instead of from ₹333 to ₹1,000 as at present, in accordance with the existing rule by which Native officers receive two-thirds of the sanctioned pay throughout the grades.

(6.) It is extremely desirable that professors in colleges should cultivate intercourse with the students over and above that required in the class rooms.

(7.) Considering the large increase in the number of college students since 1871, when the assignment for scholarships was fixed, the provision for senior and junior scholarships should be considerably enlarged.

(8.) It would be an encouragement to students, and would also conduce to the increased efficiency of the public service, if no original appointment to any Government office over a certain value, say of ₹50 a month, were given to any one but a graduate; and that no one should be appointed to any public office above the value of ₹20 a month, and requiring a knowledge of English, who had not passed the entrance examination or any equivalent examination that may be introduced.

VIII.—*Female Education*—(1.) In order to secure that Government female schools may be conducted, especially in their boarding departments, in accordance with the feelings and wishes of those chiefly concerned, the committees of such schools should contain a certain proportion of persons who show their interest in the schools by sending their own children to them. And aid should be given to any boarding establishment that may be set up by private agency for pupils attending the school.

(2.) In order to promote the establishment of female schools, aid should be given to them on a more liberal scale, corresponding in some measure to the expense that would be incurred in the establishment of similar Government schools. For example, the rate of aid might be twice the amount of the local contributions.

(3.) In accordance with the suggestions made in the report for aiding female normal schools under private management, an examination for certificates should be instituted, to which any female teacher of good character might be admitted. Additional aid to the normal schools training them might be given by the payment of a certain sum for each pupil passing the examination. A few scholarships, tenable in any normal school, should also be established for the encouragement of women who are likely to devote themselves to the work of teaching.

(4.) The attendance of girls in boys' pathsalas should be encouraged, wherever it is found to be desirable, by the offer of special rewards to teachers for all girls passing the departmental examinations.

(5.) Separate provision should be made for girls' scholarships, to be awarded after examination to pupils of either girls' or mixed schools.

(6.) Some scholarships should be established, tenable for four years in any school of general education, to be awarded to girls not under 12 years of age.

(7.) The present system of zenana teaching by private bodies should be continued, and other agencies should be invited to co-operate in the same work. The local associations mentioned in paragraph 358 should receive aid and encouragement, so far as they can be shown to be doing useful work.

(8.) There should be an examination for girls equivalent in standard to that of the entrance examination, but having no relation to University courses, and specially framed for girls. This might govern subordinate departmental standards.

(9.) To provide for the relief and cure of disease among women throughout the country, the Medical College should be thrown open to all women who have passed the prescribed examinations of the University, and every encouragement should be afforded to them to qualify themselves. This

is a point on which the Committee are inclined to lay very great stress, inasmuch as no provision of this kind has yet been made in Bengal, though it has been done in some other provinces. They also desire to see the establishment for women of vernacular medical schools of a lower class, in connection with the existing medical schools for men.

IX.—*Supply and Distribution of Text-Books.*—(1.) The School Book Society appears to have done, and to be still doing, good and useful work in securing the sale of school and other books at low prices. But since in many places it is under-sold by private booksellers, it seems undesirable to maintain the rule that obliges schoolmasters to purchase school-books through the Society.

(2.) Very great care should be taken in the selection of books and parts of books for use in schools, whether for girls or boys, in respect of their moral tendency and propriety of expression. No serious complaints, as regards the books prescribed by the Department, have reached the Committee with respect to Bengal on this score, although possibly exception might be taken to isolated passages or phrases. In Behar, however, where vernacular authorship is yet in its infancy, the books in use, which are necessarily standard works, are by no means free from objection. Until a class of original authors springs up in that province—a development which should in every way be encouraged—improvement may be effected by a careful selection of passages.

X.—*Inspection and Control.*—(1.) The chief thing to be desired in the system of inspection in Bengal is an increase of the subordinate inspecting staff. But, as a large part of the work of inspecting officers is likely to pass into the hands of local bodies, it seems unnecessary to make any suggestions on this subject at present.

(2.) It is desirable to develope and extend the system of constituting an inspecting agency from among the body of indigenous schoolmasters, as is done in the "chief guru" and other allied systems in Bengal.

(3.) The inspection of female schools by a lady has been so successful as to justify the extension of the plan by the appointment of one or more ladies in addition.

(4.) An education library and museum at the central office would be of considerable utility, as showing what has been, and is being, done in the production of books and other means and appliances in the work of education. Subsequently, perhaps, this might be extended to the head-quarters of each division.

(5). Annual conferences of the Director and the chief educational officers might be held, and others interested in education might be invited to take part in them.

441. *Withdrawal of Government from the direct management of schools and colleges.*—In making the following suggestions on the subject of the withdrawal of Government from the direct control of any of the existing colleges, we desire at the outset to express our unhesitating conviction that, in the present circumstances of this country, it is most undesirable that the spread and the continuous improvement of higher education should be in any degree subordinated to the mode of management, or to any question affecting merely the machinery of education. We are not inclined to attach the slightest value to the transfer of Government colleges to local bodies, if such transfer involves any check either to the progressive advance of education up to the highest

attainable standard, or to the diffusion of such education more and more widely among the lettered classes of the community. On the contrary, it is only in the hope and belief that the withdrawal of Government from direct control, in the case of certain carefully selected colleges, may ultimately be found to serve the best interests of education, by connecting local bodies more closely with the management of those institutions, and by leading and enabling them in course of time, through the interest thus evoked, to raise and expend more money from private sources for their maintenance, that the following recommendations are made.

442. In the first place, we are of opinion that a clear line of distinction should be drawn between two classes of colleges. In the first class we place those great colleges of Bengal on which the higher education of the province mainly depends; and also those smaller colleges which have been established in backward parts of the country, such as Behar and Orissa, with the object of bringing up those provinces, in point of education, to a level with the rest of Bengal. This class includes the Presidency, Hooghly, Dacca and Patna Colleges, and the Ravenshaw College of Orissa. With the maintenance of these colleges at the highest point of efficiency the State is immediately concerned as a matter of vital political importance. They are the institutions by means of which the continued advance of the province in civilisation, wealth, and political capacity is mainly to be secured. With them no doubtful experiments can be tried. In our opinion it would be a disastrous measure for Government to withdraw, for a long time to come, from the direct control and support of these great national institutions, with the practically certain result of crippling their resources, and largely reducing their efficiency.

443. In the second class of colleges we place those which were either originally established, or are now kept up mainly to meet the wants and necessities of particular parts of the country. In their maintenance by the direct agency of Government, the State is not concerned to anything like the same extent, even though in varying degrees it may be convinced of their utility and interested in their success. Consequently, if it is thought desirable, on grounds of high political importance, and in the hope of securing results of great national value, to initiate a policy of withdrawal and transfer, it is in such cases that the experiment should be made. It should be made with the declared object and intention, not of withdrawing from a charge which was found to be burdensome, and of transferring the burden to other hands; but of conferring a boon on those whom the Government judged worthy of confidence, and of associating local bodies with itself, with their full consent, in the work and responsibilities of national progress. If carried out in this spirit, the transfer of certain colleges to local management, while it would not in any serious way retard, even temporarily, the intellectual advancement of the province, would effectually promote the desired object of stimulating local interest and local effort in the maintenance of institutions which are largely, if not exclusively, kept up to meet local requirements. The colleges to which these considerations chiefly apply are those of Rajshahye and Kishnaghur. These colleges occupy an important place in the system of public instruction; and their abolition—assuming for the moment that the transfer to local management could not be carried out—would be a serious blow to the higher education, and could by no means be recommended. The supposition underlying the following remarks is, that such a transfer, on terms consistent with the main-

tenance of the colleges in full efficiency, and without laying any undue burden on local enterprise, either is, or may hereafter become, not impossible.

444. *The Rajshahye College.*—In 1872, a wealthy zemindar of the district made an endowment yielding ₹5,000 a year for the maintenance of First Arts classes, which were thenceforward maintained altogether from the income derived from that source. In 1877 and 1878 the Rajshahye Association contributed and invested a further sum of ₹1,50,000, yielding ₹6,000 a year, with the object of raising the college to the first grade, under a Principal of the Superior Educational Service. The local income, including estimated receipts of ₹1,500 from fees, thus amounted to ₹12,500; and Government sanctioned the establishment of the college as proposed, with a net grant up to the limit of ₹5,000 a year, in order to provide for the necessary expenditure. A statement of the circumstances of the college since its elevation is subjoined:—

Year.	Number of pupils at close of the year.	Government expenditure.	Private expenditure	Annual cost of each pupil to Government.	No. passed.	
					F.A.	B.A.
		₹	₹	₹		
1877-78	41	...	7,147	...	5	....
1878-79	59	1,840	9,815	52	3	...
1879-80	66	3,265	13,226	60	6	2
1880-81	63	1,879	13,462	30	11	1
1881-82	55	3,458	13,204	62	10	3

The college is, therefore, incontestably doing work of the most useful kind, at a very cheap rate to Government; and it is pre-eminently one of a class that deserves Government encouragement and support. For the last three years the local income has considerably exceeded the amount guaranteed, and the full Government grant has therefore not been drawn. If, then, withdrawal is now suggested as a desirable course, it is because local interest and local effort have already shown themselves to be so effective in bringing about the establishment of a successful college in a comparatively backward part of Bengal, that the transfer of the college to local control seems to be only a fitting complement and crown of the efforts that have been made. We are well aware that the spirit manifested in liberal expenditure for public purposes is very different from that which lends itself to active participation in public affairs; and that if aid in the former sense has been adequately rendered by any local body, exemption from the latter burden may fairly be claimed. In other words, the assistance of Government to local enterprise may be invoked in the form of organisation and control, as well as in the form of money. Fully recognising these facts, we quite admit that if local control in such cases is not desired as a privilege, it should not be enforced as a duty. But we look hopefully to the future, and to the zeal for self-government which the future may call forth. And in the special case under notice, the transfer, if carried out, need involve no diminution of the Government subsidy; indeed, that subsidy should be continued and guaranteed up to the full amount of ₹5,000 already sanctioned.

445. *The Kishnaghur College.*—This college was founded in 1845. The building was erected at a cost of ₹67,000, of which ₹17,000 were contributed by private subscriptions. A part of the land was also provided by the liberality of Maharani Sarnamayi of Cassimbazar, and of the Maharaja of Nuddea. In

1871 the B.A. classes were abolished; but in 1875, on the petition of the inhabitants, the college was restored to its former status, on condition that a considerable share of the cost was contributed locally. A sum of ₹40,000 was subscribed within a year; and with this endowment the B.A. classes were restored. A statement of attendance and expenditure is subjoined:—

Year.	Number of pupils at close of the year.	Government expenditure.	Private expenditure.	Annual cost of each pupil to Government.	No. passed.	
					F.A.	B.A.
		₹	₹	₹		
1877-78	105	18,380	5,732	235	3	5
1878-79	79	22,598	4,603	358	11	2
1879-80	75	22,373	6,288	324	9	1
1880-81	80	26,626	5,695	375	9	3
1881-82	56	32,025*	6,817	438	9	1

* Including the leave allowances of an officer of the third class, who took furlough in India.

From the 31st March 1877, when the number of students was 114 (the highest point reached since 1870), the attendance has steadily declined, and the yearly cost of each student has largely increased. Nor has the college been very successful at the University examinations. During the last three years the district of Nuddea has been devastated by fever, and to this cause must be attributed, in a large measure, the decline of the college. It is now believed that the place has become much more healthy, and this is confirmed by the improved performances of the candidates at the First Arts examination of December 1882, when 17 candidates passed out of 25. Again, a large reduction, we are informed, has been effected in the cost of establishment for the coming year, without impairing its efficiency; so that the prospects of the college, both financially and educationally, appear to be much brighter than before. If, therefore, its transfer to local control were now proposed, it would be proposed at a time when the college appears to be recovering from the depression of the last few years, and offers a fair promise of success. In consideration, however, of the circumstances above adduced, we are not of opinion that the question of its transfer is yet fully ripe for settlement. The present prospects of the college are undoubtedly good; but further experience of two or three years appears to be necessary in order to discover whether the number of students is likely to increase up to the standard of former years, or whether it is to suffer a still further decline. If present anticipations are realised, and the college goes on improving, the offer of transfer could be made with much greater effect, and much greater chance of acceptance. The intentions and the policy of Government would thus be manifested in an unmistakeable way. Still, the condition and prospects of the college being now fairly satisfactory, a favourable opportunity seems to present itself for, at any rate, making an offer to transfer the college, on liberal terms of aid, to a local body that might offer such guarantees of efficient management and permanence as to justify the Government in reposing confidence in it. It is not impossible that, with the present enthusiasm in favour of local self-government, such an offer would be readily accepted. Should the transfer on such terms be carried out, and should the college flourish under its new management, it may confidently be asserted that the local interest in its prosperity would be greatly stimulated; that subscriptions in aid of the college would come in; that a valuable lesson in self-government would be imparted; and that the interests of education would

not in any degree suffer. If such a result is attainable, it will hardly be questioned that it is desirable.

446. In the two cases to which reference has been made, the value of the colleges as instruments of higher education, and the necessity of maintaining them, under whatever management, have been insisted on. Their transfer to local control has been suggested, not with the object of reducing the Government expenditure, though that result would almost certainly follow sooner or later, in the case of the Kishnaghur College, as local feeling interested itself more and more closely in its success; but much more with the object of initiating the new policy in cases, and under conditions, which offer much greater chances of success than of failure. With regard, however, to some of the smaller second-grade colleges, it appears that other considerations arise. In the case of the Berhampore, Midnapore, and Chittagong Colleges, it may be urged, with more or less force, that they have not fulfilled, or, owing to change of circumstances, have ceased to fulfil, the objects of their establishment; and that, while their maintenance involves considerable outlay from public funds —an outlay by no means proportionate to the results attained—they occupy no important place in the system of public instruction, and in no way help to advance (even if they do not retard) the progress of higher education. If that be so, their retention or abolition would be matter for the consideration of Government on ordinary principles of administration; and we understand that in the case of two of the three the question has more than once been seriously discussed. Still it appears to us, as a Committee reviewing the circumstances and prospects of higher education in Bengal, that we shall not be going beyond our province if we state the opinions that we have formed with regard to the colleges in question. An account of the origin and present circumstances of each college is given.

447. *The Berhampore College.*—This is one of the old colleges of Bengal, having been established in 1853, affiliated to the University in 1857, and raised to the standard of the B.A. degree in 1865. It occupies a building, half the cost of which was paid by the community. The unspent balance of the local subscriptions, amounting to ₹14,000, constitutes a fund for the maintenance of the college, under the name of the "Building Fund." The "Hostel Fund," also amounting to ₹14,000, was raised for the purpose of providing a residence for students of the college; ₹8,000 were raised by local subscriptions, and ₹6,000 contributed by Government. The original design of erecting a building was not carried out; but the interest of the fund goes towards paying the cost of the students' board. A legacy of ₹15,000 has also, we are informed, been recently left to the college, the interest of which is to be devoted to the assistance of deserving students. Altogether, the college possesses funds, either invested or shortly to be invested, to the amount of ₹43,000. In 1872 the college was reduced to the second grade, its success as a college teaching the full course for the degree being considered not such as to justify the large outlay on its maintenance. Since that time it has still further declined. In 1876 local interest was aroused and local efforts were made with the objects of restoring the B.A. classes; and there was some prospect of considerable subscriptions being raised if that object was achieved. The local Government, however, while insisting on the necessity of subscriptions, so as to reduce the still heavy cost of the college, was averse to restoring its status at an outlay which would not be covered by the additional income; while, on the other hand, in view of that decision, no subscriptions were forth-

coming. In 1880 the establishment was largely reduced; the full effect of the reductions being shown in the returns for 1882, when the cost of the education of each student to Government fell to ₹324, from ₹816 in the previous year.

448. The usual statement of attendance and expenditure is subjoined:—

Year.	No. of pupils at close of the year.	Government expenditure.	Private expenditure.	Cost of each pupil to Government.	No. passed the First Arts Examination.
		₹	₹	₹	
1876-77	37	18,390	1,756	795	4
1877-78	39	14,840	2,210	479	6
1878-79	26	15,135	1,971	605	5
1879-80	20	16,638	1,338	756	2
1880-81	33	14,702	1,155	816	1
1881-82	36	10,385	1,940	324	3

Taking, therefore, an average of six years, it appears that 32 students have been under instruction, at a yearly expenditure of ₹15,000 from Government and ₹1,730 from private sources, and that between three and four students a year have with this outlay passed the First Arts examination. It can fairly be questioned whether the results are such as to justify Government in continuing expenditure at such a rate. At the same time, it should be remembered that the present position of the college, both financially and educationally, is much better than that shown in the foregoing estimate. The expenditure for each student has been much reduced, and the number that passed the F.A. examination of December 1882 rose to 10. Still, the benefits which the college confers are benefits to the district, rather than to the province; and it seems not unreasonable to suggest that, if the college classes are to be maintained, they should be dependent, to a larger degree than heretofore, on local support.

449. The fact is that the Berhampore College happens to be somewhat unfortunately situated in its geographical position. Sixty miles to the south is the Kishnaghur College; while just across the river stands the Rajshahye College, competing with it at a lower fee-rate of ₹3. Both these are colleges of the first grade; and to one or other of them the students of ths Berhampore College repair after passing the First Arts examination. When the railway now under construction is completed, Berhampore will be brought within a journey of two or three hours from Kishnaghur.

450. *The Midnapore College.*—This second-grade college was opened in 1872, a sum of ₹46,000 (now increased to ₹51,000, nearly all invested in municipal debentures at 6 per cent.) having been raised by local subscriptions. The interest of the endowment amounts to ₹3,040 a year; and the classes were to be supported entirely from that source, together with the fees. For some years this condition was fulfilled; but of late years Government has come to the aid of the local resources, and the establishment has been strengthened. Owing to that cause, and to the recent decline in the number of pupils, a considerable share of the cost is now borne by Government.

The usual statement is given :—

Year.	No. of pupils at close of the year.	Government expenditure.	Private expenditure.	Annual cost of each pupil to Government.	No. passed the First Arts examination.
		₹	₹	₹	
1876-77	18	...	5,040	...	3
1877-78	17	544	4,496	54	1
1878-79	21	1,628	4,254	108	3
1879-80	23	1,494	4,408	78	8
1880-81	15	2,077	4,190	115	3
1881-82	11	2,780	3,848	213	4

On an average of six years, 18 students have been under instruction, at a yearly cost of ₹1,420 to Government and ₹4,373 to private sources; and four students have passed the First Arts examination annually. It is not anticipated that the number of students will largely increase, since with increasing facilities of communication a larger number go every year to Hooghly or the Presidency. The college is kept up, though not at a very expensive rate, yet purely on grounds of local convenience, without promoting the spread of higher education in any appreciable degree. This, therefore, seems to be a particularly good instance of the desirability of transfer. If the local feeling in favour of the college is sufficiently strong to induce a local body to undertake the management, with some moderate support from Government in addition to the invested income, let the college be maintained on those terms; if otherwise, it can be closed without injury to any interests that Government is specially concerned in promoting. The local and district students of the college can without difficulty join the Hooghly or Presidency Colleges; those that come from the district of Balasore in Orissa can join the Ravenshaw College at Cuttack, to the great advantage of the latter. The income of the fund can be devoted to the creation of scholarships, by means of which students from the district will be enabled to get a better education than they now receive.

451. *The Chittagong College.*—This college, also of the second grade, was first established in 1869, but shortly afterwards closed for want of success. In 1876 the college classes were again opened as an experimental measure for three years, Government promising two-thirds of the annual cost, or ₹5,000 a year, on condition that one-third, or ₹2,500 was raised by local contributions. The condition was accepted, and a sum of ₹10,000 was contributed by a wealthy resident of the district. After the experimental period had elapsed at the end of 1878, Government consented to maintain the college for a further period, without any fixed condition as to payments, but with the stipulation that an effort should be made to raise local subscriptions. A sum of ₹2,000, the balance of the local contributions, was invested as the nucleus of a college fund; and a further sum of ₹4,000 was raised and invested for scholarships.

LIBRARY

The usual statement is given :—

Year.	No. of pupils at close of the year.	Government expenditure.	Private expenditure.	Annual cost of each pupil to Government.	No. passed the First Arts examination.
		₹	₹	₹	
1877-78	15	1,888	1,389	236	...
1878-79	13	2,703	1,729	246	3
1879-80	10	4,121	534	317	2
1880-81	13	4,626	424	462	5
1881-82	17	4,201	646	280	3

On an average of five years 13 students have been under instruction, at a yearly cost of ₹3,500 to Government and ₹944 to private sources; and three pupils have passed the First Arts examination yearly. It can hardly be said that the maintenance of the college at Chittagong serves any great public purpose; and its retention might reasonably be made to depend on the local feeling in its favour as shown by the willingness of the people to undertake its management with assistance from Government. It should be added, in view of an opposite result, that the construction of a railway from Chittagong to Dacca will shortly be undertaken. Chittagong is a notoriously unhealthy district, and every teacher desires a transfer after a year or two's service.

452. In the case of these small local colleges, which seem to contain no great promise of future success, it does not appear that either the interests of education or the advancement of the province are closely involved in their maintenance as Government institutions. Government has encouraged or brought about their establishment in response to local effort, and in the hope that from small beginnings solid results might ultimately ensue. If this expectation has not been realised, there seems to be no strong ground on which the continuance of Government control can be claimed. Financially there is little room to doubt that the money could be more usefully spent in promoting the interests of education in other directions, according to the need that may from time to time arise; and educationally it is at least as certain that these small colleges cannot give that liberal training which is offered to students at the larger and more central institutions. It is, no doubt, true that the closing of a small local college would tend to deprive a few students, unable or unwilling to travel far from their homes, of a collegiate education; but this drawback can be very largely remedied by the establishment of scholarships. And we think it only reasonable to state that, if a local college were closed, it would fall within the legitimate province of Government to offer the inhabitants some compensation for the loss of the college (as was done in the case of Rungpore in 1879) by the creation of scholarships to enable the best students to read elsewhere. In some instances these scholarships might be paid, either in whole or in part, out of existing college funds; in others the chief portion of the required provision would have to be supplied by Government.

453. These conditions being secured, we are of opinion that the interests of education would not only suffer no loss from the closing of the three colleges named, but that they would even be advanced. Owing to the emulation of numbers, and the stronger staff of professors that can be employed, a large college is necessarily a better place of education than a small one; and the general decline in the standard of instruction that results from the dispersion of

students, instead of their concentration, is a greater evil than a trifling reduction in their total number, supposing any such reduction to ensue. The closing of the Berhampore College would strengthen the Rajshahye and Kishnaghur Colleges, to one or other of which the students would proceed after the Entrance instead of, as now, after the First Arts examination. The closing of the Midnapore College would strengthen the Ravenshaw College at Cuttack, since the Balasore students, who now generally join the Midnapore College, in order to save a journey of 30 miles in 100, would then proceed to the Ravenshaw College, which was specially established for their benefit in common with that of other students in Orissa. The closing of the Chittagong College would add some strength to the large and prosperous college at Dacca; and in this case, at any rate, the students would get a far better education than before.

454. In the foregoing remarks it is assumed, for the sake of the argument, that the three Colleges referred to will be closed. It is hardly necessary to point out that there is another alternative. Though the Government might decide that it no longer felt justified in retaining those colleges under its own direct control, yet it might at the same time declare that the encouragement of a spirit of local enterprise for local purposes was in itself so desirable an object that if the people resolved to maintain these colleges, aid would be given to their maintenance, at least at the outset, on terms of exceptional liberality. In future years, if the college prospered under its new management, an exceptional rate of aid would be unnecessary; if it failed, it would be misplaced.

455. But there is one consideration of very great importance which should be steadily kept in view. Should Government withdraw from the direct control of any college, the withdrawal should be so effected as not to create the belief that Government had ceased to interest itself in private effort for the establishment of local colleges. The history of education in Bengal shows that the existence of more than one college, now established on a prosperous footing, owes its origin to local effort and local liberality, directed towards the foundation of institutions which at the beginning were of a comparatively humble character. It would be a fatal result if, in our attempts to encourage the development of local enterprise, we only succeeded in checking that spirit of munificence in which local enterprise most conspicuously and most usefully manifests itself. We are not, however, of opinion that any real danger need be apprehended on this score, if the declarations of Government are made sufficiently explicit. Educationally and financially, the Government is more deeply interested in large central than in small local colleges; it would rather see private munificence display itself in the endowment of large colleges than of small; but if the people who are chiefly interested desire to maintain the existing local colleges, Government will give them ready help; and if a local college should hereafter be established, as at Bhagulpore for example, under conditions which offer any prospect of success, it will assist the enterprise in a cordial and ungrudging spirit. With such a declaration of policy there appears little reason to fear that the spirit of liberality for the support of high education would be checked, though it might be directed in fuller measure than before to the endowment of the larger colleges, or to the creation of scholarships tenable therein.

456. We also think it desirable that some time should elapse before an attempt is made to carry out any of the changes suggested above. Due notice of the policy which Government thinks it desirable to follow in future should be given; and ample opportunity allowed for local enterprise to develope and, so to speak, discover itself, so as to be prepared for any changes that are to be made.

The possibility of future transfer will very largely depend on the extent to which local self-government succeeds in matters of ordinary administration. If the people advance in general administrative capacity, it may be expected that they will become more able, and, at the same time, more willing, to undertake a special charge like that of the maintenance of local colleges. And in any case it may be assumed that the experience to be gained from the development and working of local boards within the next few years will make it possible to form a much sounder judgment as to the conditions under which the transfer of any colleges to local control can be carried out.

457. Nothing has yet been said with respect to the retention of the First Arts classes in the Sanskrit College of Calcutta, as to the advisability of which conflicting opinions have been expressed. The college was founded in 1824 for the encouragement of the study of the Sanskrit language and literature; and at first Sanskrit was studied exclusively. In 1860 the college was affiliated in Arts up to the B.A. standard; but in 1872 its status was reduced to that of the First Arts examination; and the third and fourth year students have since read all their English subjects in the neighbouring Presidency College. The college is open to all Hindus occupying a respectable position in society. The fee-rate is ₹5 a month, except in the case of 20 students who are descendants of *bonâ fide* pundits, to whom a lower fee of ₹2 is charged. The college has three graduate scholarships of the value of ₹50, ₹35, and ₹25 a month respectively; fourteen senior scholarships, from ₹10 to ₹20 a month; and eight junior scholarships of ₹8 a month. The college has now 68 students: 27 in the first and second year classes, 14 in the third and fourth year, 4 in the Honour class, and 23 in the Title Examination class. It was maintained during the year 1881-82 at a cost of ₹19,631 to Government, and ₹1,595 from private scources. The cost of the English classes is confined to the salaries of two professors on ₹150 a month each, or ₹3,600 a year; nearly half of which is met from fee-receipts, which are levied solely in consideration of the English teaching.

458. The importance of retaining a college for the special study of Sanskrit to a high standard will not be questioned. Nor is any doubt expressed as to the desirability of connecting the study of Sanskrit with that of Western science and literature. The only point on which there is any question is the necessity of retaining the First Arts classes in the Sanskrit College, when those students who desired collegiate instruction might obtain it, from matriculation to degree, in the Presidency College close by. It is urged that the junior students might read all their subjects but Sanskrit in the Presidency College, with no greater difficulty than the senior students now find. The junior scholarships attached to the college would enable a considerable number of the students to read in the Presidency College without hardship. On the other hand, it is urged that the important thing is to attract students of the pundit class to a University career. If they have no special facilities offered them, they will discontinue their studies at the Entrance standard; but once bring them on to the First Arts stage, and no further provisions of a special character are needed; they will not stop there, but will go on to the degree.

459. After full consideration of this question, we are not prepared to make any present recommendation for a change. The cost of the English classes to Government is but slight; and they appear to have a useful effect in inducing students of a certain class to prepare themselves for a University degree, while pursuing a high standard of Oriental learning. We are confirmed in the

opinion above expressed by a consideration of parallel cases in other provinces, and by the special case of the Calcutta Madrassa. In that institution, classes teaching to the First Arts standard have been opened, and again closed; and a proposal has been recently submitted by the Bengal Government to the Government of India, and thence referred to the Commission, for the re-establishment of First Arts classes in the Madrassa, with a view to facilitate the attainment of a University degree by Mahummadan students, and to increase the number of such students by appealing to a sentiment of unquestioned force. The two cases seem to us, though not precisely similar, yet to have many points in common; and we think that they should be considered each in the light of the other.

460. We cannot close this report without adding to the recommendations therein put forward, an expression of our deliberate opinion that, quite independently of any efforts which the people may hereafter make for the promotion of education in various directions, increased assistance on the part of Government is necessary, if education in Bengal is to progress at a rate corresponding to the advancing requirements of the country. For the spread and improvement of primary education, for a due increase in the machinery of inspection, for an enhanced provision of scholarships to enable boys to advance to higher stages of instruction, for a far wider spread of University education, for a more liberal scale of grants-in-aid, and for the promotion of education among girls,—for all these objects more liberal assignments are urgently demanded, if the requirements of the time are to be met, and if a comparison with European standards is to be justified. The amount of any further grants that may be made by Government for the promotion of these objects depends, of course, upon financial and political considerations with which we have no concern; we have merely to express our opinion as to the need that seems to us to exist for an increased educational allotment. In Appendix P is given a statement of the Government expenditure on education in Bengal, from the first organisation of the Education Department; and we rejoice to see that large additions have been made to the assignments in the last two years. We have no means of knowing accurately what proportion of the State revenue is devoted to education of different classes in European countries and in America; but we have grounds for believing that the educational allotments in these countries are framed on a far more liberal scale than in Bengal. And we cannot refrain from expressing an earnest hope that means may be found, either from Provincial revenues or from additional Imperial assignments, for meeting, in a more adequate manner, the necessities of this province.

A. W. CROFT, *Chairman.*

W. R. BLACKETT.

A. M. BOSE.

BHOODEB MOOKERJEA.

JOTENDRO MOHUN TAGORE.

APPENDIX A.—(Page 14.)

STANDARD OF THE PREVIOUS EXAMINATION OF THE CAMBRIDGE UNIVERSITY.

(1) One of the four Gospels in the original Greek.
(2) One of the Latin Classics.
(3) One of the Greek Classics.
(4) A paper in Latin and Greek Grammar.
(5) Paley's Evidences.
(6) Euclid, first six books.
(7) Arithmetic.
(8) Algebra up to Quadratic Equations of the 2nd degree, and Ratio and Proportion.

In addition to the above, for those who intend to be candidates at the Mathematical Tripos Examination—

(9) Algebra, Progressions and Logarithms.
(10) Trigonometry, up to the solution of Triangles.
(11) Mechanics, Composition and Resolution of Forces.
The Mechanical Powers and the Properties of the Centre of Gravity.

THE MATRICULATION STANDARD OF THE LONDON UNIVERSITY.

(1) Latin.
(2) Any two of the following languages: Greek, French, German, and either Sanskrit or Arabic.

The English language; English History and Modern Geography; Orthography; writing from Dictation; the grammatical structure of the language.

History of England to the end of the seventeenth century, with questions in Geography.

MATHEMATICS.

Arithmetic.

The ordinary Rules of Arithmetic; Vulgar and Decimal Fractions; Extraction of the Square Root.

Algebra.

Addition, Subtraction, Multiplication, and Division of Algebraical Quantities; Proportion.
Arithmetical and Geometrical Progressions.
Simple Equations.

Geometry.

The first four books of Euclid, or the subjects thereof.

NATURAL PHILOSOPHY.

Mechanics.

Composition and resolution of Statical Forces.
Simple machines (*Mechanical Powers*). Ratio of the power to the weight in each.
Centre of Gravity.
General Laws of Motion, with the chief experiments by which they may be illustrated.
Laws of the Motion of falling Bodies; Hydrostatics, Hydraulics and Pneumatics; Pressure of Liquids and Gases, its equal diffusion, and variation with the depth.
Specific gravity and modes of determining it.
The Barometer, the Syphon, the Common Pump and Forcing Pump, and the Air-Pump.

Optics.

Laws of Reflection and Refraction; Formation of Images by Mirrors and simple Lenses.

Heat.

Its sources; Expansion. Thermometers—relations between different scales in common use. Difference between Temperature and Quantity of Heat; Specific and Latent Heat. Calorimeters. Liquefaction. Ebullition. Evaporation. Conduction. Convection. Radiation.

Chemistry.

Chemistry of non-metallic elements, including their compounds as enumerated below, their chief physical and chemical characters, their preparation, and their characteristic tests:—

Oxygen, Hydrogen, Carbon, Nitrogen, Chlorine, Bromine, Iodine, Fluorine, Sulphur, Phosphorus, Silicon. Combining proportions by weight and by volume. General nature of Acids, Bases, and Salts. Symbols and Nomenclature.

The Atmosphere; its Constitution; Effects of Animal and Vegetable life upon its composition.

Combustion; Structure and Properties of Flame; Nature and composition of ordinary fuel.

Water; Chemical peculiarities of natural waters, such as rain-water, river-water, spring-water, sea-water; Carbonic Acid; Carbonic Oxide; Oxides and Acids of Nitrogen; Ammonia; Olefiant Gas; Marsh Gas; Sulphurous and Sulphuric Acid; Sulphuretted Hydrogen.

Hydrochloric Acid; Phosphoric Acid, and Phosphuretted Hydrogen; Silica.

SENIOR SCHOLARSHIP COURSE FOR 1854 (PRE-UNIVERSITY).

Fourth Year Class.

Course for one year and five months.

English.—Bacon's Essays; Bacon's Novum Organum; Shakespeare's Henry VIII and Tempest; Milton's Paradise Lost, first two books; Dryden's Absalom and Achitophel; Young's Poems as in Richardson's Selections.

History.—Macaulay's England, first three chapters; Robertson's Introduction to the History of Charles V.

Moral Philosophy.—Smith's Moral Sentiments.

Political Economy.—Smith's Wealth of Nations, Books I, II, and III.

Science.—Herschel's Introduction to Natural Philosophy, Parts I and II.

Mathematics.—Differential and Integral Calculus; Optics (as in Potter); Spherical Trigonometry; Astronomy.

SENIOR SCHOLARSHIP COURSE FOR 1855.

First and Second Year Classes.

Course for one year.

English.—Shakespeare's Othello and Merchant of Venice; Scott's Lay of the Last Minstrel; Literary Essays, by Hallam.

At the examination of the students of these classes, some questions will be set out of books which have not been read in the course of study, in order to test their general knowledge of the English language.

Mental Philosophy.—Mill's Logic, Vol. I; Bacon's Advancement of Learning.

Moral Philosophy.—Stewart's Outlines of Moral Philosophy.

Political Economy.—Mill's Political Economy, Vol. I.

History.—Macaulay's England, Vols. I and II; Gibbon, Chapters 50, 51, on the rise and progress of the Muhammadan Power.

The student will prepare these Chapters by himself.

Physical Geography.—Hughes' Physical Geography (pp. 1—211), 3rd edition.

Mathematics, 1st Class.—Differential Calculus; Spherical Trigonometry; Astronomy (as in Brinkley); and lower subjects.

Hydrostatics, 2nd Class.—Newton's Principia, Books I, II, and III; Optics as in Potter; and lower subjects.

Natural Philosophy.—Hogg's Natural Philosophy (pp. 1—74); Surveying and Plan Drawing.

Bengali.—All candidates for Senior English Scholarships will be required to translate into their vernacular tongue two moderately difficult passages—one in prose, the other in verse—from some classical English author; to translate a very difficult passage from the vernacular into English; and to answer searching questions in vernacular Etymology and Syntax, as well as exhibit an intimate acquaintance with the grammar of their own language.

JUNIOR SCHOLARSHIP COURSE FOR 1854.

Prose.—Selections from Goldsmith's Essays (Calcutta edition); Moral Tales; Encyclopædia Bengalensis, No. X.

Peotry.—Selections from Pope, Prior, and Akenside; Poetical Reader, No. 3, Part I.

Grammar.—Crombie's Etymology and Syntax.

History.—Keightley's History of England, Vol. I; Geography, and Map Drawing.

Mathematics.—Euclid, Books VI and XI; Algebra to the end of Simple Equations; Arithmetic.

Bengali.—Ishwar Chandra Sarma's Betal Panchbinsati, 2nd edition; Bengali Grammar.

JUNIOR SCHOLARSHIP COURSE FOR 1855.

English.—Goldsmith's Essays; Goldsmith's Traveller and Deserted Village.

Grammar.—Crombie's Etymology and Syntax.

Mental Philosophy.—Watts on the Improvement of the Mind.

History.—Tytler's Elements of General History, from the commencement of the History of Greece to the effects of the Discoveries of the Portuguese on the Commerce of Europe in the 15th century; Geography and Map Drawing.

Mathematics.—Euclid, Books I to IV; Arithmetic, and Algebra as far as Simple Equations.

Natural History.—Patterson's Zoology for Schools, Part I.

Bengali.—Syama Charan's Grammar; Extracts from the Native Press of Calcutta, published by the Vernacular Literature Committee.

SUBJECTS OF THE B. A. EXAMINATION FOR 1858.

Course for two yars.

English.—Shakespeare's Macbeth; Dryden's Cymon and Iphigenia, and Flower and the Leaf; Essays from the Spectator.

Bengali.—Batrish Singasan, Purush Parikhya, Mahabharat, Books 1 to 3; or any one of the Western and Eastern classical languages.

History.—Taylor's Historic Evidence; History of England, up to 1815; Elphinstone's History of India; Ancient History, with special reference to Greece up to Alexander the Great; History of Rome to Augustus, and the History of the Jews.

Mathematics.—Algebra up to the Binomial Theorem, and the use of Logarithms (omitting Surds, Cube Roots, and Harmonical Progressions); Geometry, up to the 21st Proposition of the XIth Book of Euclid.

Trigonometry.—Solution of Triangles; Elementary Mechanics, Hydrostatics, Optics and Astronomy.

Physical Science.—Chemistry of the Metalloids; Milne Edwards' Zoology; Hughes' Physical Geography.

Mental and Moral Philosophy.—Whately's Logic; Abercrombie's or Wayland's Moral Philosophy; Abercrombie's or Payne's Mental Philosophy.

SUBJECTS OF THE ENTRANCE EXAMINATION FOR 1858.

English.—Cowper's Task and Southey's Life of Nelson.

Sanskrit.—Raghuvansa and Kumar Sumbhava; or—

Bengali.—Life of Raja Krishna Chandra Ray and Ramayan.

History and Geography.—The Outlines of General Geography as contained in Marshman's Brief Survey or other similar work, and the Outlines of Indian History as contained in Murray's History of India or other similar work. A general knowledge of Geography, and a more detailed knowledge of the Geography of India.

Mathematics.—Algebra up to Simple Equations; Arithmetic; and Geometry, the first three books of Euclid.

Mechanics.—Popular Knowledge.

Natural History.—Patterson's Zoology.

SUBJECTS OF THE B.A. EXAMINATION FOR 1881.

Course for two years.

A Course.

English.—Trevelyan's Selections from Macaulay's Writings; Bacon's Advancement of Learning, Book I; Shakespeare's Tempest and As You Like It; Milton's Paradise Regained.

Sanskrit.—Kumar Sumbhava, Books I to VII; Meghaduta; Sakuntala.

Mechanics.—Motion and Falling Bodies; Elements of Hydrostatics and Descriptive Astronomy.

Two of the following three subjects marked (*a*), (*b*), and (*c*), to be selected by the candidate:—

(*a*)

(1) Mental Philosophy,—Hamilton's Lectures;
(2) Moral Philosophy, as in Fleming;

or

Butler's Analogy, Part I;
Dissertation on Virtue;
Sermons I, II and III;

or

Logic, as in Fowler's Inductive Logic.

(*b*)

(1) History of England—Student's Hume;
(2) History of India during the Hindu, Muhammadan, and British periods, down to 1835;

and

(3) Arnold's Lectures on Modern History

or

Mill on Representative Government;

or

The History of the Jews, from the beginning of the Monarchy to the Destruction of Jerusalem by Titus.

(*c*)

1. Algebra.
2. Plane Trigonometry.
3. Analytical Conic Sections.

B Course.

I.—English } as in the A Course.
II.—Mathematics }

III.—Inorganic Chemistry as in Roscoe.

IV.—Physical Geography, and one of the following to be selected by the candidate:—

(*d*) Acoustics, Thermotics, Magnetism, Electricity. } as in Ganot.

(*e*) General Physiology.
Animal Physiology.
Zoology.

(*f*) General Physiology
Vegetable Physiology.
Botany.

(*g*) Geology
Mineralogy.
Palæontology.

SUBJECTS OF THE ENTRANCE EXAMINATION FOR 1881.

English.—Readings from English History, selected and edited by John Richard Green, Part III.

Sanskrit.—Extracts from Hitopadesha, Vishnupurana, and Mahabharat in Rijupath, Part III, Upakramanika; or

Bengali.—Selections by the Reverend K. M. Banerjea, D.L.

History.—Lethbridge's Easy Introduction to the History of India; Miss Edith Thompson's England, being Volume II of the Historical Course for Schools; edited by E. A. Freeman, D.C.L.

Geography.—Blanford's Physical Geography, Chapters I, II, III, VIII, IX, and so much of general geography as is required to elucidate the histories.

Mathematics.—Arithmetic: The Four Simple Rules; Vulgar and Decimal Fractions; Reduction; Practice; Proportion; Simple Interest; Extraction of the Square Root.

Algebra.—The Four Simple Rules; Proportion; Simple Equations; Extraction of Square Root; Greatest Common Measure; Least Common Multiple.

Geometry and Mensuration.—First Four Books of Euclid with easy Deductions; Todhunter's Mensuration, Chapters I to VIII, and X to XV inclusive, and Chapters XLIV to XLVII inclusive.

APPENDIX B.—(Page 14.)

Results of University Examinations (Lower Provinces, Bengal).

YEAR.	Entrance.		First Examination in Arts.		Bachelor of Arts.		Master of Arts.		Licence in Law.		Bachelor in Law.		Doctor in Law.		Licence in Medicine and Surgery.				Bachelor in Medicine.				Doctor of Medicine.		Licence in Civil Engineering.	
															First Examination.		Second Examination.		First Examination.		Second Examination.					
	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.
1857 . .	239	158	...	...	...	...	...	...	...	...	...	...	...	...	12	12	...	...	...	...	...	...	...	...	...	...
1858 . .	463	111	...	...	13	2	...	...	...	...	19	11	...	...	40	24	...	...	...	...	...	...	...	...	...	...
1859* . .	1,354	562	...	...	20	10	...	...	...	...	20	3	...	...	31	12	...	...	...	...	...	...	...	...	...	...
1860 . .	759	399	...	...	65	13	...	...	...	...	22	8	...	...	31	13	...	...	...	...	...	...	...	...	...	...
1861 . .	971	436	154	89	39	15	1	...	7	2	17	14	...	...	16	7	20	14	...	...	...	...	...	...	10	6
1862 . .	1,043	445	210	93	34	24	3	...	16	10	13	13	...	...	33	18	17	7	...	...	...	...	1	1	18	14
1863 . .	1,192	613	263	141	35	25	7	6	19	9	15	9	...	...	35	16	19	14	...	...	...	...	2	2	...	...
1864 . .	1,281	626	309	145	59	28	8	3	1	1	22	19	...	...	42	22	25	11	...	...	...	...	2	...	10	5
1865 . .	1,321	433	399	178	78	42	15	11	7	5	17	17	...	...	34	14	20	18	2	2	...	...	1	1	5	2
1866 . .	1,147	561	393	120	116	75	18	15	17	13	22	11	...	...	35	10	26	20	5	5	...	...	...	...	9	...
1867 . .	1,259	658	347	164	138	58	39	22	17	14	36	22	...	...	44	17	18	15	2	1	2	2	...	...	6	6
1868 . .	1,462	734	377	173	196	92	25	15	10	3	72	51	...	...	45	6	13	11	2	1	4	3	...	...	3	2
1869 . .	1,436	660	462	207	171	74	26	18	32	13	98	58	...	...	61	27	20	19	3	2	2	2	...	...	7	4
1870 . .	1,556	866	459	185	198	90	28	22	26	18	87	74	...	...	56	42	7	5	4	4	1	1	...	...	9	3
1871 . .	1,503	581	434	171	201	78	36	32	27	12	83	57	...	...	58	38	29	27	2	2	2	1	...	...	12	2
1872 . .	1,717	737	463	184	221	95	28	21	58	17	100	21	...	...	68	29	42	27	2	...	5	3	...	...	14	7
1873 . .	2,544	848	418	226	207	110	30	20	93	44	137	108	...	...	78	31	52	25	1	...	4	2	...	...	14	7
1874 . .	1,717	702	417	144	180	77	51	28	65	46	101	78	...	...	113	34	47	36	6	4	2	1	...	...	16	2
1875 . .	1,819	566	445	112	183	79	32	16	...	...	69	39	...	...	155	31	42	13	11	7	1	....	...	...	22	2
1876 . .	1,849	1,005	622	274	229	54	32	20	...	...	83	54	...	...	171	70	55	9	14	9	5	3	...	...	16	6
1877 . .	2,052	857	655	184	242	115	40	23	...	...	76	56	2	2	96	46	60	28	23	9	8	7	...	...	12	5
1878 . .	1,933	755	759	208	179	51	37	20	...	...	59	29	...	...	104	60	91	34	22	17	10	7	...	...	24	8
1879 . .	1,996	768	864	261	273	71	42	22	...	...	83	47	...	...	...	...	...	...	60	23	100	23	...	...	2	5
1880 . .	2,031	1,184	840	320	262	90	48	29	...	...	88	47	...	...	...	...	...	...	47	18	128	72	1	1	21	...
1881 . .	2,105	1,026	833	295	295	126	46	29	...	...	86	35	...	...	...	...	...	...	34	11	62	27	...	...	7	6
		16,291		3,874		1,494		372		207		881		2		579		333		115		154		5		92

* Two Entrance Examinations in 1859.

APPENDIX C.—(Page 59.)

Outline of the Reports of Provincial Committees.

I. A short sketch of education previous to 1854, or to the formation of an Education Department in pursuance of the orders contained in the Educational Despatch of that year.

II. A statement of the progress of education—

1. During the period from 1854 (or from the date when the Education Department was formed under the Educational Despatch of 1854) to 1871;
2. During the period from the 1st April 1871 to the 31st March 1881;

drawn up so as to show the extent to which the objects indicated in the several despatches from the Secretary of State have been attained, and the causes which may have prevented any sections of the Native community from availing themselves of the departmental system of education. A brief account should be given of any legislation which has reference to education.

III. A description of the actual state of education in each province on the 31st of March 1882, prefaced by summary statistics of its area and population according to the census of 1881, its physical characteristics, the social condition of the people, and the languages spoken by them. The description should be arranged in sections under the following heads, and should include, where necessary, a comparison with the corresponding state in 1871. The statement of facts contained in each section should be followed by any recommendations for the future which the Committees may wish to make upon the facts set forth. All such recommendations should have exclusive regard to the circumstances of the province with which the report deals, and the terms of the Resolution by which the Commission was constituted.

SECTION A.—*Instruction in Indigenous Schools independent of departmental aid or inspection:* (a) *Elementary instruction;* (b) *Advanced instruction*—

1. Its definition.
2. Its extent: the number of schools and scholars should be supplied when possible.
3. Different classes of indigenous schools.
4. Methods of instruction, and the languages and subjects in which such instruction is imparted.
5. How indigenous schools have have affected by the operations of the Education Department.
6. Fees or other sources of income.

SECTION B.—*Primary Instruction recognised by the Department*—

1. Its definition.
2. Its extent.
3. Primary schools, Government, aided, and unaided.
4. Subjects of instruction; the number of pupils learning each language, so far as it can be ascertained; and the text-books in use.
5. Departmental standards of examination, either prescribed in accordance with the Resolution of the Government of India, No. $\frac{1}{2\text{-}16}$, dated 6th January 1879, or adopted by the Local Departments of Public Instruction in those provinces in which boys have passed beyond the upper primary standard, but have not entered upon a course of education terminating in an examination of equal difficulty with the matriculation examination: together with a statement of the number of pupils passed in each of such standards.
6. School libraries and apparatus.
7. School accommodation, with special reference to light, ventilation, and furniture.
8. Method of registration of attendance, and the means adopted to ensure honest returns.
9. Arrangements for the training of teachers; the total number of teachers, trained and untrained; their pay and prospects.

10. Expenditure from all sources, arranged under the heads shown in General Form 3 as modified by the Commission.
11. Fees; their rates, and exemptions from payment; how they are credited and accounted for.
12. Scholarships and prizes.

SECTION C.—*Secondary Instruction*—(a) *Middle Schools;* (b) *High Schools*—

1-12. As under section B, *mutatis mutandis.*

[13. Add.—The special measures adopted for the education of (*a*) sons of Native Chiefs, (*b*) Muhammadans, (*c*) Peasants.]

SECTION D.—*Collegiate Instruction*—

1. Government, aided, and unaided Arts colleges, and the number of students reading in them (the statistics of each college to be given separately). For the purpose of comparing collegiate education in 1882 with collegiate education in 1871, a return should be given of the number of colleges which, having existed in 1871, exist no longer; the causes which led to their extinction; and the number of students in them (*a*) who were sent up for University examinations, (*b*) who passed those examinations.
2. The race or caste of the pupils, divided into Europeans or Eurasians, Native Christians, Hindus, Muhammadans and others; together with any facts that can be obtained bearing on the social position of the pupils, the wealth of the families to which they belong, and the professions followed by their parents or guardians.
3. Results of University examinations in Arts, with a return showing the various languages taught as second languages, and the number of students learning such languages.
4. The number of students graduating in a literary and in a scientific course respectively, in those Universities in which such a distinction exists.
5. College libraries, and the extent to which they are used.
6. Laboratories and apparatus for instruction.
7. Income and expenditure from all sources, showing the staff of each college and the salary attached to each professorship.
8. Fees, their rates, and exemptions from payment; how they are credited and accounted for.
9. Scholarships, together with a specification of the various sources of income from which they are paid.
10. An estimate of the number of graduates from collegiate institutions (Government, aided, and unaided) who, between 1871 and 1882, have joined (*a*) the public service; or, in a private capacity, (*b*) the legal, (*c*) the medical, (*d*) the civil engineering professions.
11. The effect of collegiate instruction on the general education and enlightenment of the people, and the extent to which it has been a means of supplying the Government with efficient public servants, and the community at large with intelligent employés.

SECTION E.—*Female Education*—

1. Its extent.
2. Government, aided, and unaided schools and colleges.
3. Mixed schools.
4. Subjects of instruction, and text-books in use.
5. Zenana instruction, and existing agencies, other than schools, for promoting female education.
6. Results of departmental, University, or other recognised examinations.
7. Arrangements for the training of teachers, male and female; the relative efficiency and advantage of each class of teachers; the means taken to increase the supply of female teachers.

8. Income and expenditure from all sources.
9. Fees.
10. Prizes.
11. Scholarships.

SECTION F.—*The supply and distribution of text-books.*

SECTION G.—*Provisions for physical and moral training.*

SECTION H.—*Grants-in-aid*—

1. Different systems, and their relative advantages.
2. Rules for administering each system.
3. The amount of the grants payable in institutions of each class, with reference to their sufficiency, especially in the case of girls' schools.

SECTION I.—*Inspection and Control*—

1. Nature of the agency, whether consisting of—
   (*a*) officers of the Department;
   (*b*) other Government officers;
   (*c*) school committees;
   (*d*) other agencies.
2. Character of the inspection; with special reference to (*a*) average area, and number of schools assigned to each inspecting Educational Officer of the Department, together with the average number of scholars; (*b*) average duration and extent of the annual tour of each class of inspecting Educational Officers; (*c*) code of rules for guidance of inspecting officers, whether departmental or extra-departmental, with special reference to the method of conducting examinations.
3. The employment of inspecting officers of the Department when at head-quarters.
4. Cost of inspection and control.

SECTION J.—*District and branch committees or local fund boards.*—The actual extent of their powers, in (1) preparing budgets, (2) sanctioning expenditure, (3) controlling education; and the possibility of extending those powers.

SECTION K.—*Functions of municipal bodies with regard to the maintenance and control of schools.*

SECTION L.—*Withdrawal of Government from the direct management of schools or colleges*—

(1) by transfer to private bodies;
(2) when in competition with private schools or colleges;
(3) when, from any cause, no longer necessary.

SECTION M.—*General relations of departmental officers to private schools or colleges in competition with*—

(1) Government schools or colleges;
(2) other private schools or colleges.

IV. Tabular Statements containing information regarding—

i. Arts colleges, schools, and scholars, in General Form I, as modified by the Commission.
ii. Schools and scholars in General Form II, as modified by the Commission.
iii. Expenditure on educational establishments in General Form III, as modified by the Commission.
iv. The results of prescribed examinations, General Form IV, as modified by the Commission.
v. Aided schools and grants in Form prescribed by the Commission.

These statements may be accompanied by any detailed explanation of facts which will elucidate their meaning, and by any comments which they may suggest, or which the committees think necessary to offer.

V. General Summary and recommendations.—The Commission will be glad to receive any remarks on the subject of placing the educational system on a legislative basis.

APPENDIX D.—(Page 76.)

Standards of Examination as fixed for English Elementary Schools (1871).

	Standard I.	Standard II.	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading	To read a short paragraph from a book not confined to words of one syllable.	To read a short paragraph from an elementary reading book.	To read a short paragraph from a more advanced reading book.	To read a few lines of prose or poetry selected by the Inspector.	Improved reading . .	Improved reading.
Writing	Copy in manuscript character a line of print, on slates or in copy books, at choice of managers, and write from dictation a few common words.	A sentence from the same book slowly read once and then dictated. Copy-books (large or half-text) to be shown.	A sentence slowly read out once and then dictated from the same book. Copy-books to be shown (small hand, capital letters and figures).	Eight lines slowly read out once and then dictated from a reading book. Copy-books to be shown (improved small hand).	Writing from memory the substance of a short story read out twice; spelling, grammar, and hand-writing to be considered. *N.B.*—An exercise in dictation may at the discretion of the Inspector be given in place of either of the above.	A short theme or letter, the composition, spelling, grammar, and handwriting to be considered.
Arithmetic	Notation and numeration up to 1,000. Simple addition and subtraction of numbers of not more than four figures, and the multiplication table to 6 times 12.	Notation and numeration up to 100,000. The four simple rules to short division (inclusive).	Notation and numeration up to 1,000,000. Long division and compound addition and subtraction (money).	Compound rules (money) and reduction (common weights and measures).	Practice, bills of parcels, and simple proportion.	Proportion, vulgar and decimal fractions.
Grammar.	.....	(1) To point out the nouns and verbs in the passages read or written.	(1) To point out the nouns, verbs, adjectives, adverbs, and personal pronouns.	(1) Parsing of a simple sentence.	(1) Parsing with analysis of a "simple" sentence.	(1) Parsing and analysis of a short "complex" sentence.

I. *Class subjects*—(1) Geography, (2) Grammar, (3) History from Standard II.
II. *Specific subjects.*—(1) History, (2) Natural History, (3) Natural Philosophy, (4) Physical Geography, (5) English Literature, (6) Latin, (7) French, (8) German, (9) Moral Philosophy, (10) Mathematics, (11) Botany, (12) Mechanics, and (13) Military drill, of which any three only are to be taken by a candidate from the IVth to the VIth Standard.

APPENDIX E.—(Page 77.)

Standards of Examination for Elementary Schools in England.

	Standard I. a	Standard I. b	Standard II.	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading . . .	To pronounce correctly the letters of the alphabet, and common words of one syllable.	To read a short paragraph from a book not confined to words of one syllable. To recite ten lines of simple poetry.	To read with intelligence a short paragraph from an elementary reading book. To recite 20 lines of poetry.	To read with intelligence a passage from a more advanced reading book. To recite 40 lines of poetry.	To read with intelligence a few lines of prose or poetry selected by the Inspector. To recite 60 lines of poetry.	Improved reading and recitation of 80 lines of poetry; means and allusions to be known.	Reading with fluency and expression, and recitation of 100 lines of poetry.
Writing . . .	To write the letters of the alphabet, capital and small, printed and manuscript; dictation of common words of one syllable.	To copy in manuscript characters a line of print, and write from dictation a few common words.	A sentence from the same book slowly read once and then dictated. Copy-books to be shown (large or half text).	A sentence slowly dictated once from the same book. Copy-books to be shown (small hand, capital letters, and figures).	Eight lines slowly dictated once from a reading book. Copy-books to be shown (improved small hand).	Writing from memory the substance of a short story read out twice; spelling, grammar, and handwriting to be considered.	A short theme or letter; the composition, spelling, grammar, and handwriting to be considered.
Arithmetic . .	To form figures correctly, easy addition tables.	Simple addition and subtraction of numbers of not more than four figures, and multiplication table up to 6×12. Notation and numeration up to six figures.	The four simple rules to short division inclusive; multiplication table up to 12×12; notation and numeration.	Long division and compound addition (money, English and Indian).	Compound rules and reduction (common weights and measures, English and Indian).*	Proportion (simple), practice, bills of parcels.	Vulgar fractions, proportion, simple and compound; decimal fractions.
Grammar . .	.....	.....	To point out the nouns in the passages read or written.	To point out the nouns, verbs, and adjectives.	Parsing of a simple sentence. To point out the subject and predicate.	Parsing, with analysis of a simple sentence.	Parsing and analysis of a short complex sentence.
Geography . .	.....	.....	Definitions, points of the compass, form and motions of the earth.	Outlines of the geography of India.	Outlines of the grography of Asia. General knowledge of map of England.	Outlines of the Geography of Europe. Special knowledge of maps of Great Britain and Ireland,	Outlines of the geography of the world. Special knowledge of map of India.
History . .	.....	.....	.....	.....	Outlines of History of England up to accession of Henry VII.	Outlines of History of England up to Queen Victoria.	Easy History of India.

* The "weights and measures" taught should be only such as are likely to be of practical use, such as—
English.—Avoirdupois weight, long measure, square and cubical measures, money table, time table.
Indian.—Bazar weight, cloth measure, long measure, land measure, square and cubic measures, money table, days of weeks and months of year.

APPENDIX F.—(Page 77.)

UPPER PRIMARY SCHOLARSHIP EXAMINATION FOR 1881.

BHAGULPORE DIVISION.

History.

1. In what year and by what Muhammadan General was Bengal conquered? Write a short account of this event.

2. How did Sher Shah become a King? What beneficial acts were performed by him?

3. When and for what purpose was the East India Company formed? What circumstances procured them permission to erect factories in Bengal?

4. Give an account of the Pindari excursions. How and when did these prove most troublesome for the people of Bengal?

5. State the causes that led to the misunderstanding between Mir Kashim and the English.

Geography.

1. Define an isthmus, a cape, an island, a lake, a table-land, and a mountain-chain. Name one of each in each of the four quarters of the globe.

2. Where and what are the following? Indore, Sreenagar, Borneo, Darjeeling, Andamans, Agra, Berlin, Edinburgh, Madagascar, Guinea, Washington, Cuba, Chili, New Zealand, Mississippi, Danube, Andes.

3. Name the rivers that fall into the Bay of Bengal.

4. Draw a map of the provinces governed by the Lieutenant-Governor of Bengal, and mark in it the course of three principal rivers and the positions of ten chief towns.

Science (Hindi and Urdu Papers).

1. What is the difference in appearance between arrowroot and sago?

2. How many kinds of salt are there? How is manufactured salt prepared?

3. What is sponge, and what are its uses?

4. How do you make red ink and purple ink?

5. How is gunpowder made?

Science (Bengali Paper).

1. Name the properties of solids and liquids, and explain clearly the difference between them.

2. How many kinds of attraction are there? Give examples and illustrations of each.

3. Explain briefly that filthy water and impure air are the principal causes of sickness.

4. State what gymnastic exercises are in use in this country, and mention the different parts of the body which are exercised by the several sports.

Geometry (Hindi and Urdu Papers).

1. Define the circumference of a circle, the centre of a circle, parallel straight lines, and scalene triangle. Write down the postulates as given by Euclid.

2. From the greater of two given straight lines to cut off a part equal to the less.

3. Prove the 8th proposition of Book 1.

4. If the sides of a triangle are 9, 16 and 25 cubits, what is its area?

5. If the radius of a circle be 4,000 miles, what will its circumference be?

Geometry (Bengali Paper).

1. If one side of a triangle be produced, the exterior angle is greater than either of the two interior and opposite angles.

2. More than two equal straight lines cannot be drawn from a given point to a given straight line.

Arithmetic.

1. How many rupees can be equally divided amongst 2, 3, 4, 5, or 6 persons. Write down the least number.

2. Half of $\frac{8}{9} \times \frac{9}{10} \times 3\frac{2}{3} - 2\frac{3}{5}$. Simplify this, and find what fraction added to $5\frac{7}{15}$ will make it an integer.

3. Of two given numbers the greater is 1·75 of the smaller, and their difference is 54 ÷ ·09. Determine the numbers.

4. In my box there are equal numbers of rupees, 8-anna pieces, 4-anna pieces, and 2-anna pieces, all amounting to Rs. 140-10. Find the number of each.

5. The price of 18 maunds of sugar is Rs. 225. What will be the price of 22 maunds and 10 seers.

6. The price of 14 yards of satin is equal to that of 9 yards linen. How many yards of linen should be bartered for 18 yards of satin?

Subhankari.

1. If the price of one seer be Rs. 2-14, what will be the price of 3 chittacks?
2. If $5\frac{1}{2}$ tolahs of opium can be bought at Re. 1, what quantity can be got at 3 pice?
3. If the price of 500 mangoes be Rs. 11-4, what will be the price of 32 gundas?
4. If the price of one maund be Rs. 13-2, what will be the price of $12\frac{1}{2}$ seers?
5. A piece of land measures 8 cottahs in length and 3 cottahs in breadth, what is its area?
6. Find the interest of Rs. 12-8 for three months at Rs. 9 per cent. per annum.

LOWER PRIMARY SCHOLARSHIP EXAMINATION FOR 1881.

24-PERGUNNAHS DISTRICT.

Language.—Full marks, 100.

(1) Explain the three following sentences :—

ইন্দ্রিয় জ্ঞানের দ্বার স্বরূপ,

পশুদিগের মধ্যে পদমর্য্যাদা নাই,

চিরকাল পরের গলগ্রহ হইয়া থাকে।

(2) Write the meanings of the following words :—

আকর্ষণ, ইন্দ্রিয়-বিহীন, বিপদ, প্রকৃতি, অজ্ঞ, ন্যূনতা, মূক, ব্যুৎপত্তি, প্রতিবিম্ব, দুষ্প্রাপ্য।

(3) What is a metal? How many kinds of metals are there? What is the reason of gold being more valuable than iron?

(4) Divide the following compound words into their simple ones :—

অধিকাংশ, অন্বেষণ, শ্রবণেন্দ্রিয়, যাবজ্জীবন, নির্গত।

(5) Form the following simple words in their compounds :—

(6) জগৎ, ঈশ্বর ; বাক্, ইন্দ্রিয় ; উপ, অর্জ্জন ; বিদ্যা, অভ্যাস।

"মনুষ্যেরা মুখ দ্বারা শব্দ উচ্চারণ করিয়া মনের ভাব প্রকাশ করে।" What words in this sentence are nouns and in what cases are they?

Handwriting.—Full marks, 50.

Write correctly the following sentences. (Orthography and handwriting are to be examined hereby) :—

যাবতীয় জন্তুর মধ্যে মনুষ্য সর্ব্ব প্রধান, আর সমুদয় জন্তু মনুষ্য অপেক্ষায় নিকৃষ্ট। তাহারা কোন ক্রমেই বুদ্ধি ও ক্ষমতাতে মনুষ্যর তুল্য নহে।

সর্প এক প্রকার সরীসৃপ, ইহার পা নাই, বুকে ভর দিয়া চলিয়া যায়। সর্প দংশনে মনুষ্য মরিয়া যায়। ইহার বিষ অতিশয় ভয়ঙ্কর। সর্প বিষের ঔষধ অদ্যাপি আবিষ্কৃত হয় নাই।

SANITARY PRIMER.—FULL MARKS, 25.

(1) Under what circumstances is the air polluted?
(2) What are the methods of purifying water? What kind of water ought to be given to cows for drinking?
(3) What kind of food and house is necessary for the preservation of health?
(4) How is water originated?

ARITHMETIC.—FULL MARKS, 75.

(1) Write 201,080,604 in words, and divide the product of 43,508 and 30,41 by 209.
(2) Multiply 32 maunds, 3 seers, and 5 chittacks by 745.
(3) What quantity of rice is required for distribution to 208 persons at 2 seers and 9½ chittacks a head?
(4) A person bought 4 rupees' mangoes at 10 for a pice, took them to a market-place in a boat, and sold them at 8 for a pice. He paid 3 annas as boat hire. What was his profit?

SUBHANKARI.—FULL MARKS, 50.

(1) What is the reason of taking 8 *gandas* for a rupee for each seer in *mankasa?*
(2) Write the *Arya* for *Jamabandi.* If the rent of 2 bighas and 7½ cottahs of land be Rs. 95, what will be the rent of 1 bigha 14 cottahs and 10 chittacks of land.
(3) Write and illustrate the *Arya* for *karikasa.*
(4) The price of a maund being given, what is the easiest method of ascertaining the value of a chittack and of 2½ seers.

MENTAL ARITHMETIC.—FULL MARKS, 50.

(1) If Rs. 3 be for a month, what will be for a day?
(2) If the price of a seer be 2½ pice, what is the price of a maund?
(3) If the price of a maund be Rs. 825 and 8 annas, what is the price of a seer?
(4) The price of a book is 15 annas 6 pies, what is the price of 100 such books?

BAZAR ACCOUNTS.—FULL MARKS, 50.

(1) Define *rokar* and *khatian,* and illustrate them by examples.
(2) A person bought 3 maunds and 22 seers of oats at Rs. 4 a maund, 2 maunds and 25 seers of rice at Rs. 5, and 8 maunds and 10 seers of wheat at Rs. 6; and sold them at Rs. 4¼, 5¼, and 6¼, per maund respectively. His capital was Rs. 125-9-10. Prepare an account of receipts and charges for this transaction.

ZEMINDARY ACCOUNT.—FULL MARKS, 50.

(1) Define *doterija, bitang, haddatalab, piekasta, tapa,* and *bagat.*
(2) What is the difference between a *pottah* and a *kabuliyat?* Write a sample of *kabuliyat.*
(3) Define *seha.* Write a sample of it, showing in it *juma* and *irsal* in name of three tenants.

MENSURATION.—FULL MARKS, 50.

(1) The length of a plot of land is 3½ bighas and its area 8 cottahs and 12 chittacks. What is its breadth?
(2) What is the length of a piece of land whose breadth is 16 cubits and area 1½ bighas?
(3) Show how to determine the area of a triangle.

MIDNAPORE DISTRICT.

(For forward parts.)

EUROPEAN ARITHMETIC.

1. (*a*) What would be the local value of a figure five places to the left of the unit?
(*b*) Give the limits of the values that can be expressed by five figures.

2. Satimohun earned Rs. 36,702 and spent Rs. 1,706 in the month of Baisak, earned Rs. 7,350 and spent Rs. 3,065 in Jaistha, earned Rs. 67,250 and spent Rs. 30.082 in Assar, earned Rs. 56,070 and spent Rs. 59,673 in Sravan. How much could he save at the end of these four months?

(*b*) Ram received from his father daily Rs. 5,42,770 during a week. He spent on the first and last day of the week at Rs. 6,21,033 per diem. How much did he save at the end of the week?

4. If a train of 35 wagons, each containing 85 maunds jute, drive twelve times during a day, what amount of jute will be conveyed in 112 days?

(*b*) A merchant purchased 70,523 maunds of sugar at Rs. 15 per maund. He sold 44,040 maunds of sugar at Rs. 17 per maund and the remainder at Rs. 13. How much did he gain or lose by the transaction?

4. A man who spends one-fourth of his monthly income found at the end of the year that he has saved Rs. 4,55,76,216. What was his monthly income?

(*b*) A ship contains 47,200 maunds of goods. The freight charge is Rs. 5 per maund, the establishment expenses are Rs. 7,030, and a toll of Rs. 3,060. How much will the owner of the ship gain from the freight charge?

Language and Grammar.

1. Which of the following words are nouns or adjectives:—

ইন্দ্রিয় বিহীন, অজ্ঞান, অভিজ্ঞতা and শক্তি।

2. Write out the meanings of the following words:—

রসনা, অভ্যন্তর, বিষাদ, দ্রব্য, পরিবর্ত্ত, মূক, বাগিন্দ্রিয়, অভিলাষ, ধূসর, বাঙ্ময়, অনাবৃত, and শতাব্দী।

3. (*a*) How is an image reflected by a piece of glass?

(*b*) In what countries are quicksilver mines?

(*c*) How many times is gold heavier than water?

(*d*) How many eras are prevalent in our country? Give their names and the names of the kings who introduced them.

(*e*) Describe the manner in which the rainbow is produced.

Grammar.

4. (*a*) Disunite the following compound words:—

বোধোদয়, রসনেন্দ্রিয়, অধিকাংশ and অত্যন্ত।

(*b*) Join the following words and quote rules:—

শশ+অঙ্ক, মৃগ+ইন্দ্র and নর+উত্তম।

5. Give the masculines of—

খেচরা, ষোড়শী, মিষ্টভাষিনী।

6. Find out the nominative, objective, and verb in the following sentence:—

"বৃক্ষ হইতে ফল পড়িতেছে"।

What is the ablative case? Is there any instance of that case in the above sentence?

Mental Arithmetic.

1. A person owes Rs. 7-10-9 to his rice dealer, Rs. 3-7-2 to his modi (petty dealer), Rs. 2-7-3 to his confectioner, Rs. 4-5-3 to his cloth merchant, Rs. 3-8-9 to his landlord, and Rs. 0-8-6 to his fisherman. How much does he require to pay off his whole debt?

2. What would be the weight of 810 bags of rice if a single bag weighs 1 maund 10 seers and 1 chittack?

3. What would be the income of a man for 25 days whose monthly income is Rs. 301-2?

4. What would be the price of a maund of grain if the price of 15 maunds be Rs. 407-13-0?

5. Of the trees in an orchard $\frac{1}{6}$ are mangoe trees, $\frac{1}{4}$ jack, $\frac{1}{3}$ black berries, and the remaining 30 are guava trees. Find out the total number of trees the orchard contains.

6. An equal number of half-rupee, rupee, quarter-rupee, and two-anna pieces were divided equally amongst five persons, so that each of them obtained Rs. 7-8. What was the number of each sort of coin?

Zemindari and Mahajani.

1. Define the words landlord and tenant, and state what respective rights each of them has on land?

2. How many kinds of khatians are there in the zemindari accounts? Write out specimens of each.

3. Define the following terms:—

খাস খামার, উদ্বাস্তু, পিত্তল গোলা, নূতন রায়ত, কোর্পা রায়ত, পত্তনি তালুক ইসাল and তুমার।

4. Show how a ledger is written in mahajani accounts.

6. Write out a *khat* or *tamasuk* (bond).

6. Define the following words:—

কয়াল, আড়তদার, নমুনা, (sample) ধারত (interest) মামুলি।

Preservation of Health.

1. What are the things necessary, and what acts should we perform, for the preservation of our health?

2. State the principal causes from which the air is vitiated?

3. State the principal causes from which the water of the tanks in this country is rendered impure and the process by which it can be purified?

4. Why is small-pox so dangerous a disease, and what means should we adopt to make it less mortal?

DINAGEPORE DISTRICT.

Bodhoday.

1. Bodhoday, page 34. Read—

প্রভাত ও সন্ধ্যা কাহাকে কহে, তাহা সকলেই জানে। যখন আমরা শয্যা হইতে উঠি, সূর্য্যের উদয় হয়, ঐ সময়কে প্রভাত কহে। আর যখন, সূর্য্য অস্ত যায়, অন্ধকার হইতে আরম্ভ হয়, ঐ সময়কে সন্ধ্যা বলে।

Mensuration.

1. Write down Suvankar's rules for measuring lands.

2. Find the area of a rectangular field whose length is 3 bigahs 17½ cottahs, and breadth 1 bigha and 4¾ cottahs.

3. The area of a rectangle is 8,870 square cubits, and its length 200 cubits; find its breadth.

4. How many tiles, 2 cubits long, 2 broad, will be required for paving the floor of a room 10 cubits long and 8 broad?

Handwriting.

Candidates were required to write out a passage from Bodhoday.

Manuscript Reading.

Candidates were required to read a page from an office record.

Bodhoday.

1. Give the meaning of the following words:—চিক্কণ, শল্ক, যথা নিয়মে ওষধি, শস্য।

2. What do you understand by ইন্দ্রিয় জ্ঞানের দ্বার স্বরূপ?

3. When we put anything into our mouth, we instantly know it to be sweet or otherwise; what organ in the mouth enables us to perceive the difference?

4. What is রসনা? Why is it so called?

5. Analyse the word পদার্থ, and give its primary signification.

Sanitary Primer.

1. What is the object of the science called স্বাস্থ্যরক্ষা?

2. What constitutions suit warm bath and what cold?

3. What rules are to be observed for the preservation of health?

2. Of the two preventives now in use against an attack of small-pox, which is safer, and why?

ARITHMETIC.

3,517 323	1. A boy being asked to add 3,517 to 323, he works the sum in the manner noted marginally. Is there any mistake in the operation; if so, where and in what?
Ans. 6,747	

The same boy being asked again to note three thousand and five, he writes 305; how much less has he put down than what he was asked to do?

2. Two persons set out to travel at the same time towards the east. One travels at the rate of 94 miles, and the other 68 a day. How far will one be from the other after they have travelled for a month?

3. A person's weekly income is Rs. 15; how much should he expend weekly to save Rs. 312 in a year consisting of 52 weeks?

4. A farmer keeps provender for his cattle for 15 days at the rate of 20 bundles per day. How many bundles will he use for his cattle per day to make his stock last for 20 days?

5. A shopkeeper buys 120 mangoes at 3 a pice, and 120 more at 2 a pice. If he sells them at 5 for 2 pice, will he gain or lose by the bargain, and how much?

SUVANKARI.

1. Work out the following sums by rules of Suvankar, and quote the rules *verbatim* in each case:—

(*a*) 5 seers at $2\frac{1}{2}$ rupees a maund.
(*b*) 1 maund at $6\frac{1}{2}$ annas a seer.
(*c*) 2 days' wages at 5 rupees a month.
(*d*) 2 annas cowrie (shell) at 3 kahan and 14 puns a rupee.
(*e*) 3 chittacks at 8 rupees a maund.

MAHAJANI AND BAZAR ACCOUNTS.

1. Explain the terms. মহরৎ, অড়ৎদার কয়াল দালাল and ফড়িয়া.

2. State what you understand by "রোকর" (cash book), খতিয়ান (ledger), and হাতচিঠা (hand-book).

3. Give the rules of Suvankari for finding out daily wages at a given rate per month or year.

4. Which is the cheaper, $7\frac{1}{2}$ seers of rice at $1\frac{1}{2}$ rupees per maund, or $4\frac{1}{2}$ seers at $2\frac{1}{2}$ rupees per maund?

5. In what time will Rs. 400 amount to Rs. 700 at $1\frac{1}{2}$ per cent. simple interest?

ZEMINDARI.

1. Distinguish zemindari from a talook.

2. Explain the terms মালগুজারি (revenue) নিরিখ (rate) পত্তনি দরপত্তনি খামার ইজারা.

3. Name the records kept in a zemindari kutcherry.

4. How are lands generally classified?

5. What are the essentials of a patta? Give a specimen of it.

FEMALE SCHOLARSHIP EXAMINATION (HIGHER GRADE).

MIDNAPORE.

LANGUAGE AND GRAMMAR.

1. What achievements made *Sita, Savitri, Sakuntala,* and *Damayanti* so very renowned? Mention the respective names of their fathers and husbands. Write in brief the biography of Savitri.

2. Whom do you call "orang-outang" or "man of the woods"? Where do they dwell and what food do they live upon?

3. Compose a sentence containing one finite verb and a participle, placing underneath the signs (+) and (—) respectively.

4. Disunite the words and

History and Geography.

1. Which are the sacred places of the Hindus in India?

2. Name the principal rivers in India.

3. Name the independent States in India.

4. What are the creeds and religions of the Persians, Arabians, and Chinese?

5. Where and what are the following: London, Allahabad, Rome, Palestine, Tigris, Niger, and Paris?

6. Name the country which amply produces the cloth we put on. From whence are the oranges, pomegranates, lemons, &c., which we eat, imported into our country?

7. By which nation was Bengal first governed and which succeeded next? Which is the present governing nation? And how long has India been under its rule?

8. Name one or two distinguished Hindu kings that reigned in India.

9. Who were the following personages: Hastings, Shershah, and Mansingh? Write a brief life of one of them.

Arithmetic.

1. Write in figures thirty rupees thirteen annas; twenty-five bighas ten kattas; and nine lakhs twenty-eight thousand and five.

2. A certain milkmaid bought 10 seers of milk at the rate of one anna a seer, and sold the whole quantity by retail at the cost price with a profit of 5 annas. Account for the quantity of water mixed with the milk.

3. What would be the price of 120 brinjals at the rate of 3 for 2 pice?

4. Sasimukhee's father used to pay her 13 pieces of copper every day, and when Sasimukhee received them she used to keep them in a tin box, and this she did throughout the year. At the end of the year she changed the pieces. Determine the amount she made in rupees during the course of the year.

5. In a certain family the monthly consumption of rice was five maunds 10 seers at the rate of Rs. 3 per maund, of oil $7\frac{1}{2}$ seers at the rate $3\frac{1}{2}$ seers per rupee, of salt $2\frac{1}{2}$ seers at the rate of 7 pice per seer, vegetables for 3 pice, fish for 3 pice, spices for $1\frac{1}{2}$ pice, Rs. 2-11 were also expended on account of cloth during the month, and besides he made a saving of Rs. 10; determine the amount he earned during the month.

Letter-writing.

Every one of you write a letter to your father.

The handwriting must be neat and clean.

Needle-work.

Show how to sew the margin of a cloth and how to a darn a torn cloth.

Show the method of knitting shoes.

APPENDIX G.—(Page 82.)

Standards for Cambridge University Local Examinations for 1880.

The middle or local examinations of the Universities began in the year 1858. For some time boys only were examined; subsequently, girls were also admitted to these examinations.

The candidates are either senior or junior.

Senior candidates are examined in the following subjects:—

1. Religious knowledge; 2, English history, geography, and literature; 3, 4, Latin, Greek; 5, 6, French, German; 7, pure mathematics and mechanics; 8, natural philosophy; 9, zoology or botany.

Candidates cannot be examined in more than six of these subjects.

Candidates can also be examined in any or all of the following:—

Geometrical drawing, linear perspective, drawing from the flat, drawing from models, music.

Every senior candidate is required to satisfy the examiners in the following:—

1. English Grammar, including parsing and the analysis of sentences.
2. The principles and practice of arithmetic.

Also, in three at least of the sections marked A, B, C, D, E, F, G, or in two of them, and in one of the sections marked H, I:—

A, Religious knowledge.

B, English, comprising two at least of these four—history, geography; a play, poem, or book of some standard English writer; political economy. Every candidate in this section must write a short English essay.

C, Latin, Greek.

D, French, German.

E, Euclid and algebra.

The following may also be taken by candidates in this section:—

Trigonometry, conic sections, mechanics, hydrostatics, astronomy.

F, Natural philosophy.

G, Zoology, or botany, or geology.

H, Drawing from the flat, and one at least of the following:—

Drawing from models, perspective, imitative colouring.

I, Music.

APPENDIX H.—(Page 83.)

RETURN of the Class of instruction at Schools for Native Students in Bengal for the year 1881-82.

Class of Schools.	Number of Schools.	Number of pupils on the rolls on 31st March.	High Stage. Comprising pupils who have reached a standard equivalent to that of admission to the 1st or 2nd class of a school teaching the University Entrance Course.			Middle Stage. Comprising all pupils who are between the high and the upper primary stage.			Upper Primary Stage. Comprising pupils who have passed beyond the primary scholarship, but not beyond the lower vernacular scholarship standard.			Lower Primary Stage. Comprising pupils who have not passed beyond the primary scholarship standard.						Total.		
												Can read, write, and understand easy sentences in their mother-tongue.			Cannot read, write, and understand easy sentences in their mother-tongue.					
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.
Boys' Schools—																				
High English . Government	51	14,795	2,735	.....	2,735	6,770	.....	6,770	2,725	.....	2,725	2,151	.....	2,151	414	.....	414	14,795	.....	14,795
High English . Aided	96	12,696	1,686	.....	1,686	4,765	.....	4,765	2,810	.....	2,810	2,674	.....	2,674	761	.....	761	12,696	.....	12,696
High English . Unaided	60	16,256	2,962	.....	2,962	7,608	.....	7,608	2,872	.....	2,872	2,084	.....	2,084	730	.....	730	16,256	.....	16,256
Middle English . Government	9	1,349	.....	.....	.....	574	.....	574	360	.....	360	254	.....	254	161	.....	161	1,349	.....	1,349
Middle English . Aided	465	28,981	9	.....	9	6,255	9	6,264	7,288	22	7,310	9,779	66	9,845	5,460	93	5,553	28,791	190	28,981
Middle English . Unaided	138	7,629	.....	.....	.....	1,265	.....	1,265	1,654	2	1,656	2,783	28	2,811	1,840	57	1,897	7,542	87	7,629
Middle Vernacular . Government	183	10,467	.....	.....	.....	2,044	1	2,045	2,462	.....	2,462	3,047	15	3,062	2,879	19	2,898	10,432	35	10,467
Middle Vernacular . Aided	791	41,623	64	.....	64	6,716	5	6,721	8,381	23	8,404	13,184	157	13,341	12,746	347	13,093	41,091	532	41,623
Middle Vernacular . Unaided	76	4,351	.....	.....	.....	594	.....	594	797	1	798	1,507	7	1,514	1,435	10	1,445	4,333	18	4,351
Upper Primary . Government	18	659	.....	.....	.....	.....	.....	.....	162	.....	162	273	1	274	222	1	223	657	2	659
Upper Primary . Aided	1,847	65,162	.....	.....	.....	523	.....	523	10,723	53	10,776	25,094	498	25,592	26,949	1,322	28,271	63,289	1,873	65,162
Upper Primary . Unaided	79	2,777	.....	.....	.....	18	.....	18	435	.....	435	964	8	972	1,295	57	1,352	2,712	65	2,777
Lower Primary . Government	10	257	.....	.....	.....	.....	.....	.....	.....	.....	.....	100	4	104	146	7	153	246	11	257
Lower Primary . Aided	44,606	754,918	.....	.....	.....	44	.....	44	7,108	68	7,176	288,385	3,581	291,966	441,428	14,304	455,732	736,965	17,953	754,918
Lower Primary . Unaided	4,228	57,164	.....	.....	.....	7	.....	7	242	.....	242	20,597	160	20,757	35,478	680	36,158	56,324	840	57,164
Girls' Schools—																				
High English . Government	1	100	.....	7	7	.....	7	7	.....	44	44	.....	34	34	.....	8	8	.....	100	100
High English . Aided	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
High English . Unaided	1	84	.....	18	18	.....	66	66	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	84	84
Middle English . Government	1	199	.....	.....	.....	.....	7	7	.....	19	19	.....	68	68	.....	105	105	.....	199	199
Middle English . Aided	4	141	.....	.....	.....	2	41	43	2	21	23	5	47	52	5	18	23	14	127	141
Middle English . Unaided	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Middle Vernacular . Government	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Middle Vernacular . Aided	14	508	.....	.....	.....	.....	60	60	.....	57	57	.....	251	251	.....	140	140	.....	508	508
Middle Vernacular . Unaided	1	19	.....	.....	.....	.....	3	3	.....	4	4	.....	4	4	.....	8	8	.....	19	19
Upper Primary . Government	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Upper Primary . Aided	301	5,855	.....	.....	.....	.....	14	14	6	1,211	1,217	21	2,085	2,106	27	2,491	2,518	54	5,801	5,855
Upper Primary . Unaided	22	1,165	.....	.....	.....	.....	.....	.....	.....	182	182	4	337	341	5	637	642	9	1,156	1,165
Lower Primary . Government	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lower Primary . Aided	620	9,500	.....	.....	.....	.....	1	1	.....	51	51	55	2,748	2,803	66	6,559	6,645	141	9,359	9,500
Lower Primary . Unaided	47	932	.....	.....	.....	.....	.....	.....	.....	.....	.....	21	281	302	11	619	630	32	900	932
Grand Total	53,669	1,037,587	7,456	25	7,481	37,185	214	37,399	48,027	1,758	49,785	372,982	10,380	383,362	532,078	27,482	559,560	997,728	39,859	1,037,587

Note.—Mixed schools are entered as boys' schools or girls' schools, according as the number of boys or of girls is greater.

APPENDIX I.—(Page 84.)

The Course for Middle English Schools in Bengal.

First Class.

Middle English scholarship course.

Second Class.

Easy Selections, by Lethbridge (first half), or other similar book.
Recitation of select pieces of poetry.
Higher English Grammar, by Gungadhur Banerjea (first half), or other similar book.
Translation into English (five hours out of 30 in a week).
English dictation * (at least six words at a time).
Prabandhamala, by Rajani Kanta Gupta, or other similar book.
Kabita Sangraha (Khetranath's), or other similar book.
Bengali Grammar.
Ramgati Nyaratna's History of India, or other similar book.
Purabritta Sar, by Bhudeb Mookerjee.
Outlines of General Geography.
Map-drawing.
Physical Geography, by R. P. Mookerjea.
Patiganita.
Subhankari.
Euclid, first Book, by Brahmamohun Mallik.
Mensuration up to finding areas of triangles, Khetranath Bhattacharya's book, or other similar book.
Science—

Botany, by Jadunath Mookerjea.
Chemistry, by Jadub Chunder Bose, or other similar book.
Natural Philosophy, by Mohendranath Bhattacharya, or other similar book.
Preservation of Health, by R. P. Mookerjea (first half).

} Any one of the first three science subjects and the fourth are to be taken up.

Third Class.

English Reader, No. IV (second half), or other similar book.
Poetical Class Book, No. I (R. P. Mookerjea's), or other similar book.
Recitation of select pieces of poetry.
Smaller Grammar, by Gungadhur Banerjee, or other similar book.
Translation into English (written and oral exercises).
English dictation * (at least five words at a time).
Charupath, Part I, and Kabyadan, by Kali Prasanna Bidyaratna, or other similar books.
Padyapath, Part II, or other similar book.
Bengali Grammar.
Bengali dictation* (at least eight words at a time).
History—Rajkrishna Mookerjea's History of Bengal, or other similar book.
Arithmetic—vulgar and decimal fractions and the rule-of-three.
Native arithmetic—rules of Subhankari.
Euclid, by Brahmamohun Mallik, up to the 26th Proposition of the First Book.
Mensuration of lines as in Khetranath Bhattacharya's book, or in other similar book, and Mensuration after the native system.
Geography—Asia and India, and a general knowledge of the four quarters of the world and the map of Bengal.
Sanitary Primer, by Dr. Cunningham.

Fourth Class.

English Reader, No. IV (first half), or other similar book.
English writing and dictation * (at least four words at a time).

* In dictation exercises, teachers must take care not to repeat.

Primer Grammar, by Gungadhur Banerjee (first half).

Translation into English (oral exercises). At least four hours a week.

Sahityapath, by Nimoy Charan Singh, and Charitastuk, Part I, by Kalimoy Ghuttuk, or other similar books.

Padyapath, Part I, or other similar book.

Bengali writing and dictation* (at least six words at a time).

Kali Prasanna's Sisu Byakaran, or other similar book.

Geography—A general knowledge of the countries, chief cities, mountains, and rivers in the four quarters of the world, together with a knowledge of the geography of India from the map.

Arithmetic—up to vulgar fractions.

Native Arithmetic and rules of Subhankari up to Mankasha.

Drawing of geometrical figures.

Bastu Bichar, by Ramgati, or other similar book.

Fifth Class.

Chambers' Rudiments of Knowledge, or other similar book.

English names of familiar *things* and *qualities* (at least 300).

English writing and dictation* (at least two words at a time).

Nitipath, by Ramgati Nayaratna, and Prakritipath, by Raj Krishna Rai Chaudhuri, or other similar books.

Kali Prasanna's Sisu Byakaran, or other similar book.

Bengali dictation* (four words at a time).

Geography as in Bhubritanto, Part I (from the map).

Arithmetic—up to compound division.

Mental arithmetic.

Drawing of geometrical figures.

Sixth Class.

Peary Charan Sarkar's First Book and Second Book of Reading, or other similar book.

English names of familiar things (at least 150).

Sikhya Sopan, by Jogendranath Banerjee, M.A., Saralpath or Sisupath, or Bodhoday, or other similar book.

Bengali writing.

Arithmetic—first four rules, measures and multiples—Tables.

Native Arithmetic.

Dharapath, by Baishnub Charan Sinha, or other similar book.

Seventh Class.

Peary Charan Sarkar's First Book, or other similar book.

Sikhya Sopan, Parts I and II, by Jogendranath Banerjee, or other similar books.

Sisusikhya, Part III, or other similar book.

Arithmetic—notation and numeration—the first four rules.

Dharapath.

Bengali writing.

* In dictation exercises, teachers must take care not to repeat.

APPENDIX J.—(Pages 80, 85.)

Normal School Course for the year 1882.

FOR ALL NORMAL SCHOOLS IN WHICH THE TEACHING IS IN BENGALI.

COURSE FOR GURUS.

Intended to occupy the pupils a period of six months.

WRITING—MARKS 50.

1. To write neatly and correctly.
2. To read manuscripts in current hand.
3. Patrakaumudi (letter-writing).

READING—MARKS 100.

1. To read and explain Bodhoday; Charupath, Part I; Padyapath, Part I; Beginner's Grammar.
2. To spell correctly in a dictation lesson.

ARITHMETIC—MARKS 100 (TWO PAPERS).

1. Bazar arithmetic and zemindari accounts.
2. The first four rules of European arithmetic, simple and compound, with proportion.

SURVEYING—MARKS 50.

1. The survey of three-and four-sided fields, and of small curvilinear plots, as practised by zemindari amins.
2. The reduction of native measures of length and area to the standard of feet and links, and of Government bighas and acres.

ART OF TEACHING—MARKS 100.

1. Practice in teaching in the model pathsala.

COURSE FOR PANDITS.

Pupils will not be admitted to the classes for Pandits in Normal Schools unless they have passed the Vernacular Scholarship Examination, or a Normal School Entrance Examination equivalent thereto. The training for Pandits in Normal Schools extends ordinarily over three years.

FIRST YEAR'S COURSE.

BENGALI—MARKS 100 (TWO PAPERS).

1. Charupath, Part III; Syama Charan Chatterjea's Life of Napoleon, Sadbhabsatak; and Kavya Nirnaya (Alankar Paricched), with Grammar.
2. To write neatly and correctly; Patrakaumudi or letter-writing; Essay on some subject treated in the text-books on History or Science.

SANSKRIT—MARKS 50.

1. Rijupath, Part I.
2. Upakramanika (Vidyasagar's) and Mugdhabodha up to Sabda.

HISTORY—MARKS 50.

1. History of Bengal; Outlines of General History.
2. History of India, up to the accession of Akbar.

GEOGRAPHY—MARKS 50.

1. Geography of the four quarters, with a special knowledge of Bengal.
2. Physical Geography, elementary.

(*N.B.*—The subject of Geography should include map-drawing, and the pupils should learn the English alphabet to enable them to read the maps.)

ARITHMETIC AND ALGEBRA—MARKS 50.

1. Arithmetic—the whole. (*N.B.*—The use of the English numerals to be taught, besides the Bengali.)
2. Algebra—as far as simple equations.

GEOMETRY AND SURVEYING—MARKS 50.

1. Euclid—first three books.
2. Simple mensuration.
3. Geometrical drawing of simple figures to scale.

ELEMENTARY SCIENCE—MARKS 50.

1. Natural Philosophy, by Mahendra Nath Bhattacharjea.
2. Sanitary Primer, by Dr. Cunningham.

ART OF TEACHING—MARKS 100.*

1. Gopal Chandra Banerjea's book, first four Chapters, with first five Chapters of Appendix, third Edition.
2. Practice in the Model School, under the personal supervision of experienced teachers.

SECOND YEAR'S COURSE.

BENGALI—MARKS 100 (TWO PAPERS).

1. Prabhatchinta; Bacon's Essays. Annada Mangal; Kavya Nirnaya (Dosh Paricched); and Kadambari, with Grammar.
2. Essay-writing.

SANSKRIT—MARKS 50.

Rajupath, Parts II and III; Mugdhabodha up to Samas inclusive.

HISTORY—MARKS 50.

1. History of India; Outlines of General History.
2. Elements of Money Matters.

GEOGRAPHY—MARKS 50.

1. General Geography, with a special knowledge of the Geography of India.
2. Physical Geography—first three chapters of Blanford.

ALGEBRA AND MECHANICS—MARKS 100 (TWO PAPERS).

1. Algebra—up to quadratic equations and summation of simple series.
2. Statics not involving trigonometrical operations.
3. Laws of motion and falling bodies.
4. Trigonometry—first four chapters.

GEOMETRY AND SURVEYING—MARKS 50.

1. Euclid—Books I to IV and VI.
2. Surveying with chain only; simple mensuration.
3. Plotting, mapping, and finding areas

ELEMENTARY SCIENCE—MARKS 50.

1. Kanai Lal Dey's Elements of Chemistry, first 263 pages.
2. Sharir Palan, by Jadunath Mukerji.

ART OF TEACHING—MARKS 100.*

1. Gopal Chunder Banerjea's book, chapters 1—9 inclusive; and Appendix, chapters 1—8 inclusive.
2. Practice in the Model School.

* Of the 100 marks assigned to art of teaching, 50 are to be assigned to the written paper and the remaining 50 are to be awarded by the head-master of each school to his pupils according to the pronciency shown by each in the actual management of a class.

The marks assigned by the head-master must be added to the total marks of the annual examination.

THIRD YEAR'S COURSE.

Bengali—marks 100 (two papers).

1. Ramgati Nyaratna's History of Bengali Language and Literature; Jiban Charita; Meghnadbadha Kavya; Kavya Nirnaya (Alankar and Dosh Pariccheda).
2. Essay-writing.

Sanskrit—marks 50.

Rijupath, Part III; Raghuvansa, first three cantos; Mugdhabodha, up to Tadhit and Kridanta; *Karak* and *Dhatu* to be learned from some easier book.

History—marks 50.

History of the World (Macmillan's Series) and the History of England.

Geography—marks 50.

1. Elementary Descriptive Astronomy and Use of the Terrestrial Globe.
2. Physical Geography—the whole of Blanford.

Algebra and Trigonometry—marks 100 (two papers).

1. Algebra—up to the Binomial Theorem.
2. Trigonometry—up to solution of triangles and logarithms.
3. Statics involving elementary trigonometrical operations.

Geometry and Surveying—marks 50.

1. Euclid—Books I to IV, VI, and XI, to proposition 21.
2. Surveying with chain only; simple mensuration.
3. Plotting and plan-drawing.

Elementary Science—marks 50.

1. Elements of Chemistry by Kanai Lal Dey, and Natural Philosophy by Mahendranath Bhattacharjea.
2. Elementary Botany.
3. Swasthya Raksha, by Radhika Prasanna Mookerji.

Art of Teaching—marks 100.*

1. Gopal Chunder Banerjea's books.
2. Practice in the Model School.

* Of the 100 marks assigned to art of teaching, 50 are to be assigned to the written paper and the remaining 50 are to be awarded by the head-master of each school to his pupils according to the proficiency shown by each in the actual management of a class.

The marks assigned by the head-master must be added to the total marks of the annual examination.

APPENDIX K.—(Page 88.)

The Course for High Schools as in force in Bengal.

First Class.

Course in English as prescribed by the Calcutta University.
Rowe and Webb's Hints on the Study of English.
Bain's Higher Grammar.
Translation and Composition.
Lethbridge's India (with notes from Elphinstone).
Edith Thompson's England (with notes from Macaulay and Green's Smaller History of the English People.
Clarke's Geographical Reader.
Blanford's Physical Geography.
Map-drawing.
Todhunter's or P. Ghosh's Euclid, or other similar book.
Todhunter's Mensuration and Surveying, or other similar book.
P. Ghosh's or Todhunter's Algebra, or other similar book.
Guru Das Banerjee's or Barnard Smith's Arithmetic, or other similar book.

Second Language.

Course prescribed by the Calcutta University.
Koumadi, Part IV.
Todhunter's or P. Ghosh's Euclid, or other similar book.
Guru Das's or Barnard Smith's Arithmetic (adapted for Indian schools), or other similar book.
Native Arithmetic—Subhankari.
Handwriting.

Second Class.

Goldsmith's Vicar of Wakefield, or other similar book. Extracts from Gray, Goldsmith, and Pope—as in Poetical Reader, No. 3, or other similar pieces.
Bain's Higher Grammar.
Translation and Composition.
Lethbridge's India.
Edith Thompson's England.
Clarke's Geographical Reader.
Blandford's Physical Geography (first three chapters).
Map-drawing.
Todhunter's or P. Ghosh's Euclid, or other similar book.
Todhunter's Mensuration and Surveying, or other similar book.
P. Ghosh's or Todhunter's Algebra, or other similar book.
Guru Das's or Barnard Smith's Arithmetic, or other similar book.

Second Language.

Course of University.

Third Class.

Robinson Crusoe (J. G. Chatterjea's edition), or other similar book.
Poetical Reader, No. 3 (first half).
Bain's First Grammar or Hiley's abridged Grammar.
Translation.
Creighton's Historical Primer—Rome (the whole), or other similar book.
Anderson's Geography.
Map-drawing.

Todhunter's or P. Ghosh's Euclid, or other similar book.
Todhunter's Algebra, or other similar book.
Guru Das's or Barnard Smith's Arithmetic, or other similar book.
Native Arithmetic—Subhankari.
Handwriting.

Second Language.

(Sanskrit.)

Rijupath, Part II.
Kaumudi, Part II.

(Urya.)

Prabandha Mala.
Kabitabali.

(Bengali.)

Jibancharit by Vidyasagar, or other similar book.
Bengali Grammar.

(Persian.)

Bostan, Parts I and II.
Grammar by Nasir Alibeg.

FOURTH CLASS.

Lethbridge's Easy Selections (select prose pieces), or other similar book.
Gay's Fables (J. G. Chatterjea's edition), or other similar book.
Bain's First Grammar (first half), or other similar book.
Translation.
Historical Primer, Greece, by C. A. Fyffe (Macmillan's series), or other similar book.
Anderson's Geography (first half), or other similar book.
Map-drawing.

Second Language.

(Sanskrit.)

Rijupath, Part I, or other similar book.
Kaumudi, Part I.

(Urya.)

Charupath, Part II.
Padyapath.

(Bengali.)

Charupath, Part III, or other similar book.
Padyapath, Part III, or other similar book.
Bengali Grammar.

(Persian.)

Gulistan, Chapters I and II.
Grammar by Nasir Alibeg.

FIFTH CLASS.

Moral Class Book, or other similar book.
Poetical Class Book, No. 1, by R. P. Mookerjee.
Primer of English Grammar, by Gungadhur Banerjee.
Dictation* and oral translation.
Freeman's Historical Primer (the whole), or other similar book.
Jadu Gopal's Modern Geography (the whole), or other similar book.
Map-drawing.
Guru Das's or Barnard Smith's Arithmetic (adapted for Indian schools), or other similar book.

* In dictation exercises, teachers must take care not to repeat.

Native Arithmetic—Subhankari.
Drawing of geometrical figures.

Second Language.

(Hindi.)

Ramayan.
Gutka, Part II.
Hindi Upakramanika.

(Urya.)

Akhyan Munjuri.
Mahabharat and Ramayan Sangraha.

(Urdu.)

Quwaid Urdu.
Mirit-ul-Urus.

(Bengali.)

Purabrittasar, or other similar book.
Handwriting, English and vernacular.

SIXTH CLASS.

Rudiments of Knowledge, or other similar book.
Gungadhur Bannerjee's Smaller Grammar, or other similar book.
Exercises in Parsing.
Oral translation.
Dictation.
Pointing out chief towns, ports, &c., on maps.
Guru Das's or Barnard Smith's Arithmetic (adapted for Indian schools), or other similar book.
Native Arithmetic.

Second Language.

(Hindi.)

Gutka, Part I.
Hindi Upakramanika.

(Urdu.)

Sandford and Merton, Part III.

(Urya.)

Bastubichar.

(Bengali.)

Charupath, Part II, or other similar book.
Padyapath, Part II, or other similar book.
Handwriting, English and vernacular.

SEVENTH CLASS.

P. C. Sarkar's Second Book of Reading, or other similar book.
Exercises in Parsing.
Pointing out on map mountain ranges, large rivers, bays, gulfs, straits, island groups.
Oral translation.
Dictation.*
Arithmetic.
Native Arithmetic—Subhankari.
Word-book by Syama Charan Ganguli (the whole), or other similar book.

Second Language.

(Hindi.)

Bhasha Bodhini.
Bastubichar (in the press).

(Urdu.)

Sandford and Merton, Part II.

* In dictation exercises, teachers must take care not to repeat.

(Bengali.)

Charupath, Part I, or other similar book.

Padyapath, Part I, or other similar book.

Handwriting, English and vernacular.

(Urya.)

Bodhodhay.

EIGHTH CLASS.

P. C. Sarkar's First Book, or other similar book.

Pointing out on map oceans, seas, continents, countries.

English names of common things taught orally (Syama Charan Ganguli's book, first part).

Mental Arithmetic.

Second Language.

(Hindi.)

Bhasha Bodhini, Part I.

(Urdu.)

Sandford and Merton, Part I.

(Bengali.)

Bodhodhay, Sishupath, and Bastubichar, or other similar books.

APPENDIX L.—(Page 121.)

FORM A.

_____ Class _____ School

at _____ in District _____

Month ending _____ *188* .

BILL FOR GRANT-IN-AID.

The Secretary of State in Council for India ..... *Dr.*

To	℟	A.	P.	
The grant-in-aid for the month ending				*See* orders of the
to the following School				No. , dated the 188 .

Passed for Rupees _____

Inspector of Schools, Circle.

Charge

Payable at the _____ of _____ by Treasury.

Heading No. Examined

The _____ *188* .

Secretary of the School.

FORM B.

_____Class_____School

_____in Zillah_____

_____month ending_____188 .

ABSTRACT ACCOUNT OF RECEIPTS AND DISBURSEMENTS.

RECEIPTS.

		₹	a.	p.	₹	a.	p.
(A)	Fees and fines						
(B)	Subscriptions, donations, &c.						
	Add (if necessary) from balance of previous account . . .						
	Grant-in-aid for the month						
	Balance of previous account						
	Deduct amount (if any) carried to (B)						
	TOTAL .						

DISBURSEMENTS.

NAMES OF TEACHERS.	Establishment.	I. Monthly charges specified in the grant. ₹	a.	p.	II. Charges actually paid during the month. ₹	a.	p.	Explanation of the difference, if any, between columns I and II.
_____	Head Master . .							
_____	2nd „ . .							
_____	3rd „ . .							
_____	4th „ . .							
_____	5th „ . .							
_____	6th „ . .							
_____	7th „ . .							
_____	8th „ . .							
_____	Head Pundit . .							
_____	2nd „ . .							
_____	3rd „ . .							
_____	4th „ . .							
_____	5th „ . .							
	Servants . .							
	Contingencies as detailed below.*							
	TOTAL .							
	BALANCE IN HAND .							
	TOTAL .							

* *Detail of Contingencies.*

I DECLARE that I have actually paid the sums stated above in column II, and in consideration thereof, I apply for the Government Grant of Rupees_____.

The 188 . *Secretary of the School*

NOTES.—1. The account is for the month preceding that for which the accompanying grant-in-aid bill is drawn.
2. In the abstract of receipts must be credited against (A) the whole amount of fees and fines received during the month.
3. Against (A) and (B) together must be credited at least the amount guaranteed as the condition of the grant.
4. If the charges certified to have been actually paid are less than the charges specified in the grant, a proportionate reduction is to be made in the amount of the accompaying bill presented for countersignature.
5. The Secretary will send this account in duplicate, if required to do so by the Inspector.
6. Abstract Register of Attendance (Form C) must be sent with this account B.
7. If the declaration at the foot of this account is falsely signed, the Secretary is thereby rendered liable to all the penalties of clause 415 of of the Penal Code.

FORM C.

ABSTRACT REGISTER of Attendance of the *School in Zillah* *for the month of* 188 .

Class.	Number on the Roll.	Average number present daily.	Rates of Schooling Fees.	Amount of Fees due for the month.	Outstanding for previous months.	Admission Fees and Fines.	TOTAL.	Amount collected during the month.	Amount outstanding.	REMARKS.

Castes . . { Hindus. / Musalmáns. / Others.

Number of pupils learning . { English / Hindi

Secretary of the School.

APPENDIX M.

APPENDIX

Date of visit.	Name of School.	Income.			School Organisation.					Qualifications, &c., of Teachers.				
		From Government.	Fees and Fines.	Subscriptions.	No. on the rolls.	No. present.	Organisation of classes.	Fee rates.	No. of free pupils.	Names of Teachers.	Date of appointment.	Designation.	Scholarship.	Pay.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

M.—(Page 130.)

Results of the Entrance or Middle Examination for the last three years.								Discipline.	House accommodation.	Furniture. (Number of articles of each kind.)	Library (number of volumes and Library allowance.).	Games and sports in use.	Classes attending out-door games.	Time of exercises.
No. taught. No. sent.	No. passed.	No. taught. No. sent.	No. passed.	No. taught. No. sent.	No. passed.	Failure in what subjects.	Are these subjects now taught?							
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

Classes.	No. on the rolls.	No. present.	Scholarship-holders.	Second language how taken up.	Writing Vernacular.	Writing English.	English composition.	Reading and grammar.	Arithmetic.	Geography.	History.	Recitation of English.	Geometry.	Algebra.	Second language.	Gallery Lessons.			
																Object-lessons.	Lessons on animals.	Lessons on plants.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

Public Instruction Form No. 24.

APPENDIX N.—(Page 131.)

Quarterly Return of Inspection of Secondary Schools, Government and Aided.

To be forwarded by Deputy and Assistant Inspectors to the Circle Inspector soon after 1st April, 1st July, 1st October, and 1st January.
Schools of each class, higher English, middle English, middle vernacular, and lower vernacular, should be grouped together.
The Deputy (not Assistant) Inspector should name at the foot of all Government and aided schools of each class in his district which have not been inspected for six months.
If the Inspecting Officer wishes to make a special return of any unaided school, it may be included in this Form.

1	2	3	4	5	6	7	8	9	10	11	12
Name and class of school.	Sources of income.	When visited during the quarter.	Number on register.	Average attendance in the previous six months.	Qualifications of the teachers.	Organisation and arrangement of the classes.	Classes examined and their progress in each subject of examination.	House accommodation.	Furniture, books, and maps.	Discipline.	Remarks.

APPENDIX O.—(Page 127.)

Middle and Primary Schools aided from the Primary Grant in Bengal for the year ending 31st March 1882.

A.—STIPENDIARY SCHOOLS.

Class of Schools.	Receiving stipends only.			Receiving other payments.								Total payments to stipendiary schools.
	Number of schools.	Number of pupils on 31st March.	Amount paid in stipends.	Number of schools.	Number of pupils on 31st March.	Amount paid in stipends.	Amount paid in rewards after examination.		Other payments.		Total paid.	
							To teachers.	To pupils.	To teachers.	To pupils.		
			₹			₹	₹	₹	₹	₹	₹	₹
For boys { Middle	53	2,276	1,984	82	3,491	3,888	652	317	1,157	20	6,034	8,018
For boys { Upper primary	635	20,902	27,441	873	30,216	35,645	6,492	848	5,474	391	48,851	76,291
For boys { Lower primary	1,247	35,641	32,134	3.590	110,264	92,105	19,336	1,630	8,823	1,010	1,22,904	1,55,038
For girls { Middle	...	...	...	...	...	...	...	...	...	...	...	...
For girls { Upper primary		146	264	7	155	304	39	48	...	14	405	669
For girls { Lower primary	119	1,796	2,360	106	1,903	2,780	415	347	191	43	3,776	6,136
Total	2,059	60,761	64,183	4,658	146,029	1,34,722	26,934	3,190	15,645	1,478	1,81,970	2,46,152

B.—NON-STIPENDIARY SCHOOLS.

Class of Schools.	Sending pupils for examination.							Not sending pupils for examination.					Total payments to non-stipendiary schools.
	Number of schools.	Number of pupils on 31st March.	Amount paid in rewards after examination.		Other payments.		Total paid.	Number of schools.	Number of pupils on 31st March.	Payments.		Total paid.	
			To teachers.	To pupils.	To teachers.	To pupils.				To teachers.	To pupils.		
			₹	₹	₹	₹	₹			₹	₹	₹	₹
For boys { Middle	11	309	239	91	56	5	391	1	33	1	...	1	392
For boys { Upper primary	294	6,946	2,598	562	457	150	3,768	4	168	4	...	4	3.772
For boys { Lower primary	33,332	530,829	1,33,289	19,522	28,046	3,095	1,83,952	5,570	75,896	7,727	529	8,256	1,92,208
For girls { Middle	...	...	...	...	...	...	...	...	...	...	...	...	...
For girls { Upper primary	4	77	20	21	15	3	59	2	62	16	...	16	75
For girls { Lower primary	226	2,389	555	351	186	1	1,094	103	1,559	1,415	250	1,665	2,759
Total	33,867	540,550	1,36,701	20,548	28,760	3,254	1,86,264	5,680	77,718	9,163	779	9,942	1,99,206

Note.—"Indigenous schools" of General Forms II and III are not to be included in the above tables.
Fractions of a rupee to be neglected: the nearest rupee to be taken.

SUMMARY OF PAYMENTS FROM THE PRIMARY GRANT.

	₹
To stipendiary schools (A)	2,46,153
,, non-stipendiary schools (B)	1,99,206
,, indigenous schools (from General Form III)	2.718
Other payments*	36,470
Total payments	4,84,547
Total primary allotment	5,06,561

* Details of "other payments."

APPENDIX

Summary Statement of Schools under Government inspection, the number of Scholars, and the

	1855-56.	1856-57.	1857-58.	1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.
COLLEGES AND SCHOOLS.													
Colleges for general education	5	...	...	...	9	9	9	10	9	9	12	14	16
" " special "	14	...	...	...					8	12	12	12	13
Secondary schools		...	...	...	634	624	734	644	2,089	1,079	1,196	1,422	1,455
Primary schools		...	...	...						1,125	1,286	2,358	3,797
Schools for girls	142	...	...	...	8	16	15	35	121	181	220	302	290
Special schools		...	...	...	...	5	5	6	14	29	30	33	37
Indigenous schools		...	...	...	197	173	202	530	...	4	...	...	...
TOTAL	161	...	...	...	848	826	965	1,227	2,241	2,439	2,758	4,141	5,607
SCHOLARS.													
Colleges for general education	192	...	...	...	1,093	1,295	1,425	1,500	833	944	1,092	1,153	1,355
" " special "	839	...	...	...					609	769	901	1,020	1,176
Secondary schools		...	...	...	36,703	40,778	46,194	43,658	92,575	64,056	70,876	86,089	93,236
Primary schools		...	...	...						36,774	41,056	68,135	104,849
Schools for girls	12,132	25,906	28,161	31,488	199	295	530	1,183	3,331	4,484	5,712	7,527	7,860
Special schools		...	...	...	...	515	306	622	724	851	1,858	1,653	1,978
Indigenous schools		...	...	...	8,707	7,731	8,665	23,625	...	73	...	...	...
TOTAL	13,163	25,906	28,161	31,488	46,702	50,714	57,200	69,598	97,932	108,953	121,295	165,856	210,454
	R	R	R	R	R	R	R	R	R	R	R	R	R
Government Expenditure	5,94,429	...	...	...	7,97,614	8,06,175	8,80,778	9,89,057	11,23,764	12,55,602	13,80,476	13,85,762	16,59,426
TOTAL EXPENDITURE	7,47,457	9,43,725	10,38,391	10,24,359	10,45,454	10,70,319	11,01,466	14,75,228	17,31,657	20,30,170	22,86,789	22,99,691	27,42,134

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Government and total expenditure from the organisation of the Bengal Education Department.

	1868-69.	1869-70.*	1870-71.*	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	REMARKS.
															* Exclusive of unaided institutions.
	17	17	16	16	15	17	17	18	20	19	20	20	20	22	
	14	15	15	14	17	14	14	12	13	12	14	8	9	10	† Including three oriental colleges.
	1,644	1,694	1,670	1,835	1,746	1,709	1,792	1,832	3,349	3,475	3,571	3,370	1,854	1,894	
	3,396	2,135	2,198	13,069	12,366	13,795	15,861	16,634	17,554	23,126	29,370	35,258	43,400	50,788	
	312	290	288	344	275	311	366	374	480	532	557	670	826	1,042	
	40	39	41	43	51	60	70	79	62	54	46	50	1,410	48	
	...	...	...	...	...	...	...	...	...	...	...	...	...	4,373	
	5,423	4,189	4,228	15,321	14,370	15,926	17,940	17,830	21,478	26,218	33,278	39,376	47,507	58,079	
	1,396	1,407	1,374	1,323	1,163	1,255	1,341	1,404	1,792	2,003	1,903	2,080	2,526	2,745	
	1,239	1,420	1,478	1,407	1,701	1,363	1,429	1,238	1,170	1,189	1,317	647	662	747	
	98,937	96,662	91,140	109,146	106,717	105,745	114,194	118,087	171,725	175,981	176,877	183,428	132,114	141,095	
	163,637	61,648	61,175	212,006	264,917	342,671	396,698	400,947	399,409	446,522	537,064	613,452	760,695	889,937	
	8,365	7,604	6,869	9,518	8,208	8,885	10,177	10,426	12,027	13,116	13,906	16,550	19,427	21,018	
	2,008	1,972	1,913	1,943	2,235	3,218	3,500	3,702	3,228	2,620	2,588	2,973	12,674	3,185	
	...	...	...	...	...	...	...	...	...	...	...	...	...	56,918	
	275,550	170,713	163,454	336,003	404,921	463,216	537,209	535,904	589,351	641,400	727,707	819,930	928,409	1,106,645	
	R	R	R	R	R	R	R	R	R	R	R	R	R	R	
	17,64,990	16,42,459	16,65,055	16,14,637	21,47,283	22,73,637	22,16,008	24,03,003	22,51,569	22,65,005	21,72,206	21,96,791	24,77,260	26,49,982	
	29,51,500	21,65,087	21,95,821	31,40,539	35,36,961	39,69,756	39,27,396	41,89,693	42,51,427	44,43,446	45,45,287	48,00,096	58,30,314	64,11,105	

STANDARD LIST.

Questions suggested for the examination of Witnesses before the Commission on Education. (Witnesses are requested to select any of these questions on which they have special knowledge, or they may propose others.)

1. Please state what opportunities you have had of forming an opinion on the subject of Education in India, and in what Province your experience has been gained.

2. Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

3. In your Province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

4. To what extent do indigenous schools exist in your Province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

5. What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

6. How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

7. How far, in your opinion, can funds assigned for primary education in rural districts, be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

8. What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

9. Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

10. What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

11. Is the vernacular recognised and taught in the schools of your Province the dialect of the people? And if not, are the schools on that account less useful and popular?

12. Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

13. Have you any suggestions to make regarding the taking of fees in primary schools?

14. Will you favour the Commission with your views; first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

15. Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

16. Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

17. In the Province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

18. If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort *in* the interim, so as to secure the maintenance of such institution on a private footing?

19. Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) Colleges, (*b*) Boys' schools, (*c*) Girls' schools, (*d*) Normal schools?

20. How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

21. What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your Province, and do you consider it adequate?

22. Can you adduce any instance of a proprietary school or college supported entirely by fees?

23. Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

24. Is the cause of higher education in your Province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

25. Do educated natives in your Province readily find remunerative employment?

26. Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

27. Do you think there is any truth in the statement that the attention of teachers and pupils in unduly directed to the entrance examination of the University? If so, are you of opinion that this circumstances impairs the practical value of the education in secondary schools for the requirements of ordinary life?

28. Do you think that the number of pupils in secondary schools who present themselves for the University entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

29. What system prevails in your Province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

30. Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

31. Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

32. What is the system of school inspection pursued in your Province? In what respect is it capable of improvement?

33. Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

34. How far do you consider the text-books in use in all schools suitable?

35. Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability or to interfere with the production of a useful vernacular literature?

36. In a complete scheme of Education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

37. What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

38. In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

39. Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

40. Are any steps taken for promoting the physical well-being of students in the schools or colleges in your Province? Have you any suggestions to make on the subject?

41. Is there indigenous instruction for girls in the Province with which you are acquainted; and if so, what is its character?

42. What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

43. Have you any remarks to make on the subject of mixed schools?

44. What is the best method of providing teachers for girls.

45. Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

46. In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

47. What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

48. Is any part of the expenditure incurred by the Government on high education in your Province unnecessary?

49. Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

50. Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

51. Is the system of pupil teachers or monitors in force in your Province? If so, please state how it works.

52. Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

53. Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

54. Has the demand for high education in your Province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

55. To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

56. To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

57. To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

58. What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

59. In your opinion should fees in colleges be paid by the term, or by the month?

60. Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

61. Do you think that the institutions of University professorships would have an important effect in improving the quality of high education?

62. It is desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire Province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

63. Are there any arrangements between the colleges and schools of your Province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

64. In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

65. How far do you consider it necessary for European professors to be employed in colleges educating up to the B. A. standard.

66. Are European professors employed or likely to be employed in colleges under native management?

67. Are the circumstances of any class of the population in your Province (*e. g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

68. How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

69. Can schools and colleges under native management compete successfully with corresponding institutions under European management?

70. Are the conditions on which grants-in-aid are given in your Province more onerous and complicated than necessary.

EVIDENCE TAKEN BEFORE THE BENGAL PROVINCIAL COMMITTEE.

N.B.—The serial numbers of the questions in the Examinations-in-Chief of the witnesses refer to the numbers which those questions bear in the Standard List of queries forwarded to all witnesses and reprinted *at the beginning of this volume.*

W. W. H.

Evidence of NAWAB ABDUL LUTEEF, *Khan Bahadur.*

Q. 1.—Will you please state your views as to the present state of primary education amongst the Muhammadans of Bengal, and describe the means which you would suggest for extending and improving the same?

A. 1.—I find from the tables given at page 107 of the General Report on Public Instruction in Bengal for 1880-81, that during that year the number of Muhammadan boys in primary schools in Bengal, Behar, and Orissa was 156,081, out of a total population of about 21 millions—a proportion which speaks for itself.

I think that there is not, at the present time, a complete system based on sound principles for the primary education of the Muhammadan peasantry of Bengal. In connection with this matter, I venture to question the correctness of the observations made in paragraph 7 of the Resolution[1] of the Bengal Government, dated the 19th November 1881:—

"The ordinary primary schools of the country are believed to be in general as fully suited to the requirements of Muhammadan as of Hindu pupils, the vernacular of the former being in nearly all cases that of the people among whom they live; but the Lieutenant-Governor is glad to observe that the practice of subsidising Muhammadan *maktabs*, on condition of their teaching the vernacular and a little arithmetic in addition to the *Koran*, has been extended with successful results."

These *maktabs*, which are essentially schools for teaching the recitation of the *Koran*, are resorted to more by the middle than by the lower classes; and, although subsidising them may encourage the spread of primary education amongst the middle classes, it can scarcely improve the position of the lowest classes of the Muhammadan population.

Nor do I believe that the ordinary Bengali *pathsala* is suited to the requirements of the Muhammadan peasantry. There is too much of Hindu influence there. The *guru*, in almost all cases, is a Hindu, so are many of the pupils, and there is not much of sympathy between them on the one hand and the Muhammadan pupils on the other. The author of "Indian Mussulmans" has made some pertinent remarks upon this topic at page 178 of his work[2]:—

"The truth is, that our system of public instruction ignores the three most powerful instincts of the Mussulman heart. In the first place, it conducts education in the vernacular of Bengal, a language which the educated Muhammadans despise, and by means of Hindu teachers, whom the whole Muhammadan community hates. The Bengali schoolmaster talks his own dialect and a vile Urdu, the latter of which is to him an acquired language, almost as much as it is to ourselves. Moreover, his gentle and timid character unfits him to maintain order among Mussulman boys. 'Nothing on earth,' said a Muhammadan husbandman recently to an English official, 'would induce me to send my boy to a Bengali teacher.'"

I would only qualify Dr. Hunter's words to the extent that primary instruction should be imparted in the Bengali language, but not in the Sanskritised dialect of the Bengali language which at present prevails in the *pathsalas*, as the result of the combined influence of Hindu authors, teachers, pupils, and educationists. The language of the *pathsalas*, in which Mussalman boys might be able to study, must be a mean between the highly Sanskritised Bengali of Hindu *pathsalas* on the one hand, and the Mussalman-Bengali *patois* on the other, which is thickly intermingled with Persian and Arabic terms. Such a mean exists in the Bengali language as prevalent in the Civil and Criminal Courts of the Province. The Muhammadan Law long governed the Criminal Courts, and Persian was for long the language of the Courts, both Civil and Criminal. Even after the abolition of both, the presiding Judges, Amlah, Pleaders, and Mooktars were mostly well-read Muhammadans, with Persian proclivities. For all these reasons the Bengali of the Courts, whilst equally intelligible to Hindus and Muhammadans, contains a larger admixture of Persian and Arabic words which have become current in the vernacular, and a smaller proportion of Sanskrit words and forms than are to be met with in the scholarly dialect which has been the exclusive product of Sanskrit influences. Special care should, therefore, be taken on this point in the preparation of text-books for Muhammadan *pathsalas*.

I think that in the curriculum for primary schools, the indigenous system of mental arithmetic should have precedence over slate arithmetic. If both together be impracticable, then I would rather give up the latter than the former on grounds of utility. The matter has already attracted attention in the proper quarters, not a moment too soon. *Vide* para. 149, General Report on Public Instruction in Bengal, 1880-81.[1]

[1] Resolution, page 4, appended to the Report of the Bengal Director of Public Instruction for 1880-81.

Dr. Hunter's "Indian Mussulmans," page 178.

[1] "149. One other point of general importance may be noticed. In those districts in which the system of payment by standards has received the greatest development, and in which, consequently, attention has been largely directed to the new subjects of the primary Scholarship course, namely, slate arithmetic and the reading of printed books, it has been observed that some of the old subjects of *pathsala* instruction, though these are generally required for the Scholarship, have fallen into comparative neglect. This is specially the case with mental arithmetic—a subject on which no great stress can be laid in the Scholarship Examination, since that has now come to be conducted more and more fully by written papers, the number of candidates, which increases yearly, preventing the use of *vivâ voce* questions to any great extent. But this evil, the existence of which has been specially noticed in Midnapore and in Orissa, is a serious one. Readiness and rapidity of calculation have been the pride of *pathsala* pupils and the strength of *pathsala* instruction for many generations; and we shall have altogether failed to make the best use of the materials at our command unless we preserve and confirm their most useful elements. It is only on condition that these are retained that our interference with the *pathsalas* can be really justified. It is, no doubt, a great thing to have placed a printed book, even of the simplest kind, in the hands of 200,000 boys, who, but for the action of Government, would have been for ever excluded from that form of education. But the results which spring from the gradual spread of elementary education are those which affect the mass, rather than the individual, and in which the obvious needs of his daily life are not concerned. The old *pathsala* course, on the other hand, was directly determined by his daily wants, and taught him just so much as he might stand in need of at any moment, in order to guard himself against fraud or loss. The blessings of education will not be of much value to him, if they involve the diminution of his personal security and of his means of private defence. The immediate remedy for the evil which has been noticed lies in revising the rates offered for different subjects at the Preliminary or Pass Examination, and in substituting *vivâ voce* questions for written papers in arithmetic and perhaps in other subjects; for it is the Pass, and not the Scholarship Examination, that chiefly governs the course of *pathsala* instruction."

Besides arithmetic, the pupils in primary schools should be taught reading sufficient to enable them to read the processes of Courts and public offices and receipts or perwanahs of the zemindary serishtahs, and accounts. In the matter of writing, they should be able to express their own ideas in short sentences. This, I think, will be sufficient for their present purposes.

In order to encourage primary education amongst the Muhammadans of Bengal, it is necessary that there should be properly trained Muhammadan teachers. I find from page 107 of the Educational Report, already cited, that in 1880-81 there were in the "Normal Schools for Masters," in the territories subject to the Lieutenant-Governor of Bengal (Behar of course included), only 39 Muhammadan, as against 537 Hindu and 73 "other" pupils. The figures for Bengal Proper will, I feel sure, be much more disproportionate. I think steps should be taken for the special purpose of supplying Muhammadan teachers for schools. The success of primary schools must in a great measure depend upon the personal influence of teachers, and none but Muhammadan teachers will be able, in the remote villages, to command the sympathy and respect of Muhammadan pupils.

On the question of the inspection agency, I think it would be desirable to appoint at the head-quarters of each sub-division a Committee of educated and independent gentlemen, for the sole or principal purpose of supervising the primary education of the sub-divisional Muhammadan population. This Committee should be presided over by the Sub-divisional Officer, who should visit the schools or as many of them as may be practicable during his annual tour. If there be any school of higher grade at the head-quarters, then the Head Master thereof should be appointed Secretary. The Sub-Inspector of Schools should be an *ex-officio* member of the Committee, which should supervise the annual examinations, which ought to be held for the sake of convenience and uniformity at the head-quarters. This Sub-Committee would be subordinate to the District Committee, but should be assisted in the work of inspection by Muhammadan *Chief Gurus*, selected on the same principle as is now prevalent in the Educational Department.

I fully agree in the remedies proposed by Dr. Hunter in pages 205 to 207 of his "Indian Mussulmans"[1] for extending primary education amongst the lowest classes of the Muhammadan community, although I do not agree with him as to the extent of Muhammadan disaffection in Bengal.

I cannot, however, conclude my remarks upon the question of primary education for the Muhammadans in Bengal without touching on the political aspect of the matter. Dr. Hunter in his "Indian Mussulmans" has shown the great hold which the Wahabi doctrines have acquired over the Muhammadan peasantry of Bengal, and at page 147 of that work he quotes, with approval, the opinion of Mr. O'Kinealy, that the great influence which those dangerous doctrines had acquired over the mass of the Muhammadan peasantry was to be attributed to the neglect of their education by the British Government. Having bestowed much thought upon this subject for the last quarter of a century, I have arrived at similar conclusions, though, as stated above, I do not agree with him as to the extent to which the feeling of disaffection prevails. Although the treasonable confederacy has been dispersed by State prosecutions, and by the influence of loyal and learned preachers like Moulvie Keramut Ali, and his son Moulvie Hafiz Ahmud, yet so long as the masses remain in their present ignorant state there will be always political danger.

I am conscious that it may be urged that in representing the above views, I am to some extent going upon the lines laid down by Dr. Hunter; but I am sure it is scarcely necessary for me to say that such coincidences are of daily occurrence, especially in regard to the practical affairs of life, and that when my individual views receive such powerful support from such an admitted authority on educational matters as Dr. Hunter, I feel the more confidence in expressing them.

Q. 2.—Kindly state also your views as to the present state of middle-class education amongst the Muhammadans of Bengal, as also the means

[1] "Yet I believe that an efficient system of education for all classes of the Mussulman community might be organised at a very small charge to the State. Such a system would have to provide for low-class, middle-class, and high-class instruction. With regard to the first, a liberal construction of the existing grant-in-aid rules to aided schools would almost suffice. It is not more money that is needed, so much as a consideration of the special wants of the Mussulmans. Government has wisely declared that it will not assist two schools within five miles of each other, for such assistance would produce an unprofitable rivalry at the cost of the State. The astute Hindu, in this as in all other matters, has been first in the field. He has covered the country with schools, admirably adapted to the wants of his own community, but wholly unsuited to the requirements of the Muhammadans. The five miles' rule, therefore, should be relaxed so as to allow a State grant to Mussulman schools within that distance of existing Hindu ones. Where separate institutions are not needed, Government might make provision for the Mussulmans, by appointing a low-paid Muhammadan teacher to the existing Hindu school. Such Mussulman teachers could be had at five shillings a week.

"With regard to the fanatical Eastern Districts, however, I think it would well repay Government to create a special machinery for reaching the Mussulman peasantry. Such machinery was at one time found requisite for the Hindus. Lord Hardinge instituted a number of schools in order to extend education into districts where there was no self-supporting demand for it. Of such schools there were thirty-eight in the Educational Division of Bengal, which I had in my charge in 1866. They cost the Government over £1,100 a year besides the fees, which amounted only to £267, and were in no sense self-supporting. But it is difficult to overrate the good which these schools have done. Wherever the peasantry were too ignorant, too poor, or too bigoted to set agoing a school under the grant-in-aid rules, one of the Hardinge institutions was temporarily established. At first the villagers got their education for almost nothing, but by degrees, as the presence of an educated class created a demand for further education, the fees were raised. In a few years the self-supporting element was thus introduced, a higher class of school was formed, and the cheap Hardinge school was transferred to some more backward part of the country. In this way education has been thrown out deeper and deeper into the jungles of South-Western Bengal.*

"I think the same might now be done for the fanatical Eastern Districts. The grant-in-aid rules will not reach a population hereditarily disaffected to our Government, and averse to our system of instruction. But fifty cheap schools, with low-paid Mussulman teachers, to which Government contributed the larger part of the expense, would, in a single generation, change the popular tone of Eastern Bengal. Such institutions would have but a small success at first. But they would gradually attract not merely the Mussulman peasant youth,† but also the Mussulman teachers, who now earn a precarious livelihood on their own account, and to whom an additional five shillings a week from Government would be an independent fortune. We should thus enlist on our side the very class which is at present most persistently bitter against us."

* "In 1865-66 there were 283 schools, with an attendance of 16,043 pupils, in the South-Western Division."

† "The attendance in the 38 'Hardinge and Model Schools' in the South-Western Division rose from 1,431 in 1861-62 to 2,034 in 1865-66, the year of my Report. The cost per pupil during the same period decreased from 12*s.* 6*d.* per annum to 8*s.* 6*d.*

that might be devised for extending and improving it.

A. 2.—As regards the present position of the education of the middle classes of the Muhammadan community in the Lower Provinces of Bengal, I find the following information at pages 106-7 of the last Educational Report :—

Class of Institution.		No. of Muhammadan pupils.	No. of Hindu pupils.
High Schools—English		3,603	36,686
Middle Schools	English	4,346	29,469
	Vernacular	7,475	46,281
Lower Schools—Vernacular		9,899	48,269
Madrasas		1,558	2,835
Other Schools		408	6,521

I think that the inability to pay the fees of tuition, and the distance of schools, prevent many middle-class Muhammadans (and the class is generally poor—the wreck of the noble and affluent families of the former Muhammadan *régime*) from taking advantage of existing educational institutions. *This can be remedied either by lowering fees or by providing especial scholarships.* At the same time we must recollect that the ordinary schools do not afford proper facilities for imparting that sort of education which for various reasons the Muhammadans consider desirable. English they must study as a *sine quâ non*, if for nothing else, for remunerative and honourable service under Government. In Bengal Proper they must also acquire that knowledge of Bengali which is necessary for the ordinary transactions of life; but as regards their own religious and social necessities, the middle-class Muhammadans must, if they want to be respected in their own society as educated men, possess a thorough knowledge of Urdu, a fair knowledge of Persian, and, if possible, some acquaintance with Arabic. Dr. Hunter, at pages 178-79 and page 207 of his work on Indian Mussulmans,[1] has dwelt upon this subject, but I think the matter nevertheless deserves attention at the hands of the educational authorities. I am of opinion that wherever there is a Muhammadan population, the lower vernacular schools should be furnished with Urdu teachers, the middle schools with Persian teachers, and the high schools with Persian teachers, who should also be able to teach Arabic to those pupils who might be desirous of learning it.

Q. 3.—What opinion have you formed of the present state of high education amongst the Muhammadans of Bengal, and what means would you recommend for extending and improving the same?

A. 3.—I think that high education amongst the Muhammadans is in a very backward state. This is the natural consequence of the unsatisfactory state of their secondary instruction, for it is only a small number out of those who have finished their secondary instruction who can possibly pursue the higher course. The number of Muhammadans who have received a good English education may be almost counted upon one's fingers. Often the students are compelled to give up their studies from want of sufficient means. The contribution from the Mohsin Fund of two-thirds of the fees of Muhammadan students studying at any of the Calcutta colleges after passing the University Entrance Examination, recently sanctioned by His Honour the Lieutenant-Governor, has been a great help to Muhammadan students; but even with such help many students find great difficulty in making both ends meet. The expenses of board and lodging in Calcutta and incidental expenses like the price of books, &c., fall heavily upon many of them, owing to their poverty. High education is the door to all the higher appointments in the public service, as also to admission into the ranks of the learned professions; and, consequently, it is of the greatest importance to the Muhammadan community that proper facilities should be afforded to them for the acquisition of high education. The grievances felt by the Muhammadan community, consequent on the diversion of the Mohsineah Endowment, and the mismanagement of the Calcutta Government Madrasa, were of old standing. But, happily, the endowment has now been better utilised and the Calcutta Madrasa put in order. The Mohsin Fund now goes to support establishments devoted to the special purpose of teaching "the classical languages of Persia and Arabia to Muhammadans in their own way, so far as to satisfy the requirements of their religion, their ideas of liberal education, and the genuine demand for oriental learning for its own sake"—an object which Sir George Campbell[1] considered to be desirable,—a portion of the funds being also devoted for the spread of English education.

Thankful as the Muhammadan community feel for these acts of the Government, the present means are not sufficient to enable this large and important section of Her Majesty's subjects to enjoy the benefits of the high education offered in the Government institutions, and to keep pace with the progress and enlightenment of modern times. Better facilities are still required to enable them to cover the distance which separates them from the Hindus. The Muhammadans of these provinces would be quite unable in the present times to carry on, in their present state of society, a system of high education through their own exertions. There is little or no chance of any substantial and voluntary help from the members of the community in this direction, by reason of a paucity among them of wealthy men, who alone can aid appreciably in a manner so eloquently adverted to by our respected Vicoroy in his recent Convocation speech. I repeat that there are very few persons who are in a position to emulate the

1 Dr. Hunter's "Indian Mussulmans," pp. 178-79:—

"In the second place, our rural schools seldom enable a Muhammadan to learn the tongues necessary for his holding a respectable position in life and for the performance of his religious duties. Every Muhammadan gentleman must have some knowledge of Persian, and Persian is a language unknown even in our higher class District schools. Every Mussulman, from the peasant to the prince, ought to say his prayers in one of the sacred languages, Persian* or Arabic, and this our schools have never recognised. It was lately asserted on high authority that the prayers of the Mussulmans find no acceptance with God, unless they are offered in the prescribed tongues."

Page 207.—"With regard to their middle-class instruction, a still smaller change would be required. The officer in charge of the Wahabi prosecutions has already urged that Muhammadan teachers (Moulvies) should be appointed to each of the District Government schools, and this would suffice. Such teachers should instruct in the usual branches of education through the Urdu vernacular, and give a thorough knowledge of that language, besides an acquaintance with Persian, and perhaps a little Arabic. The prevailing tone of a District Government school might be safely left to itself to produce a desire of learning English among the Mussulman boys who frequented it."

* "Persian has become a quasi-sacred language with the Bengali-Mussulmans, as it was the vehicle through which the Law and the Scriptures of Islam reached them."

1 Resolution (Education Department) dated 29th July 1873, paragraph 1.

liberality of the noblemen and gentlemen amongst the Hindu community who have founded and supported so many institutions and scholarships out of the abundance of their wealth.

I am quite conscious that in advocating special treatment for my co-religionists, I am going counter to the policy now contemplated by the Government of encouraging primary rather than high education; but I am encouraged to hope that for the reasons urged, the condition of the Muhammadans of India will not be treated as equal to that of their more favoured brethren of the Hindu community.

Q. 4.—In what vernacular languages do you consider that instruction should be imparted to Muhammadans in Bengal and Behar?

A. 4.—I have already, in the course of my answers to the previous questions, anticipated the subject of the vernacular language which I think should be taught to Muhammadans in Bengal. Briefly summarised, my opinion as regards Bengal is that primary instruction for the lowest classes of the people, who for the most part are ethnically allied to the Hindus, should be in the Bengali language, purified, however, from the superstructure of Sanskritism of learned Hindus and supplemented by the numerous words of Arabic and Persian origin which are current in every-day speech; for this the Bengali of the Law Courts furnishes a good example.

For the middle and the upper classes of Muhammadans the Urdu should be recognised as the vernacular. That is the language which they use in their own society in town and country alike, and no Muhammadan would be received in respectable society amongst his own co-religionists if he were not acquainted with Urdu. The middle and upper classes of Muhammadans are descended from the original conquerors of Bengal, or the pious, the learned, and the brave men who were attracted from Arabia, Persia, and Central Asia to the service of the Muhammadan rulers of Bengal, or from the principal officers of Government, who, after the absorption of the province into the empire of Delhi, were appointed and sent from the Imperial Court, many of whom permanently settled in these parts. All these, for the most part, naturally retain the Urdu as their vernacular. I need not, however, dwell at any length upon the importance of imparting the earliest lessons in the vernacular of the pupil. I think that these linguistic drawbacks and difficulties prove a great stumbling-block in the path of Muhammadan students in the existing system of education, and can to some extent account for their deficient progress.

Up to a recent period, the Mussalmans of Behar used to be better off in this respect. The vernacular of all classes in Behar is Urdu, and up to a very recent period Hindus and Muhammadans of the respectable classes alike studied Urdu, and adopted it in all public proceedings as well as in the general run of private dealings. Under the fostering patronage of the Government, Hindi is now displacing Urdu, and the Mussalmans of Behar naturally feel this as a very great grievance. They cannot, of course, fairly share or participate in the advantages of any system of education which neglects their mother-tongue. I would therefore propose that for Muhammadans of all classes in Behar, Urdu should be recognised and encouraged as the real vernacular, and a knowledge of Hindi imparted to them only to the small extent which might enable them to read and write the Hindi character—a matter of a few months' study for any student of average parts who has already been well grounded in his own vernacular.

Cross-examination of Nawab Abdul Luteef, *Khan Bahadur.*

By Mr. Pearson.

Q.—Are the upper classes among the Muhammadans in Behar, who speak Urdu as their vernacular, able to understand the lower classes, who speak Hindi?

A.—The upper classes have constant and immediate intercourse with the lower classes as zemindars, bankers, merchants, &c., and there has never been any difficulty, that I am aware of, in their understanding each other. That shows that the upper classes must be sufficiently acquainted with the local vernacular to understand the lower classes without an interpreter, and that similarly the lower classes must be able to understand the Urdu of the upper classes without such help.

By Mr. Miller.

Q. 1.—Are you in favour of a scheme suggested by a former witness, *viz.*, that the higher institutions for Muhammadan education should be entrusted to Boards (nominated by Government in the first place), which might administer the grants and such funds as might be procured by subscription or otherwise?

A. 1.—Such a Board was appointed in 1871 under the presidency of the Honourable Chief Justice Norman; but though still nominally in existence, it has held no meeting since the assassination of the Chief Justice. I refer you to a minute recorded by Sir George Campbell on the 13th April 1871, proposing the appointment of that Committee.

Q. 2.—By whom has the work been done that this Board was intended to do?

A. 2.—The Board worked for six months or so, but after the death of the President (Chief Justice Norman) a successor to him was not appointed, nor did the senior member of the Board convene any meeting. The work which the Board was intended to do was consequently discontinued, and its existence lost sight of by the Education Department.

Q. 3.—What prospect do you think there would be of such a Board succeeding now?

A. 3.—I believe that the Board may be revived with great prospect of success.

Q. 4.—What prospect would there be of such a Board becoming gradually independent of Government nomination?

A. 4.—For many years to come it could not be independent of Government nomination.

By Mr. Browning.

Q. 1.—In 16 districts in Bengal in which Muhammadans form the bulk of the population, they are, except in Chittagong, the cultivating and labouring classes. Do the women of such classes, though Muhammadans, speak Bengali or Urdu in their houses?

A. 1.—They all speak Bengali.

Q. 2.—Then Bengali is the mother-tongue of the Muhammadans belonging to the cultivating and labouring classes in Bengal?

A. 2.—Exactly.

Q. 3.—You say that primary instruction to Muhammadans in Bengal should be imparted in Bengali. But you also say that lower vernacular schools should be furnished with Urdu teachers. Please explain this apparent contradiction.

A. 3.—There is a great difference between primary schools and lower vernacular schools. The latter class of schools is resorted to by the children of the middle class, with whom a knowledge of Urdu is indispensable as a standard of respectability.

By Syed Mahmud.

Q.—Please state whether, in your opinion, special difficulties exist in the way of Government taking any measures for promoting education among Muhammadan girls.

A.—I think there are special difficulties, greater than those which exist in regard to the female education of any other class of the Indian population.

By Mr. Croft.

Q.—You have said that Bengali is the mother-tongue of the cultivating classes throughout Bengal. Do you include Orissa and the district of Midnapore, once included in Orissa, within the scope of that statement?

A.—I do not include Orissa and Midnapore, where the vernacular of the Muhammadans is Urdu.

By the Hon. Bhudeb Mukerji

Q.—Have you made yourself acquainted with any of the Bengali books which Mussalman gentlemen of education have written of late years? Are those books written in Hindu-Bengali or in Mussalman-Bengali?

A.—Yes, I know such books. The books which have been written by educated Mussalman gentlemen of late years are *not* in Mussalman-Bengali, but in Hindu-Bengali. Such writers, it seems to me, were anxious to display an accomplishment which few Muhammadans possess, and were also desirous of addressing a larger and better circle of readers than the Muhammadan peasantry of Bengal.

By the President.

Q. 1.—You refer to Mr. Hunter's book "The Indian Mussulmans" as mentioning the existence of disaffection among the Bengali-Muhammadans. Are you aware that the work was published eleven years ago (1871), and treats only of a still earlier period?

A. 1.—Yes, that is the case.

Q. 2.—Are you aware that the work was written before the great extension of primary education in Bengal upon the lines laid down by Sir George Campbell, and before the incorporation of the *pathsalas* or indigenous village schools into our system of public instruction?

A. 2.—Yes, that is so. Though much was done, more remained to be done.

Q. 3.—Are you aware that part of the proposals made by Mr. Hunter have already been adopted, while all of them refer to a state of things which has been greatly modified since then? Have you no further suggestions to make with a view to extending primary education among Muhammadans at the present day?

A. 3.—Yes; I would suggest that a large number of schools should be established for the primary education of the masses of the Muhammadans. These schools should be conducted upon the principles laid down in my answer to question 1.

Q. 4.—Do you think that the little schools attached to mosques are capable of being utilised to any large extent by a liberal interpretation of the grant-in-aid rule?

A. 4.—I do not think so. Such schools teach chiefly the recitation of the *Koran*, and I do not think the lower classes of the Muhammadans largely resort to these mosque *maktabs*. They are frequented rather by the middle classes.

Evidence of the Hon. Ameer Ali, *Barrister-at Law.*

Q. 1.—What is the present state of education among the Muhammadans of Bengal and Behar?

Q. 2.—What are the causes which have hitherto prevented the Muhammadans of these provinces from availing themselves largely of English education?

A. 1 & 2.—I propose to answer these two questions together, and with a view to set forth clearly the causes which have prevented the Muhammadans from availing themselves largely of English education, I wish to call attention to the facilities for education which they possessed not further than 25 years ago. In my opinion, the present unsatisfactory state of education among the Muhammadans of Bengal and Behar is intimately connected with, if it is not the direct offspring of, their political decadence. Twenty or twenty-five years ago, the strong desire for the study of English which has recently developed itself among them had not come into existence; whilst Arabic and Persian were studied with much avidity, the study of English was at a great discount. There were then only two Madrasas, one in Calcutta and the other at Hooghly, where Arabic and Persian were studied up to the highest standard. Students from every part of Bengal and Behar flocked to these colleges. Simple love of knowledge was not the sole motive which induced these students to leave their distant homes and live for years at Calcutta or Hooghly. A desire of wordly gain was probably the principal motive; for a student who obtained a senior Arabic scholarship was certain of obtaining a Munsiffship, a Sudder Aminship, and sometimes a Principal Sudder Aminship. The students, when they came to Calcutta or Hooghly, took up their abode in the houses of well-to-do Muhammadans. The board and lodging which they received went by the name of *Jágir*. In the year 1855, the Head Moulvi of the Hooghly Madrasa, Moulvi Akbar Shah, boarded and lodged 30 to 40 students. Every gentleman of position and means supplied board and lodging to at least two or three students. In Calcutta, there was a larger field. A great proportion of the students who came here belonged to a very inferior class of society, and they found lodgings in the houses of European gentlemen's butlers, who formed in those days a

thriving section of the Muhammadan community in the metropolis.

The lots of these Muhammadan students, in the majority of cases, were cast in pleasant lines. If they got on in life or obtained a scholarship, they generally married the daughters or sisters of their patrons. If the latter possessed any influence, they generally pushed on the interests of their new relatives. High Arabic and Persian education was supported in this way. The students had no fees to pay; they received board and lodging gratis in the houses of prosperous folk of their own religion. In return, they taught the children of the house, and sometimes assisted the master in keeping household accounts. Fifty per cent. of them came from respectable families residing in the outlying districts, and the annals of British administration show that no less than 25 per cent. succeeded in gaining a position in life, often obtaining the highest posts of honour and emolument then open to natives.

Primary education was dispensed in another fashion. There was a *maktab* attached to every mosque. The *mollas* or *khatibs* attached to the mosques, or some of the students living in it, invariably held a class in the morning and the afternoon, where the boys of the *mahallas* received the rudiments of education. The ordinary subjects taught in these classes consisted of the alphabet, a portion of the Koran (called the *Sipara-i-am*), the Gulistan, and the Bostan. I speak of the state of education in former times to show the changes which have taken place since. There is no demand now for Arabic and Persian education. A strong desire has grown up among all sections of the Muhammadan community for the study of the English language and literature. The general impoverishment of the Muhammadans, the ruin which has overtaken the well-to-do middle class who invariably provided board and lodging to students of respectable families but of straitened circumstances, have done away with the facilities for education enjoyed by the *Talib-ul-Ilm*, "the seeker for knowledge," of former days. The system of *Jágirs*, in the sense of board and lodging, is now quite extinct. The few families which exist here and there, and which have the means of extending the same support to deserving students as the former generation, do not evince any desire to assist in the cause of education. Some of these families have little or no sympathy with the noble traditions of the past. Others are absolutely apathetic. They have no desire for education themselves, or to assist others in obtaining it. The possession of means begets a desire for ease; the father who is rich is thankful that he has wealth enough to obviate the necessity of his sons acquiring knowledge; the son of a rich father condemns the idea of study. As regards high and middle class education, I may say that the causes which have hitherto prevented the Muhammadans from availing themselves largely of the facilities afforded by Government do not lie in their unwillingness to study the language of an alien race. At any rate, whatever may have been the feeling in former times, it is not so now. Their backwardness, their inability to avail themselves of the educational advantages offered by Government schools and colleges, is due to their present poverty. As a matter of fact, few Muhammadan parents, now-a-days, are in a position to give their sons the education necessary for competing successfully with Eurasian and Hindu youths in the various walks of like. I have known of many cases where very clever, promising young students have been compelled from sheer want and the indigence of their parents to abandon their studies at the very threshold of their scholastic career. They generally stop at the 5th year class. Pressing family necessities, inability to pay schooling fees, and the boarding expenses attendant on a stay at Hooghly, Patna, or Calcutta, if they are natives of distant parts, the difficulty of providing expensive books,—all these combine to force them to abandon their studies early in life. The boarding fees at the hostel attached to the Hooghly College are certainly small. But even this presses on the great majority of Muhammadan parents who send their sons to school. In the days when a *Jágir* was easily procurable, there could be no difficulty, for the student paid for nothing except his clothes and, perhaps, his books. It will be thus seen that the political decadence of the Muhammadans has affected them in two ways: it has ruined their material prosperity, and it has taken away from them one of the means by which they obtained education in former times. The Muhammadan nobility, who have survived the many vicissitudes of fortune, generally have not awakened to the necessity of acquiring a thorough knowledge of English; and the few rich people among them, who have recently come into prominence, are satisfied with the merest smattering of the English language for their sons. The well-to-do middle class, which constituted the backbone of the nation, and from which the upper ranks were constantly recruited, and which furnished the ablest officials to the early British Government, has been all but ruined. Their general impoverishment, however, is not the only cause which has prevented the Muhammadans from availing themselves as largely of English education as they ought to have done. In the zilla schools the majority of teachers are Hindus. The Muhammadan element is, as a matter of fact, most sparsely represented in the Education Department. The result is that in almost all the schools of Bengal, education is conducted in the vernacular of Bengal. It is well known that, excepting the deltaic districts, the natural language of the Muhammadans all over Northern India is Urdu. The Bengali schoolmaster talks his own dialect, and finds himself often in very great difficulty to explain to his Muhammadan pupils the meaning of English phrases and words.

Until recently, few of the zilla schools had any Moulvi to teach Persian or Arabic to the Muhammadan students. In Behar, most of the schoolmasters are Kayeths; but even they are unable to teach thorough Persian or Arabic to Mussalman pupils. Naturally, for a time long enough to throw them into the background, they stood aloof from a system which made no concession to their prejudices, made no provision for what they esteemed their necessities, and which was unnecessarily at variance with all their social traditions. The Muhammadans have now gradually awakened to the necessity of learning the English language and of placing themselves in harmony with Western thought.

But they find themselves confronted by difficulties not altogether of their own making. From 1860 to 1870 Muhammadan education declined rapidly; Arabic and Persian scholarship fell, necessarily, completely into the background, as there was no demand for it. In 1855, they Hooghly

Madrasa contained, if I am not mistaken, 150 to 200 students studying Arabic and Persian. In 1868 the number had fallen to less than 30. But the number of Muhammadan students studying English had not increased proportionately. In 1868 there were only 10 to 15 Muhammadan students in the Anglo-Bengali Department, who, during the hours when the Bengalis studied Bengali, studied Persian with a Muhammadan Moulvi. In 1871 Lord Mayo's Government became alive to the position of the Muhammadans, and, in the Resolution of the 7th of August of that year, gave expression to its anxiety in their behalf.

The Resolution, after pointing out how few Muhammadans had availed themselves of the educational advantages that the Government offered, went on to say :—

"His Excellency in Council believes that secondary and higher education conveyed in the vernacular and rendered more accessible than now, coupled with a more systematic encouragement and recognition of Arabic and Persian literature, would be not only acceptable to the Muhammadan community, but would enlist the sympathies of the more earnest and enlightened of its members on the side of education."

Sir George Campbell, the then Lieutenant-Governor, differed from the Viceroy, and thought that, whilst every facility should be given to the Muhammadans to learn Arabic and Persian, Western knowledge should be imparted to them in the English language. The Government of India adopted Sir George Campbell's views with slight modifications, and the Dacca, Rajshahye, and Chittagong Madrasas were the outcome of the decision then arrived at.

A dead-weight, however, seems still to press down the Muhammadan community. The mistake which was committed in 1872 was not to make English compulsory on all students who sought middle-class and high education. The consequence is that the only kind of education which is necessary to enable them to retrieve the ground they have lost within the last fifty years is in a most unsatisfactory condition.

I am enabled, through the courtesy and kindness of the heads of several educational institutions in Calcutta as well as in the mofussil, to place the Commission in possession of certain facts and figures connected with the present condition of education among the Muhammadans. I take Calcutta first. The great bulk of the Muhammadan students are found in the Calcutta Madrasa. The Madrasa and its branch school are two exclusively Muhammadan institutions. They consist each of two departments—one English, the other oriental,—each with a separate staff of teachers and roll of pupils. With reference to the Arabic department, the Principal speaks thus :—

"The Madrasa Arabic department has two junior and four senior classes, which may be said to correspond to the two upper school classes (Preparatory and Entrance) and the four college classes of an ordinary Anglo-vernacular collegiate school. The four senior classes prepare, in two biennial courses, for the two examinations of the lower and higher standard of the central examination of the Bengal Madrasas, corresponding somewhat to the F.A. and B.A. examination of the Calcutta University. Therefore the four senior classes of the Calcutta Madrasa, and the equivalent classes of the Mofussil Madrasas, form in a sense an exclusively Muhammadan University, parallel to the English University of Calcutta. Diplomas or certificates are given to the mofussil students in each of the two lower and higher standard examinations."

The Madrasa English Department is under a (Hindu) head master, the Madrasa Arabic Department under a head Moulvi, the branch school (both departments) under a (Christian) head master, the whole (both institutions) being under a Principal (Educational Department).

Both institutions are entirely supported by Government, excepting, of course, the schooling-fees and a few Mohsin scholarships.

Both institutions, especially the Madrasa, have arrangements for boarding students of any of its departments. Those of the Madrasa have been newly revised and placed on a very comfortable footing.

The Madrasa and branch school are parallel institutions, the former being frequented by the higher and upper middle classes; the latter, where the fees are lower, by the lower middle and lower classes.

There are at present 388 students studying English in the Madrasa and 308 in the branch school.

In the school department of the General Assembly's Institution there are at present 19 Muhammadans against 738 Hindus and 20 Christians. Most of them belong to the middle class. Of these 19 Muhammadan pupils, 16 study Bengali and 3 Persian, besides English. It may be mentioned that this institution contains 500 Hindus in the college department, and not a single Muhammadan.

In the Saint Xavier's College, the number of Muhammadan students in the school department is at present 6, the number of the Hindus being 18.

In the College Department (First Arts and B.A. classes) the number of Muhammadans is now 10 and that of the Hindus 32.

No Muhammadan boy studies the vernacular in the School Department; the two that are most advanced study Latin.

In the College Department they study Persian not one of them studies Arabic, although the Moulvi, who teaches Persian, can teach Arabic also.

In the School Department five students out of six belong to the trading class; the sixth is a prince.

The social position of the students in the College Department is, on an average, that of the students in the Madrasa College classes.

In the Serampore College, the number of Muhammadan boys studying English is 9 against 217 Hindus. Of these 9 Muhammadan boys, 2 study Persian, 7 Urdu, and none Arabic.

There was an increase last year in the number of Muhammadan students, owing to the Principal's offer of free tuition to the Muhammadan boys. This year there has been a falling off, though the same privilege is still granted.

Two of the Muhammadan boys belong to the lower class, being the children of a tailor; the others are children of middle-class people.

The Principal of the Serampore College adds significantly that if the Muhammadan boys could confine themselves exclusively to Urdu and Arabic along with English, they would be able to compete on more equal terms with the Hindus.

At the Hooghly College, in the College Department, there has been a steady increase in the number of Muhammadan students. In 1880 there were only 13 Musalmans; in 1881 the number rose to 18; and in the present year it is 20 against 170 Hindus. Of these 12 study Persian, 4 studies Arabic, and 4 study Sanskrit. The

remaining 3 study the science course, and therefore do not take up a second language. All these students belong to the middle and lower classes.

In the School Department there has been a decrease in the number of Muhammadan students within the last few years. At present there are 77 Muhammadan students against 324 Hindus.

Of these 77 Muhammadans, 8 study Arabic, 46 Urdu-Persian, 10 Sanskrit, and 13 Bengali. Urdu alone, *i.e.*, without Persian, is taught in the last two classes only. In the 3rd year class Persian is taken up and continued up to the Entrance class along with Urdu. From the 6th year class Arabic is allowed as an alternative course. This course was drawn up by Moulvi Abul Khair when he was Arabic Professor in this college. Mr. Cantopher, the head of the school, and a gentleman of very great experience, says :—

"I have always thought this course too difficult for Muhammadan lads, as they are thereby unfairly handicapped with their Bengali class fellows; for while the latter have two languages only to learn in the last 6 classes, *viz.*, English and Bengali, the Muhammadans are compelled to take up three, *viz.*, English, Persian, and Urdu."

Mr. Cantopher adds :—

"The generality of Muhammadans are much poorer than the Hindus. In fact there are very few well-to-do Muhammadans in the school, to judge from their own statement. It is very hard to arrive at the real state of the case, for they are all interested in representing themselves poor in the hope of securing free boardships. In the absence of a statistical return of social position for the current year, and speaking from memory of the return of past years, I should say that the majority are sons of petty holders of land varying in value from Rs. 150 to Rs. 400 or Rs. 500 per annum, with a sprinkling only of Zemindars or Mukhtears, or Deputy Magistrates."

In the Rajshahye College there are 49 Muhammadan boys studying English against 349 Hindus. Of these 49, 27 study Persian along with English, and the remaining 22 Sanskrit or Bengali. By far the greater portion of these boys belong to the lower classes of society. In 1880 the number was 52; in 1881 it fell to 32; and now it has risen to 49.

In the Berhampore College, the number of Muhammadan students studying English is at present 13. The number of Hindu boys is 181.

Of the 13 Muhammadan boys, 1 studies Arabic, 4 Persian, 2 Sanskrit, and 6 Bengali.

There has been rather a decrease within the last year or two in the number of Muhammadan boys. In March 1879 there were 32 boys; in March 1880, 21 boys; in March 1881, 16; and in March 1882 there were only 13 Muhammadan boys.

These Muhammadan boys generally belong to the middle and lower classes of society.

In the Dacca College there are at present 13 Muhammadan boys against 274 Hindus.

Of these Muhammadan boys, 2 study Sanskrit, 1 Arabic, 9 Persian, and 1 has no second language as he has adopted the B Course.

There has been an increase in the number of Muhammadan boys. The number has risen from 5 to 13.

All the Muhammadan boys belong to the upper and middle classes.

In the Hooghly Normal School there are only 2 Muhammadan boys who study Bengali but not English; whilst the number of Hindu boys studying both English and Bengali is 62.

These figures undoubtedly do not represent the exact number of Muhammadans studying English, but they, to my mind, show that high and middle class education among the Muhammadans of these provinces is in a very unsatisfactory condition, and out of all proportion to their number. As regards primary education, things are not so bad. The machinery still exists; it only requires being renovated, supervised, and properly controlled. Notwithstanding the ruin worked by the Resumption Proceedings, numerous well-endowed mosques and charitable foundations still survive where elementary education is dispensed to Muhammadan boys, for the most part, gratis. Primary education reaches a larger number of people than Government is probably aware of.

Q. 3 & 4.—What are the present educational requirements of the Muhammadans in these provinces? What is the condition of primary education among the Muhammadans of Bengal and Behar?

A. 3 & 4.—As regards the educational requirements of the Muhammadans in these provinces, I do not think Government is called upon to undertake any heavy outlay to carry out its benevolent intentions for promoting mass-education, as far as the Mussalmans are concerned.

The *maktabs* and the petty madrasas attached to the various mosques all over Bengal and Behar should be utilised for the purpose of imparting elementary education to the lower classes of Mussalmans. Instruction in knowledge is, I need not mention, one of the principal duties inculcated by the Muhammadan religion. As a consequence of this religious duty, you will find in almost every *wakf-namah*,—document dedicating property to religious or pious uses,—a provision setting apart a certain sum for the support of poor students. I have reason to believe that the Sasseram endowment and the other minor endowments in the districts of Patna, Shahabad, Gya, &c., still maintain a large body of students, who apply themselves to the study of Arabic and Persian. Of course this study is haphazard and unsystematic. In Bengal, also, there are small wakfs attached to mosques which provide for the support of a molla, who ekes out a living by teaching the boys of the poorer classes. In the district of 24-Pergunnahs, in the Hooghly, Burdwan, Rajshaye, and Midnapore districts, I know, as a fact, there are numerous mosques where elementary education is given to poor boys of the Mussalmans. Even in the heart of Calcutta there are several religious endowments; unnoticed by Government and neglected by educational officers, they drag on a miserable existence. Here is the nucleus of a most effective machinery for giving primary education to the Muhammadans. I must, however, add that unless Government assumes the general control and supervision of these elementary institutions, they will soon cease to exist. They will die off from sheer neglect, want of direction and control; and it will require much labour and expense to restore them to life. I therefore propose that effective measures should be immediately adopted for utilising them. Muhammadan Inspectors should be appointed to supervise and report, from time to time, on the condition and progress of these *maktabs*. Small grants-in-aid should also be made to supplement the resources of the wakfs to which they are attached. In many cases a long course of mismanagement has reduced to very narrow limits the income of these properties, and therefore it will be necessary for Government to make small allowances for their support. The mosques are generally well placed, so as to gather together

the boys of the *mahullahs* where they are situated. The grants made by Government should not depend on the amounts realised by fees or actually disbursed by the endowments. As a matter of fact, until a steady demand has grown up among the lower classes of Muhammadans for elementary education, no fee should be levied, as that would at once have the effect of driving away the pupils. On the contrary, I would suggest that the plan, which was often adopted by Muhammadan sovereigns and chieftains for attracting to these elementary *maktabs* students from the lower walks of life, should at least, in the very backward portions of the province, be adopted by Government. A small monthly allowance of 8 annas or a rupee made to a student at the outset would have a very good effect. The allowance might be continued for a little while, and then when it was found that a genuine desire had sprung up among the boys, it might be withdrawn. The five miles' rule with reference to State grants should be relaxed in favour of the Muhammadans, so as to allow a grant to Mussalman schools within that distance of existing Hindu schools. Where there are no indigenous *maktabs* already existing, and where the demand for education is not very great, as is occasionally the case in the Eastern Districts, the plan suggested at one time by the President of this Commission should be adopted. A few schools entirely supported by Government on the Hardinge model should be established in the most backward parts. At first the villagers would get their education for almost nothing, but by degrees as the presence of an educated class would create a demand for further education, fees might be imposed. In a few years the self-supporting element would be introduced, or a charitable Muhammadan would be induced to make a pious grant towards its maintainance, and the cheap Hardinge school would be transferred to some more remote corner of the district. In this way the Government would permeate the mass of the population with a desire for learning for its own sake. As I have said before, these primary institutions, whether entirely self-supporting or whether supported partly by Government, as well as those institutions wholly maintained and kept up by the State, should be under the direct supervision of officers appointed by Government. Periodical inspections would be necessary to maintain the efficiency of the schools. The curriculum of studies should also be under the direction and control of a committee of Muhammadans associated with the Director of Public Instruction. I strongly deprecate the idea of making over the management, or the control and the supervision of these or any educational institutions, to any independent body of Muhammadan gentlemen. I shall give my reasons hereafter. What are the requirements of the Muhammadans as regards middle-class and high education, I shall endeavour to answer in my general remarks.

Q. 5.—Whether or not greater facilities should be given to the Muhammadans for high English education?

A. 5.—Greater facilities should certainly be accorded to the Muhammadans for high English education, for otherwise it will be next to impossible for them to compete successfully with the other communities. Primary education needs no especial encouragement among them; it is their higher education which requires fostering, and for this purpose Government will have to devise some substantial scheme.

Q. 6.—What should be the nature of the facilities afforded?

A. 6.—I shall answer this question in my general remarks after I have answered question 7.

Q. 7.—Would any withdrawal of State assistance in any way interfere with the educational progress of the Muhammadans?

A. 7.—I have already shown how small, comparatively speaking, is the number of Muhammadans studying English. I have endeavoured also to point out the causes which materially interfere with the progress of English education among the Muhammadans. I may be allowed to repeat here the words I have used in another place: "The study of English is a vital question for the Muhammadans. It means whether the Mussalmans are to be enabled to emerge from the desperate condition into which they have fallen and take their proper place among the Indian nationalities, or whether they are to be allowed to sink still lower in material prosperity." At the present moment, the Mussalmans are beginning to apprehend the proper causes of their decline, and are making serious efforts to regain to some extent the ground already lost. Their general poverty, the ruin of their scholastic classes, the confiscation of many of their religious foundations in 1828, the impoverishment, not altogether by their own fault, of their ancient nobility, stand in their way. The charitable endowments which still lie scattered all over the land are allowed to be mismanaged and wasted. Under these circumstances, any attempt on the part of Government to withdraw, to the smallest extent, State support from the high and middle-class education of the Muhammadans would be most detrimental to their interests. The Hindu community is rich enough to regard with equanimity the policy which aims at making high education self-supporting: for the Mussalmans, it has a deeper import. The outlay of a single rupee on elementary education, to the sacrifice of high and middle-class education among the Muhammadans, would seriously interfere with their progress and advancement.

Q. 8.—Do you desire to add any further remarks on the condition and prospects of Muhammadan education in Bengal?

A. 8.—I think it has been sufficiently proved by experience that the scheme devised by Sir George Campbell in 1872, to promote a purely oriental education among the Muhammadans in the Eastern Districts of Bengal, has proved a practical failure. There are two courses therefore open to Government,—either to reduce the institutions at Chittagong and Rajshahye, or to amalgamate them with the zilla schools. Either of these courses would set free a considerable fund which may be applied in other ways, which I shall suggest shortly. I think it right to mention here that, in my opinion, in all middle-class and high schools and colleges, English should be made compulsory. The promotion among any class of Her Majesty's Indian subjects of a purely oriental study is fraught with many mischievous consequences.

Men so educated are turned out into the world to shift for themselves; with no field for the employment of their energies, utterly unable to make a living, and hopelessly ignorant of modern pro-

gress and culture, they form so many centres of discontent and dissatisfaction. When disappointment is joined to religious bigotry, when starvation lends additional bitterness to the sense of wrong and injustice, it ought not to surprise anybody to learn that these men look with some dislike upon those whom they believe to be the chief cause of their poverty, and whose motive of generosity they regard with distrust.

The general consensus of educated Muhammadan opinion is conclusively and emphatically in favour of this view. A larger number of Mussalman officers should be introduced into the Educational Department. There should be at least two or three Muhammadan English teachers in the zilla schools. There should be also two Moulvies, one to teach Persian and the other to teach Arabic. The Muhammadan English teachers will obviate the difficulty under which the Musalmans students labour now, owing to the Hindu teachers in Bengal not knowing Urdu. Urdu should be to the Muhammadans what Bengali is to the Hindus of Bengal, and Arabic and Persian should take the place of Sanskrit. Muhammadan boys should not be forced to learn four languages, whilst the Hindus have to learn only two. Urdu and Persian, or Urdu and Arabic, or Persian and Arabic, along with English, should be deemed sufficient.

In the second place, the Calcutta Madrasa should be raised to the status of a college. Unfortunately the Mohsin College at Hooghly has, within the last few years, lost completely its Muhammadan character. How far this is owing to the Muhammadans themselves and how far to the policy of Government, is a question which I do not propose to answer. There is no doubt, however, that it is one of those questions which has, wrongly or rightly, caused some dissatisfaction among the Muhammadans. It seems to me, however, that it is utterly useless to keep up any longer there a department for oriental education exclusively. The abolition of the Mohsin Madrasa would set free sufficient funds to enable Government to create foundations or scholarships tenable either at the Hooghly College or at Calcutta, or at the Seebpore Engineering College. A central Muhammadan College at Calcutta, where students, who have matriculated either here or in the mofussil, might gather together to pursue the higher branches of study, where their requirements as to a knowledge of their own classics can be carefully attended to, is a matter on the necessity of which there can be no two opinions. A purely Muhammadan college, teaching up to the B.A. course, will become doubly necessary, if the Presidency College happens to be disestablished. Even now the absence of a college department in the Calcutta Madrasa entails serious inconvenience upon the Muhammadan students going up for the First Arts and the B.A. The Presidency College is situated in a quarter essentially Hindu, and the cost of conveyance is a serious burden on Muhammadan students studying there. At the St. Xavier's and Doveton, there are difficulties of a different kind. By setting free some portion of the funds devoted at present to the promotion of a purely oriental education at Rajshahye and Chittagong, Government would be enabled to grant this favour to the Muhammadan students without any very great outlay from the general revenues of the Empire. The disestablishment of the Presidency College would also place the Government in a position to grant a certain portion of the funds thus set free for the purpose of creating and supporting a college department at the Calcutta Madrasa.

In a college such as I have suggested, established in the metropolis, kept under strict control, carefully managed and conducted, the Muhammadan community of these provinces will be able to educate its youths up to the highest standard, so as to be able to compete successfully with Hindus and Eurasians. The Madrasa building should accommodate the college classes and the first three classes of the school department, the lowest form being the class where the study of Arabic may begin. The branch school should accommodate the lower forms, constituting in fact the Anglo-Persian department. The Arabic course studied in the Madrasa should be recast; history and literature should constitute the principal subjects of study in this language. The books which have been fixed for the boys of the King of Oudh's School at Tallygunj may fairly be taken as a guide for the oriental study in the college. A barren knowledge of the Muhammadan law, especially of the portions which are taught now, does not answer any practical purpose. If it should be considered necessary to give instruction in Mussalman law to the students who are not taking it up as a profession, a chair may be established for that purpose.

But above all, in order to ensure to the Muhammadans the means to continue their studies beyond the stage where, owing to the indigency of their parents, they are now in the habit of stopping, it is necessary that Government should assist us by creating a few foundations, to be held by deserving clever students, either at the Madrasa or at the Medical College, or at the Seebpore Engineering College. Up to this time only one Muhammadan has joined the Seebpore College. The reason is that few, who have the desire, have the means to study there. Government has decided to grant especial facilities to the Eurasians. I submit that the Muhammadans are entitled to similar consideration. No very great outlay would be needed to establish the foundations I suggest. Fifty scholarships of the value of Rs. 20 each, ten tenable at the Medical College, ten at the Seebpore College, and the remainder partly at the Madrasa and partly at the Hooghly College, would at once solve the problem of Muhammadan education. This step should be taken immediately; delay would add to the cost of the undertaking.

The boarding arrangements should be improved not only in the Madrasa, but also in the mofussil. Larger accommodation is wanted in Calcutta, especially as it is desirable that the more respectable class of students who come to study here should not be put to the necessity of taking up their abode in questionable localities. Besides the foundations I think a few students ought to be allowed free board. The boarding arrangement should be under the supervision of one of the Muhammadan teachers.

I do not approve of the idea of transferring over the control of the educational institutions of the Mussalmans to a Committee or Committees of Muhammadan gentlemen who should be practically independent. As a matter of fact, if such Committees are appointed, they will consist of men with divergent views on the subject of education. Some of them will be men who are alive to the exigencies of the time, who recognise the value of an English education, and whose thoughts are

in harmony with Western ideas. Others there will be who will be opposed to all progress, reform, and advancement. There will be heart-burning, bickering, divergence of views, and frequent unhappy collisions. I am of opinion, therefore, that, instead of transferring the control of Muhammadan educational institutions to Committees of Muhammadan gentlemen, Government should establish Boards, of which the Director of Public Instruction in Calcutta, and the District Officers in the mofussil, should be the *ex-officio* Presidents. The plan which I suggested for the management of the King of Oudh's School at Tallygunj, and which was adopted by Government, and which has answered so well, should in my opinion be taken as the model for all such Boards.

Q. 9.—Do you wish to make a statement with reference to the Muhammadan boys in the Bhagulpur School?

A. 9.—I do. In the Bhagulpur Zillah School there are 120 Muhammadan boys studying English, whilst the number of Hindu boys is 374. In 1879 the number of Muhammadan boys was 97; in 1880 and 1881, 98; thus showing a decided increase this year. Of these 120 boys, 79 study Urdu and Hindi along with English; none study Arabic; whilst 41 study Persian. The Head Master remarks that

"the boys in the last four classes are not allowed to read any but a vernacular language, and since Hindi has taken the place of Urdu in the Law Courts, it has been made compulsory that all the boys in the four junior classes, Muhammadan as well as Hindu, should read Hindi. The Muhammadan boys in these classes are, however, permitted to read Urdu in addition to Hindi, and almost all of them do read Urdu, the arrangement being that they read Urdu 4 days and Hindi 2 days in the week."

I need not point out the disadvantageous position in which the Muhammadan boys are placed, as compared with their Hindu fellow-students, owing to the introduction of Hindi in the Behar Law Courts. Whilst the Hindu boys have to study two languages, the Muhammadan boys have to learn three, and this handicapping goes on until the very end of their school life, unless they consent to efface their nationality and forego all their social and religious prejudices. This is hardly a good example of fair dealing on the part of Government.

Of these 120 boys, 9 belong to the upper class, 90 to the middle class, and 21 to the lower class.

Cross-examination of THE HON. AMEER ALI.

By SYED MAHMUD.

Q.—From your knowledge of your co-religionists of other parts of India than Bengal and Behar, will you kindly state whether the Muhammadans as a people are homogeneous enough to make your observations applicable in their main principles to the Muhammadans of other parts of India also?

A.—Decidedly so.

By MR. CROFT.

Q.—You have stated that, as a consequence of recent orders of Government substituting Hindi for Urdu as the language of the Courts in Behar, the Muhammadan boys in the Bhagulpur Zillah School have now to learn two languages, Hindi and Urdu, and that this is not quite in accordance with fair dealing. Would you think it a fairer arrangement that the Hindu boys in that school should be required to learn those two languages, considering that Hindus in Behar outnumber the Muhammadans as 8 to 1?

A.—The question assumes that, in the contrary case, Hindu boys would have to learn *two languages*. As a matter of fact, Urdu is as much the native language of the Hindus of Behar as it is of the Mussalmans, and therefore in studying it, as they have done for the last several centuries, they would not have to study *two* languages. I wish to add, however, that I have no objection to urge against the orders of the Education Department in this respect. The question is one affecting the policy of the Government in constituting Hindi the Court language of Behar. If Hindi is to continue to be the official language of that province, Muhammadan boys will, at some time or other, have to learn it.

By THE REV. MR. MILLER.

Q.—How would it suit your views if the management of schools and colleges for Mussalmans, together with the control of funds granted by Government or obtained from other sources, were given to Boards appointed in the first instance by Government, but which as years pass might become more and more elected and independent?

A.—I desire official Boards at first as already stated. They might in time become elected and independent; but I do not know when that time may come.

By MR. BROWNING.

Q. 1.—Do you consider Urdu to be a different language from that of Hindi?

A. 1.—The stilted Hindi, affected by the Pandits of Benares, may, for all practical purposes, be considered a different dialect to Urdu. But the Hindi spoken by the lower classes of the Hindu population all over India is only vulgarised Urdu. The cultivated classes among them speak pure Urdu.

Q. 2.—Can Hindus and Muhammadans read the same vernacular class books, Muhammadans using class books in the Persian character and Hindus using in the Nagri character the same class books slightly altered?

A. 2.—I have no objection if the class books are merely transliterations, the one of the other. I should insist that Urdu books be transliterated into Hindi and not Hindi into Urdu.

By MR. DEIGHTON.

Q. 1.—Is Urdu, as distinguished from Hindi, generally and commonly understood by all classes, Hindu and Muhammadan, in Behar?

A. 1.—It is not only understood but spoken by every individual in Behar.

Q. 2.—On what grounds would you "insist" upon school-books being transliterated from Urdu into Hindi, and not *vice versâ?*

A. 2.—Urdu is the more polished language of the two; it is the language of the cultivated classes; Hindi is the *patois* of the vulgar.

By THE HON. BABU BHUDEB MUKERJI.

Q.—Do you think that measures taken by Government to bring under its control the Muhammadan religious endowments with a view to prevent their wastage and to divert their proceeds to the instruction of Muhammadan youth will be extremely popular with the Muhammadan community at large?

A.—Such measures would certainly be most popular.

By MR. HOWELL.

Q.—In your answer No. 7 you speak of the "*confiscation*" of "the *educational foundations*" of Muhammadans. Please explain this expression.

A.—I referred to the Resumption Proceedings under the Inám Commission, and I am not able now to mention specifically any particular foundations. My answer perhaps was too general, and I wish to modify it to "some" foundations "in 1828."

By MR. P. RANGANADA MUDALIAR, M.A.

Q. 1.—Am I right in understanding you to say that a purely oriental education is likely to breed dissatisfaction?

A. 1.—A purely oriental education, leading to no employment under Government, would certainly cause dissatisfaction to men who had devoted many years to such education and had hoped to apply their talents in the service of Government.

Q. 2.—What is your view of the common complaint that higher education in English is a source of discontentment?

A. 2.—I have never come across any case in which higher education in English has caused discontentment.

By THE PRESIDENT.

Q. 1.—Are the teachers in the petty mosque schools Moulvis or other religious officers attached to the mosques.

A. 1.—They are *mullahs* or *khatibs* attached to the mosques. The students frequently lodge in the mosques, and act as pupil-teachers in the petty mosque schools.

Q. 2.—You say that Government should make payments to the teachers of these mosque schools. Do you not think that such payments to religious officers attached to mosques would be a breach of the Government's neutrality in religious matters.

A. 2.—I certainly do not think so.

Q. 3.—Have you lived in a Behar village?

A. 3.—I have been frequently for a day or two at a time in Behar villages.

Q. 4.—As a matter of fact, do not the whole cultivating classes of Behar talk Hindi to the exclusion of Urdu?

A. 4.—They talk a vulgarised Urdu which may be called either Hindi or Hindustani.

Q. 5.—Have Muhammadans often a prejudice against the use of any written character except the Arabic in its various forms?

A. 5.—I am not aware of any such prejudice.

Evidence of MOULVI SYED AMIR HOSSAIN, *Khan Bahadur.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what Province your experience has been gained.

Ans. 1.—I entered the Government service 21 years ago. I have ever since taken an interest in the education of my countrymen, though I lay no claim to an active part in the management of educational affairs. For a period of five years I was Personal Assistant to the Commissioner of Bhagulpur Division, and in that capacity was charged with the preparation of annual reports on public instruction in that division. I also dealt with such education questions as came before the Commissioner for disposal. I have been a member of the District School Committee in the several districts of Behar and Bengal. I have been employed since its establishment in the year 1872-73; and I was appointed Secretary of that Committee in the district of the 24-Pergunnahs in the year 1879, which appointment I still hold. In the year 1872-73, while holding the post of Sub-divisional Officer in one of the Behar districts, I was entrusted with the duty of carrying out the scheme of primary education formulated by Sir George Campbell, and the District Officer of Gya thus noticed my services in that direction in his education report for 1872-73:—

"The Sub-divisional Officer of Nowada has personally taken a lively interest in the scheme of primary education, and was the first to carry out the scheme in a full and comprehensive manner. My acknowledgments are specially due to him."

In the year 1880 I wrote a pamphlet on Muhammadan education in Bengal after a careful study of the subject. The pamphlet received the attentive consideration of His Honour the Lieutenant-Governor and the Director of Public Instruction, and some of the suggestions therein made were accepted by the Government.

Ques. 2.—Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that in the several provinces under the Lieutenant-Governor of Bengal the system of primary education has been placed on a sound footing, and is capable of development up to the requirements of the community. Up to the year 1871-72 less attention seems to have been paid by the Bengal Government to this branch of public instruction; but under the orders passed by Sir George Campbell on the 30th September 1872, a real and substantial effort was made to establish a good system of primary education throughout Bengal. The measures prescribed were of the simplest character. The district officers and the educational authorities were ordered to work together in promoting the rural education of the country, by hunting up the then existing indigenous schools, bringing them on their books, and subsidising them with fixed monthly grants varying from Rs. 2-8 to Rs. 5. The district officers were also asked to open new primary schools or *pathsalas* where none existed. No immediate change was enjoined in the mode of teaching then in vogue in the village *pathsalas*, but a training class was ordered to be established at each district and sub-divisional head-quarters to train the newly-appointed *gurus* in the improved method of teaching. The officers interested in the management of the primary schools were, however, directed to observe the following principles as regards the description of education to be imparted:—

"What is wanted is to teach ordinary village school-boys enough to enable them to take care of their own interests in their own station of life, as petty shopkeepers, small land-holders, ryots, handicraftsmen, weavers, village headmen, fishermen, and what not.

"It is beyond all things desirable not to impart at village schools that kind of teaching which, in a transition state of society, might induce boys to think themselves above manual labour or ordinary village work. To the really able boys at *pathsalas* opportunities for advancement will be offered by a chain of scholarships, the gainers of which can pass through the several grades of schools up to a University degree."

With these orders before them the district officers, assisted by the subordinate educational establishments, set to work in the latter end of the year 1872. The zeal and vigour displayed by the head of the Government in inaugurating the new scheme were loyally responded to by his sub-ordinates, and towards the close of the official year 1872-73 the results attained gave every promise of a complete success in the future. The year 1871-72 had ended with 2,451 Government primary schools teaching only 64,779 boys, out of a population of nearly 67 millions, 15 per cent. of which were supposed to be boys of school-going age; but the end of the following year (1872-73) brought to light 8,253 village schools receiving aid from Government and teaching 205,939 students. The Government grant for primary schools in this year amounted to Rs. 1,80,592 against Rs. 1,28,356 in the preceding year. The following table will show how the new scheme worked during the next three years :—

	Number of primary schools aided.	Number of scholars.	Government grant.
1873-74 . .	12,229	303,437	Rs. 3,88,847
1874-75 . .	13,145	330,024	„ 4,42,699
1875-76 . .	13,491	357,233	„ 4,35,207

In the year 1876-77, Sir Richard Temple sanctioned the formation of a class of schools intermediate between the primary and the middle class, designated as Lower Vernacular Schools. The course of teaching prescribed for this class of schools is slightly higher than that of the primary school. This class of schools may fitly be called "Upper Primary Schools," as suggested by the Director of Public Instruction in his report of the last year.

During the three years mentioned above, the system of payment by results, by holding quarterly, half-yearly, or yearly examinations, had a fair trial. It has gradually been extended to almost all the districts in Bengal. The subjoined table will show the progress the upper and lower primary schools aided by Government have made in Bengal :—

		Number of schools.	Number of scholars.	Government grant.
1876-77	Primary	12,272	302,550	Rs. 3,86,784
	Lower Vernacular	1,500	52,859	„ 90,487
1877-78	Primary	16,042	360,322	„ 3,67,494
	Lower Vernacular	1,546	54,212	„ 79,602
1878-79	Primary	23,038	446,868	„ 2,88,449
	Lower Vernacular	1,487	51,395	„ 76,247
1879-80	Pirmary	28,992	537,307	„ 2,95,519
	Lower Vernacular	1,443	52,151	„ 74,488
1880-81	Primary	36,002	618,328	„ 3,11,306
	Lower Vernacular	1,641	56,875	„ 90,051

The last four years of the above table represent the period of the administration of the present Lieutenant-Governor of Bengal, during which time the mass education has made the greatest strides. The Government of Sir Ashley Eden has added to the grant shown in column 4 of the above table, against the last official year, the sum of one lakh of rupees for the current year, and another lakh for the next year, making a grand total of six lakhs for the primary (upper and lower) schools or mass education, while the Government grant for secondary and superior education during the year 1880-81 was as follows :—

Government colleges	Rs. 2,24,225
High schools (Government and aided) . .	„ 2,02,025
Middle schools (Government and aided) .	„ 3,11,306
TOTAL . .	Rs. 7,37,556

These grants have, I believe, remained almost stationary during the current year, of which I have no figures before me. We must also take into consideration the fact that a large number of students in our middle-class English and Vernacular schools are the late students of primary schools, who were promoted to the former schools through scholarships, or joined them without any stipend to satisfy their ambition to acquire the higher branches of education. They undoubtedly form a portion of the "masses" of the people. It will thus appear that the Government of Bengal pays from the provincial funds either an equal or a higher sum towards the mass education, than what it does for the higher education.

If the Commission will judge of these figures by the principles laid down in the Despatch of 1854, as summarised in paragraph 6 of the Government of India Resolution, they will, I hope, be satisfied that, so far as the administration of education in Bengal goes, it has been strictly on the lines laid down in that despatch. While it has stimulated the private efforts of the higher and middle classes of people and satisfied their desire for the acquisition of the higher branches of knowledge, it has been both just and generous towards the masses of the people. In other words, the system of primary education in Bengal has gone hand in hand with that of the secondary education.

Ques. 3.—In your Province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In making a reply to this question, I propose also to answer a question which would naturally arise from the statement made in my answer to the second question. I have shown that primary education has made satisfactory progress in Bengal, and that the number of students reading in primary schools on the 31st March 1881 was 618,328, plus 56,875 in the upper primary schools.

To this I may add that there were 5,697 unaided primary schools last year with 83,240 students. The grand total of the boys receiving primary instruction at the end of last year was therefore 758,443. This is, indeed, a large number, but it

may be asked whether a desirable limit has been reached as yet, and whether this number bears a satisfactory proportion to the number of the boys of school-going age who ought to have been in the primary schools. Before answering this question, I would give below the proportion which the boys at school bear to those of school-going age in the several districts of the Lower Provinces:—

1. Burdwan	1 boy out of 2.
2. Bankura, Balasore, Midnapore	2 out of 5.
3. Hooghly	1 out of 3.
4. 24-Pergunnahs, Howrah, Tipperah, Beerbhoon, Noakhally, Cuttack, Pooree	1 out of 4.
5. Patna, Backergunge	1 out of 5.
6. Monghyr, Bhaugulpore	1 out of 6.
7. Jessore	1 out of 7.
8. Nuddea, Maldah, Singbhoom	1 out of 8.
9. Dacca, Gya, Mozufferpore, Shahabad, Furreedpore, Chittagong	1 out of 9 or 10.
10. The rest	1 out of 11, 12, 14, 16, 18, and 19.

The only way these proportions can be satisfactorily explained is by the application of the test of the well-known laws of Political Economy —the laws of demand and supply. I consider that where the number of students at school falls short of what it should have been, the fault does not lie in our system of education, which is the same everywhere, but the main reason of the falling off is attributable to the apathy of the masses in sending their children to indigenous schools. For instance, the labouring classes (Mushars, Dosadhs, Rajwars, Chamars, Kahars in Behar, and Bagdis, Jelleahs, Kowrahs, and Chandals in Bengal) form a very large portion of what is called the "masses" of the people. They mostly live by working in the field, or doing other kinds of manual work. They as a body hold aloof from our schools. They live from hand to mouth, and to them the value of education, even of the most elementary character, is simply *nil*. They do not wish to bring up their children for higher occupation than what they themselves follow. There are, moreover, petty agricultural classes and petty artizans, most of whom still hold aloof from our schools, such as Koories, Koormies, Weavers, Gowallahs, and Tewers and Kumars, &c. They economise the cost of hired labour by employing their children in the field or in their petty handicraft.

These are men of very scanty means and can ill afford to employ hired labour. Their boys spend the first six or seven years of their life on playground, and the rest of it in the field, or in other pursuits peculiar to their castes. Nothing short of a law of compulsory education would bring them to our schools, until their economical condition is improved.

In Behar I have seen even high-caste Hindus, Babhans and Rajputs, employed in petty agriculture, holding aloof from our schools, and employing their children of school-going age in agricultural labour in their own fields.

As to the attitude of influential classes towards the extension of elementary knowledge to every class of society, in my opinion influential and educated natives are generally in favour of extending the elementary instruction to their poorer neighbours, and do not fail to contribute their quota of assistance in furtherance of these schools. But where there is a disagreeable and acrimonious relation between a zamindar or patnidar and his ryots, such aid is neither looked for nor given.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I believe the rudiments of instruction are often begun at home, but as soon as a boy is fit to go to school he is sent there. Home instruction is kept up in many instances along with school instruction, but home instruction alone is not practicable for finishing the boy's education. The schoolmaster charges much less than a private teacher would if he had to devote the same amount of time for the pupil. The female members in native families are unable to help in home instruction. The male members, generally speaking, have not sufficient leisure for the purpose. Further, in the case of home instruction, there is much less discipline and less incentive furnished by emulation. Home instruction cannot in the present state of native society take the place of school instruction. The very small number of "private students" who offer themselves for the Entrance Examination is an instance in point. I do not believe that boys who have received a purely domestic instruction can compete on equal terms with boys educated at public schools.

These remarks apply to English education. As regards the home education imparted in the Persian and Arabic languages, there are many instances in which private students have acquired a superior proficiency in those languages over those who have been educated in public schools, as the best Arabic and Persian teachers and professors seldom seek employment at Government schools and prefer to teach students in their own private madrasas.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—As I have already said, the supply of elementary instruction can only be regulated by the demand for the same. I have always seen that where there is a real demand for education of an elementary kind, pathsalas or muktabs spring up irrespective of the Government aid. I am one of those who believe in the process of "filtration downwards," and I have found that where the system of high and middle-class education has made greater progress, primary education has taken deeper and firmer root. I am therefore strongly against starving any class of schools for the supposed benefit of any other class.

The Government may safely rely upon the educated classes for their exertions in the cause of primary education. They form the best private agencies for promoting primary instruction. His Excellency the Viceroy apparently meant the educated classes of the people in the following passage

of his address delivered at the last Convocation of the Calcutta University :—

"We must have recourse to all classes of men and make use of every variety of motive. We must appeal to private individuals, to public bodies, to patriotic feeling, to religious zeal, and to the desire of personal distinction."

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—At the present time the funds assigned by Government for primary education are administered by the District School Committee with the district officer at the head of the committee; but the control of the committee is limited to assigning grants to various schools, or sanctioning the amount of rewards under the payment-by-results system. The executive work of inspection, examination, distribution of rewards and the like is done by the district officer assisted by the secretary and the inspecting staff. In my opinion the present system should continue.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—A very large number of municipalities in Bengal has been recently relieved of the cost of police, which formed a respectable portion of their receipts. But the sum thus set at liberty is to be devoted—

(1) to sanitary improvement;
(2) to the maintenance of roads;
(3) to the support of hospitals;
(4) to education.

It is difficult to say what classes of schools should be entrusted to municipalities, unless one knows exactly how much money each can afford to spare after meeting the other charges; but in making awards for education the primary schools should certainly have the precedence over other classes of schools. As to the security against the possibility of municipal committees failing to make sufficient provisions, the matter should be carefully looked into at the time of preparing the budget. Section 61 of the existing Municipal Law (Act V of 1876, B. C.) makes provision for education charges.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I believe Doctor Cunningham's Sanitary Primer has been added to the course of primary schools. I would add an agricultural primer teaching the rudimentary principles of agriculture.

Ques. 11.—Is the vernacular recognised and taught in the schools of your Province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Yes, the vernaculars taught in the Bengal schools are the dialects of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of edution amongst a poor and ignorant people?

Ans. 12.—Where primary education has developed itself sufficiently as it has in Bengal, the system of payment by results is preferable to the monthly grant system, provided there be no less than four pass examinations in the year.

In the case of annual or half-yearly examinations, cases have come to light of mushroom pathsalas springing up merely for the purposes of examination, and disappearing as soon as the rewards are distributed, while the quarterly examinations stimulate the energy and exertions of the boys and the teachers, and keep the chief gurus and inspecting staff constantly employed, and enable those entrusted with the administration of the funds to spread the grant equitably throughout the district.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—At present the fees paid in primary schools vary from one to eight annas according to the means of the boys, besides the customary payments during the religious festivals, and some of the boys of very poor class pay nothing. I suggest no change in the existing system.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have answered this question in answering question No. 6.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—Grants-in-aid to the schools of several grades in Bengal are made at the following rates:—

For colleges, a grant not exceeding one-third of the income guaranteed from private sources.

For higher schools, a grant not exceeding one-half.

For middle schools, not exceeding two-thirds, except in some backward districts.

For lower schools, normal schools, girls' schools, and other special schools, a sum equal to the receipts from private sources.

The conditions on which such grants are made are that the endowments to which help is asked are assured and permanent; that proper machinery for managing the school is shown to exist; that some fees, however small, are levied from students, unless some of them are specially exempted on the ground of poverty; and that the inspecting officers are allowed to see that the instruction is efficient, and that the conditions on which the grants were made are fulfilled.

On the whole, the working of the system has been satisfactory. The number of grants-in-aid schools of several grades has increased every year. I do not advocate any change in the existing rules, provided the present system of general education in Bengal is not interfered with.

It is often found that the leading spirit in the management of an aided school is the secretary or the principal founder of the institution, instead of the several members nominally composing the committee; but this state of things does not interfere with the due fulfilment of the requirements of the school.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—I can only answer this question from a Muhammadan point of view. So far as the Muhammadan community is concerned, it suffers no disadvantage from the absence of religious teaching from the curriculum of the Government schools, for Muhammadan boys are taught their religion at home as well as in the indigenous muktabs. The social structure of the Muhammadans is so indissolubly interwoven with the religion that there is hardly a book in Arabic or Persian on any secular subject in which allusion is not made to their religion or its fundamental principles, *i.e.*, the unity of God and belief in the Prophet. A school is neither favoured nor disfavoured by the Education Department on account of the religious teaching given by it, or the absence of any such teaching.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 36 & 37.—I have grouped these two questions together as they have an intimate relation with one another, and I propose to answer them simultaneously. These are the most important questions of all. The fate and prospects of posterity depend a great deal on a satisfactory solution of both of these.

Before answering these questions I would invite the attention of the Commission to the fact that since the year 1854, when the *Magna Charta* of education was promulgated, vast changes have been made in the social, political, and economical condition of British India. India of 1854 is quite different from the India of 1882. There are now a net-work of roads, railways, and telegraph lines. Commerce and trade have considerably expanded. The natural resources of the country have received great development. The administration of justice has much improved. Education, administered in accordance with the liberal and enlightened principles of the Despatch of 1854, has made great strides. Natives of the country are declared eligible for higher offices of the State and for the highest legislative assembly. The people of every class have been vastly benefited by these improvements.

But the growth of this happy state of things has considerably augmented the necessity for the acquirement of a thorough knowledge of the language of their rulers by the ruled, and a sufficient proficiency with the Western sciences and arts through the medium of that language. In Bengal 99 per cent. of our Judges, Magistrates, and Revenue Officers, both Native and European, write their decisions in English. These decisions affect all classes of the people, from the raja to the field labourer. The business in the highest court of justice in the country and in the office of the highest executive officer of the State is entirely done in English. Before many of the mofussil tribunals the cases are argued in English. The correspondence between the merchants and tradesmen in the interior, and those at the Presidency and other large centres of commerce, is conducted in English. If we want to know at what time a train arrives at or departs from a station, and what fare we are to pay for travelling, we must consult an English time-table. If we want to send a message by the wire, we must do so in English. If we want to know the state of the money market, we must consult an English newspaper. If we want to get even a writership on Rs. 20 a month in a Government or mercantile office, we must possess a tolerable knowledge of English. If we want to enter the higher ranks of the public service, we must show a greater proficiency in that language. If we want to make our wishes known to the ruling authorities, from the Viceroy to the Assistant Magistrate, we must express them in the language of our rulers. For the conduct of these daily affairs of our life, we, the natives of this country, absolutely require a good knowledge of English. The Government has hitherto very kindly and very generously provided for us a complete system of primary, secondary, and superior education, by the means of which (to quote Sir George Campbell) "the gifted son of a ryot or labourer may become a distinguished engineer, or physician, or agriculturist, or administrator of high degree, or a judge of the highest court."

It would be a sad calamity for India if the Government makes the slightest change in its present policy as regards high education.

I would earnestly invite the attention of the Commission to the speech recently made by His Honour the Lieutenant-Governor of Bengal, while opening the Burdwan College established by the Maharaja of that place. The position which Sir Ashley Eden occupies in the administration of the country, his intimate knowledge of the people and their wants, his ripe judgment, and his sympathy for the people entrusted to his care, entitle his opinion to be received with the utmost consideration. His Honour said:—

"The time may no doubt come when Government can retire to some greater or less extent from its connection with the colleges; but can we say that the time has now arrived, or is near at hand? I can confidently state my belief that this time has not arrived. In this, as in most other matters of administration, the money difficulty, if not the only, is the chief one. The necessary funds, after full allowance is made for moderate grants-in-aid, could not be raised by requiring the students themselves to pay for the cost of their education. The majority of the middle and professional classes in Bengal are not wealthy—one might say the majority are poor men; and a great and sudden increase of fees to anything like the extent required would cause such a depletion in the colleges as would defeat the object proposed. Or, again, can it be said that we can rely with confidence on the ability and disposition of the rich Native public to provide the enormous sums necessary for the permanent endowment of these institutions? I think that will hardly be maintained. Liberality of this kind has, indeed, already been manifested on many occasions in an eminent degree, and the colleges at Rajshahye, at Krishnaghur, at Midnapore, at Cuttack, owe their existence or their revival entirely to the fact that wealthy natives have come forward with large and liberal contributions in order to prove, in the most practical way possible, the sincerity of their demand for high education—the only condition on which Government consented to come to their assistance. Still, efforts such as these to which I have referred, and more especially the establishment of the college in which we now stand, all point to an acknowledgment on the part of the natives of Bengal to a sense of their joint responsibility with Government in the matter of high education."

I hope, therefore, that the present complete system of general education of India will not be changed. The Commission will see from the statistics to be furnished by the Provincial Committees that great efforts have already been made by the public-spirited and rich natives of the country in establishing aided high and middle schools. In Bengal alone there were 98 aided high schools in 1880-81 against 48 Government institutions, and 1,224 aided middle schools against 182 entirely supported by Government. Besides these, there were 72 unaided high schools and 210 unaided middle schools teaching 16,256 and 11,801 boys respectively. Do not these figures show that the people do their best to ask for as little aid from the State as possible? And yet there are many secondary schools in Bengal which cannot go on efficiently without assistance from Government for some time to come.

The effect of withdrawal of the Government from the direct management of schools and colleges would have a very prejudicial effect on the cause of education. The main direction of education would, in my opinion, pass into the hands of missionary organisation, and the old native prejudices against English education will revive.

Q. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

A. 38.—I think that one of the greatest dangers of such a transfer would be a deterioration of the standard of teaching. There would always be endeavours to dispense with the highly-paid professors imported from Europe, for reasons of apparent economy. I think that for some time to come the teaching in the colleges should mainly remain in the hands of European professors.

Supplementary questions.

Q. 71.—What opinion have you formed as to the working of Muhammadan education in Bengal with reference to elementary, secondary, and superior instruction?

A. 71.—My views on the subject of Muhammadan education, both superior and secondary, are set forth at some length in my pamphlet on "Muhammadan Education in Bengal," a copy of which I have already submitted for the favourable consideration of the Honourable President of the Commission, together with a copy of the Resolution of the Government of Bengal on it. A copy of these pamphlets has been circulated to each member of the Commission. I therefore deem it superfluous to recapitulate those views here. In common with my co-religionists I feel deeply grateful to His Honour the Lieutenant-Governor of Bengal for the kind attention he was pleased to bestow on the suggestions I had made, and for his liberal concession by ordering the payment, out of the Mohsin Endowment Fund, of two-thirds of the fees payable by the Muhammadan students prosecuting their higher studies in any of the Calcutta colleges, and for accepting some of the suggestions made as regards the improvement of the boarding establishment of the Calcutta Madrasa, but I should be wanting in candour to myself and in sincerity to His Honour were I to omit to say that the concessions made, however liberal, fall short of the growing wants of the Mussalman community, nor do they quite satisfy their reasonably cherished aspirations. The cry amongst the Muhammadans—a cry which is every day becoming clearer and louder—is for a college of their own teaching up to the B.A. standard like the Aligarh Anglo-Muhammadan College, with Mussalman atmosphere and Mussalman association—a college to which they may look up to as their *Alma Mater*, just as the Hindus look to the Presidency College established on the superstructure of the late Hindu College, and as the Christians look to the Doveton and St. Xavier. What the Muhammadans desire is that the same liberal policy in the matter of their high education should be extended to them as has lately been carried out under the orders of the Government of India in the case of the Eurasian community. Assuming, for the sake of argument, that the establishment of such a college as I propose will merely go to gratify the sentiments of the Mussalmans, I venture to say that the general sentiments of such an important community should carry some weight in the deliberations of our rulers.

As regards the elementary education amongst Muhammadans, I think advantage may be taken of the existing muktabs in Muhammadan villages by subsidising them on condition of their adding simple rules of arithmetic and mensuration to their curriculum. An effort in this direction has already been made by the Education Department, but I have reason to believe that there are still a large number of muktabs in Bengal and Behar which are not yet brought on the books of that Department. The Sanitary Primer and elementary books on agriculture translated into Urdu should also find place in the course of teaching in these indigenous schools.

The Muhammadans of lower classes in Bengal freely come to pathsalas for elementary education.

Q. 72.—Have you any opinion to offer on the subject of female education amongst the Muhammadans?

A. 72.—Among the girls of the Muhammadans of lower classes there is no education to speak of. Muhammadan girls of the upper and middle classes are taught reading the Koran and simple religious books and needlework in their own zenanas; but they seldom learn to write. Whatever may be my own opinion as regards the question of female education for Muhammadan girls, I shall refrain from pressing it on the attention of Government so long as I do not carry the Muhammadan community with me. At the present moment the number of leading and representative Muhammadans, who are in favour of female education in public schools, may be counted on one's fingers. The time, I hope, is not distant when we may count on the increase of such number, but till then I wish to speak as little on the subject as possible.

Cross-examination of Moulvi Syed Amir Hossain.

By Mr. Miller.

Q. 1.—What are your reasons for supposing that, in the event of Government withdrawing from the management of colleges, European professors would be no longer employed, seeing that in many non-Government colleges eminent European professors are employed?

A. 1.—I think that, in the event of Government withdrawing from its direct management, the work of high education would fall into the

hands either of missionaries or of native bodies. The community might revive the old objections to missionary teaching, and native bodies would be apt to get rid of European professors as a matter of economy.

Q. 2.—Would not colleges entirely managed by natives employ European professors if their funds, either from endowments or grants-in-aid, were sufficient to pay them?

A. 2.—In the only institution of the kind which I know, *viz.*, the Metropolitan Institution, no European professor is employed. The tendency of native management is to substitute native for European agency.

By Mr. Lee-Warner.

Q.—You alluded to an order of Sir George Campbell, dated 1872, directing that training classes should be established for the masters of indigenous schools: can you state roughly the number of masters of such schools who have received such training in the last ten years?

A.—I should say that the majority of existing teachers (gurus) had received training.

By Syed Mahmud.

Q. 1.—With reference to the statistics in regard to the Calcutta Madrasa, given at pages 9 to 11 of your pamphlet on Muhammadan education, *viz.*, that between the years 1873 and 1879 the number of boys who did not learn English ranged between 172 and 362, please state whether you consider this circumstance as indicating that they do not wish to avail themselves of the opportunities of learning English.

A. 1.—Yes. It is partly due to the absence of a desire to learn English, and partly also to the fact that they prefer to learn Persian and Arabic; and though they may also be desirous of learning English, they cannot find time for it, because English and Arabic are taught in the same school-hours.

Q. 2.—Can you kindly suggest briefly the main causes of such absence of a desire to learn English?

A. 2.—The Muhammadan youth of Chittagong and Sylhet, who form the majority of the pupils in the Arabic Department, are content with proficiency in Arabic as their standard of high education.

Q. 3.—Do you think there is anything in their religious traditions and prejudices which prevents them from learning English?

A. 3.—They think there is.

By the Rev. W. R. Blackett.

Q.—You have stated that the lower castes have no desire for education; does it ever happen that boys of lower castes are practically excluded from existing schools on account of their caste?

A.—Not within my knowledge.

By Dr. Jean.

Q. 1.—Is competition between Government and other colleges, in your opinion, a reason why more and efficient masters are maintained in both sorts of institutions; and is it not to be feared that that competition ceasing by the withdrawal of Government from the direct management of education, less efficient masters would be employed either for economy's sake, or because there would not be the same emulation?

A. 1.—Government does not employ good professors on account of competition, but to secure efficiency. I have already answered that if Government withdrew I think the standard of teaching would be lowered.

Q. 2.—You have alluded in one of your answers to a class of boys who will not attend schools unless they be compelled. Are you of opinion that compulsion should in any case be resorted to?

A. 2.—No.

By the Hon. Maharaja Jotendra Mohun Tagore.

Q.—Will you please state if institutions under the direct management of the Government Education Department do not command a greater degree of confidence on the part of the people than those which are owned by private individuals, or are under the supervision of private bodies?

A.—Yes, they do.

By P. Ranganada Mudaliar, M.A.

Q.—You say that you are a believer in the theory of filtration downwards, and you add in vindication of your belief that where secondary education has succeeded best, there primary education also has taken the deepest root. May not this be due to the fact of the Educational Department having worked on both secondary and primary education in the same districts?

A.—Yes, that was what I meant.

By Mr. Croft.

Q. 1.—Do you think generally that the system of primary education in force in Bengal, namely, that of subsidising and gradually improving the indigenous schools of the country, is the one best adapted to the circumstances of the province, and likely to secure the widest possible spread of education among the masses of the people?

A. 1.—Yes.

Q. 2.—Do you think that if an English teacher were appointed to the Arabic Department of the Madrasa to teach English as a language merely, without reference to the Entrance standard, a large number of Arabic students would avail themselves of the opportunity of learning English?

A. 2.—Certainly. I have received only this morning an answer to that effect from the Principal.

Evidence of the Rev. J. P. Ashton.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what Province your experience has been gained.

Ans. 1.—I have had twenty-two years' experience in India, having been for six years connected with the London Missionary Society's Institution in Madras, and sixteen years with a similar institution in Bhowanipur, Calcutta.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any

nterests which it is the duty of Government to protect?

Ans. 16.—It appears to me that something might be done in this direction for several reasons:—

1st.—It may be doubted whether there is pressing necessity for so many provincial colleges, now that Calcutta is so easily accessible to most places in Lower Bengal. It would be more economical to encourage students coming to the metropolis by an extension of the system of scholarships.

2nd.—The expense of the State of some of the mofussil colleges seems altogether disproportionate to the number of students. This is particularly the case at Berhampore and Krishnaghur. At Berhampore each student costs the Government Rs. 68 a month, and at Krishnaghur Rs. 31; whereas in the three missionary colleges taken together, each student costs only about Rs. 2 a month. If these three colleges had their grants doubled, they would not receive as much as Krishnaghur does for only one-seventh of the number of students. Thus—

	Rs.
18 students at Berhampore cost the State . .	14,702
71 students at Krishnaghur cost the State .	26,922
514 students in the Missionary colleges cost the State	12,850

3rd.—The proportion between the cost to the State and the cost to college funds is far from being what it should be in some of the colleges.

The proportion will be best seen from the following table taken from the last report:—

College.	Cost to State.	Cost to College Funds.	
	Rs.	Rs.	
1. Sanskrit College	17,226 to	1,293	or State paid $13\frac{1}{3}$ times as much as College.
2. Berhampore	14,702 „	1,155	or „ $12\frac{3}{4}$ „ „
3. Chittagong	4,626 „	424	or „ $10\frac{9}{10}$ „ „
4. Krishnaghur	26,626 „	5,695	or „ $4\frac{2}{3}$ „ „
5. Patna	36,206 „	10,472	or „ $3\frac{1}{3}$ „ „
6. Hooghly	26,922 „	12,013	or „ $2\frac{1}{4}$ „ „
7. Cuttack	9,907 „	6,266	or „ $1\frac{1}{2}$ „ „
8. Dacca	19,287 „	13,331	or „ $1\frac{2}{5}$ „ „
9. Presidency	63,289 „	46,285	or „ $1\frac{1}{3}$ „ „
10. Midnapore	2,077 „	4,190	or „ $\frac{1}{2}$ as much as College.
11. Rajshahye	1,879 „	13,462	or „ $\frac{1}{7}$ of what College paid.
Aided Colleges.			
1. Free Church Institution . . .	5,500 „	16,940	or „ $\frac{1}{3}$ „ „
2 London Mission	2,400 „	10,797	or „ $\frac{1}{4}$ „ „
3. General Assembly's	4,950 „	42,825	or „ $\frac{1}{9}$ „ „

The Rajshahye College is quite as efficient as the Sanskrit College, judging from University results, and far more so than its near neighbour at Berhampore. Krishnaghur, too, does not do very much better. Why then should there not be an effort to do away with these great inequalities, and introduce in all the mofussil colleges a fairer proportion of expenditure?

4th.—It may be possible to utilise Native professors more largely in the mofussil. Many very competent men are now available. Judging from our own experience when our curriculum included the B.A. classes, the total expenditure in some of the mofussil colleges seems very high; and if it is to be maintained, it should be on the condition that the greater portion should be met by the wealthy inhabitants of the districts either subscribing to the college or presenting it with adequate endowments.

5th.—*The Sanskrit College.*—This college appears to be so anomalous as to admit of some special observations. Judging from successive reports of the college, nearly all the students follow the ordinary literary course prescribed by the University. Surely, if this were all the college attempted, the retention of an extra pandit in one of the neighbouring colleges would be a much more economical plan. Some of the pupils, however, read a special Sanskrit course, the particulars of which are not given, but which must virtually amount to a course of instruction in the Hindu religion. Some might affirm that the institution is retained to encourage the study of Sanskrit in Bengal; but this is contradicted at once by the fact that none but respectable and orthodox Hindus are admitted; and if one of the students embrace Christianity he must be excluded, and cannot be readmitted until he has proved that he has apostatised to Hinduism again, as was seen in the case of Surendra Nath in 1880. The natural inference from this is that the college is a sectarian institution.

Let it not be supposed that I object to an institution arranged on a religious basis. On the contrary, it appears to me that this is the only proper foundation on which to work in India. But such colleges should receive nothing more than a grant-in-aid, which grant should not be more than about 35 per cent. of the total expenditure. If the Sanskrit College were

placed on this footing, no reasonable objection could be made to it, except perhaps that an institution receiving Government money should be open to all, irrespective of creed.

6th.—The Arts Department of the Presidency College.—I say the Arts Department, because, perhaps, the time has not come when a special department like the Engineering College can be left to private effort. But the Arts Department appears to be very expensive. It costs the State Rs. 63,289 per annum, which is about the same as nine other colleges, *viz.*, the Sanskrit, Berhampore, Cuttack, Rajshahye, and the five Christian colleges. This is surely a disproportionate amount. It may be argued that it should be retained as a model for the country. To this it may be replied that the model would be much more serviceable if it were less expensive. At present it is so extravagantly conducted that none can hope to reach the same standard; whereas, if it were a pattern in economy as well as in efficiency, it would be more helpful to the cause of higher education in the land, and would be a practical model which might be followed in detail.

Ques. 17.—In the Province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—There can be no doubt that many are able and might be ready if the subject were fitly laid before them. The spirited way in which the Metropolitan Institution and City College are being carried on shows what may be done, and may indicate that the time has come when more reliance may be placed on private effort.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the cases of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—This must be answered in the negative. The table of expenditure on colleges, given on page 13 of the Director's report for 1880-81, will show at least how vast is the disproportion between these grants and the sums spent by the Government on its own colleges. From that table it will be seen that the proportion is as 11½ to 1. Thus—

	Rs.
1,285 students in 11 Government colleges cost the State .	2,22,747
808 students in 5 aided colleges cost the State . . .	19,550

I would suggest that the time is come when a revision should be made, and some settlement should be arrived at as to what is a reasonable expenditure on a college, and what proportion of such reasonable expenditure should be borne by the State, both in its own colleges (if the Government continues to have colleges of its own) and in aided colleges.

Ques. 25.—Do educated natives in your Province readily find remunerative employment?

Ans. 25.—This may be answered both in the affirmative and negative. That a large number of educated natives do find remunerative employment is patent to all. They are competing successfully with Englishmen and Eurasians. At the same time many fairly educated natives remain unemployed, but this is partly their own fault. Various modes of employment, such as trade and farming, are looked down upon by the majority. Such a state of things is not to be wondered at, but the evil will soon pass away, though not without many in the meantime enduring much suffering.

The inference to be drawn, perhaps, is that the establishment and continuance as well as the character of schools should be left more than it is to private enterprise and natural demand. If the Government withdraw itself to a large extent from superior education and confine its personal and direct efforts to primary education, it is possible that the number of "educated natives" might for a time somewhat diminish. If it were so, though it is quite possible it may not happen, it need not be regretted in the present over-stocked condition of the market. But if the demand began again to increase, there need be no fear but that it would be abundantly supplied.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information? Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 26.—I do not consider that the principal object of secondary schools is to store the mind with practical information, but rather to train it, so that it may be able wisely to acquire information. Of course, in the process of training, useful and practical subjects are chosen. The University has often considered the propriety of changing its Entrance standard with this in view; but I think it has rightly determined that it cannot do so to any extent without introducing greater evils and without hindering the main purposes of secondary instruction.

On the other hand, it is possible that mercantile and industrial schools would be popular in certain districts. Perhaps Government has too much fostered the idea that all higher English schools must be schools teaching to the Entrance standard, and has not left the matter sufficiently in the hands of the people themselves, who might have started more schools of the kind referred to if they had been more encouraged.

It is worth consideration whether the Calcutta University might not establish examinations similar to the junior Cambridge and senior Cambridge examinations, so arranging them as to encourage schools giving what is commonly called a commercial education, and granting certificates which might be as much valued in their way as the Entrance certificate is at present.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—This seems to assume that Government institutions are much superior to all others. But this is not so clearly the case, if we are to judge by the University standard and by the results obtained in the University examinations.

The University will remain, whatever changes may be made in the colleges, and it will continue to set the standard of higher education. If all are put on the same footing, there will be a wholesome competition among them. The absence of official routine may also tend to bring really efficient teachers more to the front. There will be more likelihood of the prominent men being those who have a real love for their profession and make it the business of their lives. It does not appear to me that there would necessarily be any deterioration.

If this is true in regard to the colleges, it may likewise be so in regard to secondary instruction; for in this department it is possible for Government control and inspection to be more effective, without Government itself being the instructor. This may be secured in two important directions—*1st*, by payment of grants by results; and *2nd*, by the establishment of a normal school for training teachers. The influence of Government may, perhaps, be quite as patent by wise and thorough inspection, and by pecuniary encouragement of excellent teaching and general efficiency, as by having schools of its own. There will then be more scope for original method and individual excellence. To the normal school would be added a model school, in which the newest methods and appliances would be illustrated. Moreover, along with the institution for training teachers, there might be organised a system of testing efficiency in teaching and granting certificates of merit. By this means teachers may be graded, as well as results tested.

The same principles apply to primary education, but I must leave this subject to others, merely remarking that the wonderful results now being obtained in primary schools in England are owing very largely to the training of teachers and to good methods. It is here that we see most conspicuously the advantage of practical training and experience, and it is worthy of consideration whether it may not be possible to attract to this country and utilise some men of wide experience in English board schools, national, or British schools.

It seems to me, then, that it may be quite safe for Government to withdraw largely from direct teaching, if it will more widely and generously distribute its grants, and at the same time exercise a more thorough system of inspection, combined with a proper organisation for training and securing qualified teachers.

Cross-examination of THE REV. J. P. ASHTON.

By MR. BOSE.

Q.—Will you please state your opinion as to the applicability of the system of payment by results to collegiate institutions?

A.—I have had no means of forming any opinion on this subject.

By MR. BLACKETT.

Q. 1.—You suggest in your answer 19 that some distinct conclusion should be arrived at as to the proper amount that should be spent on a college, and the proper proportion to be paid by the State: have you formed any definite scheme on this subject for yourself?

A. 1.—I would divide the expense about equally between the Government grant, the fees, and the college funds.

Q. 2.—You spoke of the desirability of attracting to India men of experience in English board schools: how would you employ them?

A. 2.—As teachers of model schools, or schools in central positions that might serve as models for the district, and also in inspecting and improving the methods of teaching, &c., in other schools. Men of practical experience are, I think, generally the best Inspectors.

By MR. CROFT.

Q. 1.—With reference to your 25th answer, do you consider that in this country farming is likely to afford profitable employment to any considerable number of educated men?

A. 1.—I should judge that it probably would do so, because many educated natives are relations of, or dependents on, large landed proprietors. Such a man might either be employed as a steward for the general improvement of the land and crops, or he might rent a portion of the land and engage in farming, as an English farmer does, with paid labour.

Q. 2.—If the Government colleges were closed or transferred, would not instruction in physics be likely to be carried to a less high standard, considering the cost of furnishing and maintaining efficient laboratories?

A. 2.—I do not think that would necessarily follow, especially if, with that end in view, more liberal grants-in-aid were given, and special grants made for the purchase of apparatus.

Q. 3.—You have expressed the opinion that the cost of a college should be divided in about equal proportions between the Government grant, fees, and college funds. In aided colleges, the college funds are mostly provided by missionary bodies in the interests of religious instruction: do you think that in Government colleges the same contribution might properly be made by Government in the interests of secular instruction, thus raising the Government share of the cost in Government colleges to about 66 per cent.?

A. 3.—I think it would be better if the wealthy of the country were to make contributions to the colleges in the shape of endowments, the Government contribution being, in the case of all colleges alike, limited to something like one-third.

Evidence of THE REV. DR. BANERJEA.

Before making the following statement, the Reverend Krishna Mohun Banerjea, the next witness examined, said that he would premise that the statement he was going to read he drew up in consequence of a printed circular which had issued from the Commission, asking him and others to whom they were sent to draft a number of questions and answers. But he found some difficulty in drafting question and answer, and he thought it better to make a statement, after

which the Commission might examine or cross-examine him on it. He took it for granted that the Despatch of 1854 would be looked upon as a sort of statutory law on the subject by the Commission, and the Resolution under which the Commission was constituted by the Government of India to be all but statutory law.

He then read out the following statement:—

The main business of the Commission is to enquire "into the manner in which effect has been given to the principles of the Despatch of 1854; and to suggest such measures as it may think desirable in order to the further carrying out of the policy therein laid down." Those principles are cited in the Resolution of the Government of India (para. 6) constituting the Commission—in the very words of the Secretary of State:—

1st.—"The improvement and far wider extension of education, both English and vernacular."

2nd.—The institution of universities.

3rd.—The establishment of training institutions, for raising up teachers for the various classes of schools.

4th.—The maintenance of the existing colleges and schools of high order.

5th.—The establishment of additional zilla or middle schools.

6th.—Increased attention to vernacular schools of elementary education.

7th.—The introduction of a system of grants-in-aid, under which the efforts of private individuals and of local committees would be stimulated and encouraged by pecuniary grants.

2. The Resolution of Government does not doubt (and I believe every person will also admit) that due attention has been paid by Local Governments to the 1st, 2nd, 4th, and 5th of the above points.

3. As the Governor General in Council very probably lays great stress in para. 20 on "the important and difficult subject of female education," I cannot say on the 3rd of the above points that due attention has been given to the establishment of training schools for raising up teachers for *female* education.

4. On the 6th and 7th points a great deal requires to be done, especially in Bengal, and a considerable change of administrative policy will be necessary to do justice to those points.

5. Elementary education for the better (or, rather, middle) classes does not require much stimulus. Every parent secures that for his children, whether they can afterwards follow it up in middle and high schools or not. Such persons hardly require any aid, as far as elementary education is concerned, and even in middle-class education they require but little help.

6. Few will controvert the correctness of the following statement in paragraph 9 of the Government Resolution: "It was in view of the impossibility of Government alone doing all that must be done to provide adequate means for the education of the natives of India," that the grant-in-aid system was elaborated and developed by the Despatch of 1854; and it is to the wider extension of this system, especially in connection with high and middle education, that the Government looks to set free funds which may then be made applicable to the promotion of the education of the masses. "The resources of the State ought," as remarked by the Secretary of State in Despatch No. 13 of 25th April 1864, "to be so applied as to assist those who cannot be expected to help themselves; and the richer classes of the people should gradually be induced to provide for their own education."

7. In Bengal, however, this point does not seem to have been sufficiently considered in all its bearings. Any authoritative call for attention to it appears to have been construed for an attempt to put down high education under cloak of promoting primary education. In truth, I myself had never seen, before the present movement, such an impartial and comprehensive resolution on the subject as the one which has constituted this Commission. I believe the feeling in Bengal has been that you cannot provide more substantially for the primary education of the masses without stinting the progress of high education.

8. The present Resolution of the Government of India has, however, suggested ways and means which appear singularly feasible. Let high education support itself. The wealthier classes can well bear the whole burden of their children's education; and as for the middle classes now enjoying that benefit, more at the expense of the State and less at their own cost, the provision suggested by the Governor General in Council appears to meet all that may be fairly required. In all classes of the community there must be many failures and incompetencies in the career of high education. If picked boys can be got at by competitive examinations in middle schools, they may receive scholarships from Government sufficient to cover the increments to the existing fees in high colleges, which may be necessary for their being entirely self-supporting. By this means, such boys of the middle classes as may prove competent for high education will have no difficulties in entering high colleges. The scholarships need not be higher than the necessary increments to existing college fees, and they may therefore answer the needs of a large number of candidates.

9. It must be remembered, also, that the times are now very much changed for the better. The Metropolitan Institution and the City College are contesting the palm of literary distinction with the General Assembly's and other Missionary institutions, and all of them with the Presidency and other Government colleges.

10. It is quite possible that, if high colleges are left to their own resources, the allowances to professors may have to be reduced. Such reduction, in the long run, will be a benefit, rather than an injury, to the country. It is not necessary in these days to get out from England professors of history, or English literature, or even of mathematics, on high scales of salary. Private institutions have been known to pass students on those subjects even in Honours, where the preceptors did not command one-quarter of the salaries paid in Government colleges. The Metropolitan Institution has just opened Law classes within its walls. I believe its professors will not command such salaries as the Presidency College allows; but I cannot believe that it will be unable to prepare students for the law examinations of the University.

11. I believe the time for giving full effect to the Despatch of 1854 *is come*, if, indeed, it is ever to come.

12. Private enterprise is manifesting itself in many places, and, if allowed a fair field for exercise, will go on increasing every year.

13. This fair field it cannot have so long as Government keeps rival institutions of its own on a largely expensive scale.

14. One point, however, I must state which may deserve consideration. Where Government may have taken charge of a school originally founded by natives (the Hindu School, for instance) under any expressed or implied conditions, those conditions must be respected; or, where it may have established an institution in the course of administering a will (as in the case of the Hooghly College and Muhammad Mohsin's Will), special considerations may be due.

15. On the vexed question of religious differences, I think the Government schools have not been able altogether to maintain the principle of strict neutrality. While the suggestions of the Secretary of State of 1859 (Lord Stanley, *i.e.*, the present Earl of Derby), in a Despatch which I believe is the same that is referred to in para. 2 of the Government Resolution, about allowing voluntary classes for religious instruction under voluntary teachers out of school-hours, have been entirely ignored, scientific professors of agnostic or materialistic principles have got entrance into colleges, to the detriment of *all religion*. This is neutrality with a vengeance! In truth, it may be said that physical and psychological science is now in a state of development which has produced two definite schools, the theistic on the one hand, and the atheistic on the other hand, and those who bestow their patronage on the latter must be responsible for the injury done to *all religion*. I doubt whether, in the selection of scientific professors, the authorities consider anything beyond the fitness of the candidates as far as scientific attainments alone are concerned. I doubt whether they take upon themselves to consider whether the candidate was *theistic* like the eminent Father Lafont, of Calcutta, or *atheistic*, like many names which are familiarly known.

16. For a Government to entertain such a question may be extremely invidious; but if Government teach science at all, it must incur the responsibility of the consequences inseparable from the doctrines inculcated by agnostic or materialistic professors, *selected and appointed* by itself, for its own colleges. Non-interference with religion cannot now be maintained without *interfering to see* that no atheistic professor gets in to instil into youthful minds principles opposed to *all religion*.

17. The generous suggestions contained in para. 10 of the Resolution of the Governor General may obviate all the difficulties just alluded to, if Local Government officials make it their business zealously to give effect to those suggestions. On occasions of memorials to retiring Viceroys, and of raising patriotic and other funds, they have had no difficulty in finding zemindars and other native gentlemen ready with open purses. Endowment funds for educational colleges and schools may be thus raised, which may be placed in the hands of competent trustees appointed by Government.

18. The best mode of extending primary education will (as it strikes me) be by enlisting the sympathies of zemindars and co-operating with them in the improvement of indigenous schools which may be founded in every village and hamlet. If radical changes are not prematurely attempted, and the *guru-mahashoys* (as the village teachers are called) do not find reasons for apprehending their own immediate supersession, then every rupee spent from the public coffers will find almost instant visible results.

Questions by THE PRESIDENT.

Q. 1.—What opportunities have you had of forming an opinion upon the subject of education in India, and in what provinces has your experience been gained?

A. 1.—The opportunities I have had are incidental in a great measure. I was myself brought up in Government schools and colleges from primary to collegiate education, and I have been a member of many native societies and institutions in which questions concerning education have often been discussed and meditated. I have also personally seen many schools of all kinds, but my knowledge and information are confined to Bengal.

Q. 2.—Have you been a professor in any school?

A. 2.—I have been a professor at Bishop's College.

Q. 3.—For how many years?

A. 3.—For sixteen years.

Q. 4.—Is Bishop's College a college which exclusively teaches Christians?

A. 4.—Yes; and sometimes also young Native students who are not Christians, but rarely.

Q. 5.—Both Natives and Europeans?

A. 5.—Yes.

Q. 6.—With reference to your last statement, I wish to ask you about your own view of primary education. Are you aware of what really has been done by the Directors of Public Instruction with the view of utilising *gurus* without unduly harassing the people?

A. 6.—I believe the system is very good; if judiciously and gradually extended, it would meet the views and wishes of the zemindars, which would be a great help.

Q. 7.—Do you think the zemindars could be induced to take up in their own villages the question of primary education to any large extent?

A. 7.—I believe that they may be induced to help in it to a considerable extent, if not to take it up altogether. Some zemindars have very large estates, like the Maharaja of Burdwan, who pays a great deal more in Government revenue than for his own use.

Q. 8.—To what extent do you think the zemindars could be induced to take such an interest in primary education?

A. 8.—I believe it would depend in a great measure upon the way in which officials of the district take the question up. I have generally known zemindars and other wealthy persons zealously take up and assist with their purses and their influence projects which emanate from the district Government officials.

Q. 9.—Then do you think that if district Government officers were to express a strong interest in the primary education, the zemindars of Bengal would take direct steps to promote that education?

A. 9.—Yes, I believe so.

Q. 10.—Then, with reference to question 20 of the printed list,—how far is the whole educational system, as at present administered, one of practical neutrality, *i. e.*, one in which a school or college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

A. 10.—As far as I know, I think it is all to the disadvantage of religion. The question I take to mean whether the administration of the educational system is one by which religion has nothing to gain nor anything to suffer from.

Q. 11.—No! How far is the whole educational system, as at present administered, one of practical neutrality?

A. 11.—It is not one of practical neutrality; and, for reasons I have given, it can hardly be so. Education has advanced so far that one must now make up his mind.

Q. 12.—Do you think, then, that religious neutrality is no longer possible in the State colleges of India?

A. 12.—Of high education—yes.

Q. 13.—Do you think that religious neutrality is possible in the lower and primary schools?

A. 13.—Yes.

Q. 14.—Then, why do you think religious neutrality is not possible in the higher schools?

A. 14.—Because the higher branches of knowledge are not in that state in which professors of it may abstain from declaring for or against religion; and you can no longer be neutral. Take Physical Science—that is now a large subject of great importance. If you have a Professor like Fr. Lafont, then, I say, it is all right; but if you have Professors like some whose names I do not like to mention, who ignore God, who do not require God, nor any Author of the creation of the world, and nothing supernatural to explain any phenomena;—if you have such Professors there is no religious neutrality.

Q. 15.—Do the Professors in the higher colleges ignore religion more than Professors in the lower colleges?

A. 15.—In the lower colleges they have not such occasions, as they do not take up the higher branches of study. They are not called upon to declare on such phenomena, and therefore I said that in the lower classes you might maintain the position which in the higher classes appears to be impossible.

Q. 16.—You have mentioned one distinguished Professor, Fr. Lafont, of the Roman Catholic religion. Do you find Professors belonging to Protestant or Hindu religions ignoring religion, or rather being opposed to religion in their teaching?

A. 16.—I merely named Fr. Lafont because he is one of the most celebrated of scientific *theists* as against scientific atheists in this country.

Q. 17.—Would it be possible to have high class teaching under your ideas of the duty of religious teaching by means of Hindu Professors?

A. 18.—The duty of religious teaching? I do not mean that there is any positive duty. I think it will explain my meaning better if I mention Dr. Sircar. He is not an atheist; he is a theist like Fr. Lafont, though a Hindu.

Q. 19.—Do you think the existing professional staff, so far as the Protestant and Hindu members of it are concerned, come under your epithet of atheistic?

A. 19.—I can hardly make such an assertion as that. What I say is this. I have noticed in many young men brought up in Government institutions ideas of atheism which, in my opinion, they must have imbibed in those institutions; and without making any special accusation against any one, I may say that if Government is not prepared to select Professors who are of the theistic stamp like Fr. Lafont,—if Government does not take up that question, it runs the risk of a fearful responsibility of patronising a doctrine opposed to *all religion.*

Q. 20.—How can Government practically take up that question?

A. 20.—That is just the point. If Government cannot take it up, then this conclusion must be made by the Government itself. All I can say is that if you wish to bear the burden, then you must bear it and take the consequences. If you feel the inconveniences, it is for yourselves to help yourselves. I need not suggest or dictate anything.

Q. 21.—Then you have no practical suggestion to make with the view of remedying what you consider to be a great practical evil?

A. 21.—As far as this is concerned, if I am pressed I should say that the Government should retire from such a false position, because I cannot fancy the possibility of their making such a selection as might keep out atheistic teaching; and therefore if I am pressed to say something, I must say the only way of escape that I can see is to have nothing to do with it.

Q. 22.—Then your only suggestion is that, with the view of Government avoiding an atheistic tendency in its teaching, they should retire from the field of high-class education?

A. 22.—I should think so.

Q. 23.—Do you think that the Government should establish any religious test as requisite for qualifying an officer for the position of Professor in a higher class school?

A. 23.—I think they ought to have such a test as the House of Lords lately proposed to legislate for, I believe; namely, that a man entering Parliament may not ignore or deny the existence of a Supreme Being;—that being the root of all religion, Government ought also to be satisfied on that point.

Q. 24.—Then to remedy the evil you complained of, would you recommend the Government to enforce a religious test by which each Professor should declare himself a believer at least in one God before he is eligible for teaching in a higher school?

A. 24.—I certainly should say so.

Q. 25.—With reference to question 21, what classes particularly avail themselves of Government and aided schools and colleges?

A. 25.—Classes, from the Hindu point of view, mean castes. All the better classes look for the best education they can get.

Q. 26.—I mean what classes particularly?

A. 26.—The better classes avail themselves as far as their means allow.

Q. 27.—How far is the complaint well founded that the wealthier classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

A. 27.—In defining the word "wealthy," I should say that every Hindu who earns from Rs. 300 to Rs. 400 a month ought to be considered a person who should pay for all his children's education, without looking for aid from the taxation of the country. That is done amongst Native Christians.

Q. 28.—But I find that of 331 students in the Presidency College, 308 belong to the middle classes, whose incomes are presumably Rs. 200 a year and upwards, while 33 belong to the wealthy classes. Do you think that these 308 students represent incomes of from Rs. 300 to Rs. 400 per mensem for each family?

A. 28.—I cannot speak so precisely about that. Rs. 200 and upwards,—the maximum is not given; so that we don't know what the average is.

Q. 29.—If you think that the classes with Rs. 300 to Rs. 400 a month are the classes which should entirely pay for their education in Government colleges, do you think that the classes with Rs. 20 a month should pay the entire cost of their education in Government colleges?

A. 29.—I don't think that classes with Rs. 20 per mensem can be expected to pay all the expenses, or the existing fees either. I would add I don't think they could be expected to pay all the expenses even of middle class schools either.

Q. 30.—With reference to question 27, do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

A. 30.—I wish to make a remark with reference to the pre-University system. I don't think that in that respect a practically efficient education is imparted, less than it was before the University was established,—that is, so far as technical education is concerned.

I don't think that before the University anything was taught in any school which had reference to manual labour. I think in one sense, which I shall mention presently, undue attention is paid to the Entrance Examination. But I don't think it has impaired anything which these schools imparted before the institution of the University. The middle-class schools taught literature, history, and, as far as they could, science. They never even before the University was established pretended to teach any penmanship, or anything that was fitting for a clerk's life. The Entrance Examination does not bar a person from taking up a clerk's position, any more than before the University was established. I don't think the University has done any harm in that respect, but undue attention is paid in the world to it. The University itself is quite innocent; but some persons mistake the Entrance Examination as a sort of *University distinction*, and I have known officials giving preference to persons who have passed the Entrance Examination for appointments at their disposal. That I believe is giving too much importance to it, and I must say that in certain schools, the most important department of which should have been religious instruction, they do attach a little too much importance to the Entrance Examination, though for purposes which may be quite consistent with their main object. But still I think there is a temptation to divert the mind from its proper object, and lean too much on the Entrance Examination, which is simply a beginning for boys of an under-graduate's life.

Q. 31.—With reference to question 36. "In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?"

A. 31.—The State, under its fundamental principles in India, cannot take up such portions of education as are either connected with, or border upon, religious teaching. Of course, it can take up primary education without any conceivable objection; and secondary education, *i. e.*, education of the middle classes, to a certain extent; but I think that the Despatch of 1854 seems to ordain that the State can best do it by "aiding and inspecting," leaving out all other points where the main responsibility lies upon other persons.

Q. 32.—Then I take it to be your answer that the State can best confine the work of education in India by aiding and inspecting, but not by direct agency?

A. 32.—Yes; so far as regards higher and middle education.

Q. 33.—Then do you think the direct agency of the State should be confined to primary instruction in India?

A. 33.—Yes, I think it should be, if necessary, albeit without refusing or discouraging aid from private zemindars and others.

Q. 34.—Do I gather that your objection as to the State having any direct connection with it is based upon religion itself?

A. 34.—Yes.

Q. 35.—With reference to question 37, "What effect do you think the withdrawal of Government to a large extent from the direct managements of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?"

A. 36.—I think that ultimately it would be all the better for the spread of education and the growth of a spirit of self-reliance, and it would best accord with that spirit of local self-government which is now moving the Native mind.

Q. 37.—With reference to Question 38, "In the event of the Government withdrawing to a large extent from the direct management of schools or colleges," do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

A. 37.—Not certainly permanently or to any great extent. Private institutions, such as the Metropolitan School, the Hare School, the City College, and others would receive a great impetus, I think. Such institutions would make all the

efforts in their power to keep up the standard of education in colleges, and the University itself may be trusted also to see that that standard is not lowered to any appreciable extent.

Q. 38.—With reference to question 39, have you any suggestions to make?

The question is as follows: "Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?"

A. 38.—I am afraid they don't even profess to do that. Of course, there are many books which are read which have a good moral tendency, and the English literature contains many such books. Except to that extent, definite instructions in duty and principles of moral conduct do not occupy a place in the course of Government collegiate education.

Q. 39.—With reference to question 43, do you know of any mixed schools?

A. 39.—I think there are some; but I don't think that is a healthy state of things. I think there should not be mixed schools for boys and girls; it is because female education is not attended to that the system exists for girls going to schools where the majority are boys.

Q. 40.—Have you known of any evil result of little boys and girls attending the same school?

A. 40.—I have not observed it in any Native school, but I have heard of evil resulting in other schools.

Q. 41.—In what kind of schools?

A. 41.—In Eurasian schools.

Q. 42.—Have you heard of any evil resulting from little boys and girls attending Native schools?

A. 42.—I have not heard of any; such schools do not exist to any large extent; but I think upon principle that should not be so.

Q. 43.—In reference to question 44, what, in your opinion, is the best method of providing teaching for girls?

A. 43.—There should be trained female teachers for girls.

Q. 44.—How would you provide such trained teachers?

A. 44.—By means of normal schools, in which females are trained to teach.

Q. 45.—Would you confine these female normal schools entirely to females?

A. 45.—Yes, entirely; I am not an advocate for male teachers in female schools.

Q. 46.—If a female training school was established even in Calcutta, would there be considerable attendance of Natives in such schools?

A. 46.—Yes, I think there would be; there are many Brahmos and Native Christians who might apply, and even Hindus might gradually do so.

Q. 47.—Has any such attempt been made?

A. 47.—Not to my knowledge.

Q 48.—In reference to question 46, "In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?"—what is your opinion?

A. 48.—European ladies have taken a great part in female education. Without European ladies female education could not get on satisfactorily.

Q. 49.—Apart from European ladies, is there any considerable supply of female teachers—trained female teachers—at present existing?

A. 49.—There are teachers not very well trained, but fair. There are some female teachers who are fairly competent to do the work under the supervision of European ladies.

Q. 50.—Where have these Native female trained teachers obtained their education?

A. 50.—I don't know that they have been specially trained for it.

Q. 51.—I ask where these female trained teachers obtained their education.

A. 51—Generally in missionary schools.

Q. 52.—With reference to question 47—"What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered?"—what suggestions have you to make for the remedy of such defects?

A. 52.—I don't know I have to add anything to what I have already said before. That the Educational Department does a great deal of good, there is no doubt; at one time, I should say, it was absolutely necessary, but education has advanced now to such an extent that the necessity does not continue to be the same, for teaching purposes.

Cross-examination of THE REV. DR. BANERJEA.

By MR. HOWELL.

Q. 1.—Please explain your 21st answer, that "due attention" has been paid by "Local Governments" to your first point, and say to what Local Government you refer.

A. 1.—I think they have done as much both in the English and the vernacular, as could be expected. By adequate I don't mean to say it is incapable of improvement; but what I mean is that fair attention has been paid—adequate attention;—I am unwilling to use the word "enough," because "enough" would mean that no more was necessary. No system could be said to have done enough in that sense, but I think as much has been done as could be expected from the amount of funds and resources.

Q. 2.—Please explain fully your statement in paragraph 2, "let high education support itself," and say to what "provision" of the Governor General in Council you refer.

A. 2.—There I was referring to a paragraph of the Resolution of the Government of India, which took up the question of the way in which high education might be dealt with without being injured; and the question was raised because the Council of the Governor General had been informed that it was not only the wealthier classes but the middle classes also which derived benefit from colleges of high education, and the Governor General in Council proposed that the fees should be so far increased as might be necessary for the institutions becoming self-supporting; and then as to persons of moderate means, the really pro-

mising boys should be selected by competitive examinations for scholarships and be thereby promoted to the higher schools. . . . . .

Q. 3.—To what rival institutions do you refer?

A. 3.—To all the other local institutions springing up from private enterprise.

Q. 4.—Can you mention any instances?

A. 4.—I don't wish to refer to particular persons; but I must say this, that Government institutions have often drawn away professors from other institutions. I know many missionary and other institutions which have lost their professors who had come out on very moderate incomes, leaving them, and joining Government colleges.

By Mr. Lee-Warner.

Q. 1.—Assuming that female normal schools were established in Calcutta and other large cities of Bengal, and duly attended, do you not consider that in the present condition of Native society a difficulty would occur in inducing the female teachers to leave their families in those cities and undertake service elsewhere in towns or villages to which they were strangers?

A. 1.—That might be an evil, but still on the spot where these institutions are, they might be found willing to serve.

Q. 2.—Are you aware that for several years a school of this sort was maintained in Hyderabad in Sind, and yet none of the trained teachers would accept service outside Hyderabad?

A. 2.—No, I was not aware of that. This is what I mean. I said I should not expect Hindu females to leave their homes, and go to outstations as a rule.

Q. 3.—Then you would maintain normal schools merely to supply the small demand for teachers in a single town. That would surely be very expensive.

A. 3.—In Bengal, society has so far improved that trained teachers might go from place to place to some extent—especially Brahmos and Native Christians; but the difficulty you mention might not be altogether obviated. Still, when once introduced, it might find its own way and then begin to develope; and though there might be difficulties in the first instance, they might give way by reason of progress.

Q. 4.—Would the objection you have expressed to the employment of male teachers in girls' schools disappear if these teachers were the husbands of the female teachers?

A. 4.—Yes, it might disappear then.

Q. 5.—You informed the President that you were acquainted with the recent changes introduced in Bengal for developing elementary education; yet you have stated that important changes of policy are necessary before the elementary education of the masses in Bengal can be considered to be put on a sound basis. What changes of policy do you refer to?

A. 5.—The policy of making a system of grants-in-aid as the *principal* effort of Government, and the maintaining of its own schools and colleges as a secondary one. That, as I understand, would be just reversing the present policy.

Q. 6.—In the event of your relying entirely upon aided schools for the diffusion of primary education, would not you consider it essential for their success that there should be a proper and regular system of annual inspection, that the schools should be examined *in situ* and not merely at centres, and that trained teachers should be gradually introduced in the place of untrained men?

A. 6.—Quite so; the system of grants-in-aid include all that: they are essential parts of my scheme.

I think that inspection is in itself an integral portion of the grant-in-aid system; I don't think Inspectors have any other principal duty than that of seeing that Government-appointed, and also aided, schools are doing their duty.

I consider the substitution of trained teachers also essential. I take it for granted that the grant-in-aid system is now to be conducted on the very same principle, generally at any rate.

Q. 7.—Are the aided primary schools in Bengal at present examined *in situ?*

A. 7.—That is the impression I have; I can't explain what the proposals are in detail.

Q. 8.—With regard to your remarks about colleges, do you consider that English professors are no longer required, or merely that they are over-paid?

A. 8.—They are certainly over-paid; I cannot say positively that they are no longer required; but certainly I can say that they are not wanted to the same extent as before.

Q. 9.—On what principle would you fix their salaries?

A. 9.—That is a question of financial policy which is impossible for me to detail.

Q. 10.—It does not depend, you think, upon the law of supply and demand for that class of educated ability? If so, that is a hard economic fact which fiscal policy must accept.

A. 10.—I consider that when a gentleman comes out to India in connection with a private institution upon a moderate salary, and then joins a Government institution, where perhaps he gets double or treble that allowance, it is impossible to say under present circumstances what would be the rule of the case.

This to a certain extent indicates the state of the market, which of course by other tests may be disturbed again.

Q. 11.—Do you not suppose that the gentlemen to whom you refer, who came out on a lower salary, were actuated by a philanthropic or some other sentimental motive, independent of the mere marketable value of their attainments?

A. 11.—Not in all cases.

By the Rev. Mr. Miller.

Q. 1.—You speak of colleges being made self-supporting, *i. e.*, being maintained wholly by fees; would there not be a danger of the fees being brought down below the self-supporting point by colleges under-selling one another? How do you propose to meet this danger?

A. 1.—That is a question of political economy in reference to demand and supply; but all this while we are supposing that there might be, or would be, grants-in-aid from the Government, and that to a certain extent may settle the difficulty. I think that these questions are difficult, and will

find their own remedy in practice. It is, like in other things, one party under-selling another. They will right themselves.

Q. 2.—Referring to the questions put to you by the President on religious neutrality, and your answers to them, do you consider that there is any way by which Government can effectually maintain neutrality except by withdrawing from the management of colleges and high schools?

A. 2.—I mean if you take it upon the present fundamental principles which it has itself declared, and which it has mainly observed, it must be so. What I mean is that if Government were not prohibited from proper interference with religion, then of course Government might in that respect be as good a director of its college as a Brahmo Sabha might be of a Brahmo college. But Government not professing any special creed of its own, the best thing for it is to retire.

Q. 3.—Referring to the questions put to you by the President regarding fees in Government schools and colleges, and your answers to them, do you think that a well-devised system of scholarships would provide with higher education as many boys of classes unable to pay for their own education as it is for the good of the community to educate highly?

A. 3.—I think on the whole it would, because a great many, of whatever classes, that aspire for high education after all fail. Sometimes out of some 3,000 Entrance candidates, perhaps more than 1,000 fail. Taking all that into consideration, and also supposing that the Government would be liberal in dispensing scholarships, it might do all that was fairly required.

By Mr. Browning.

Q. 1.—With reference to your statement in reply to a question put by Mr. Lee-Warner, that all aided primary schools should be examinied *in situ*, are you aware that there are 43,000 aided schools in Bengal?

A. 1.—I don't know what the numbers are, but my idea is that the schools are generally inspected.

Q. 2.—Have you considered that the Government of India, in their Resolution constituting the Commission, admit that if there is any great extension of primary schools, arrangements must be made for securing the assistance of a large amount of voluntary agency in the work of inspection and examination? What voluntary agency would you propose?

A. 2.—Officers of Government might find a great many persons in their own circles willing to assist them in their efforts, and sometimes feeling themselves proud of any assistance which they might be able to render. Such persons would be found everywhere, especially in the case of primary schools, wherein many competent persons might be obtained.

Q. 3.—Are there many persons in Bengal who could be employed to inspect primary schools efficiently.?

A. 3.—Yes, I think so.

Q. 4.—In paragraph 3 of your statement, do you mean to say that in your opinion due attention has not been given to the establishment of training schools for teachers for girls' schools?

A. 4.—I mean that Government has no schools of this nature; that it has established no normal school of this nature for the training of teachers for normal schools.

Q. 5. Do you mean that in Bengal the Government has no training schools of this nature?

A. 5.—I have not heard of any normal schools of this nature.

Q. 6.—Are you aware that in Bengal there are nineteen Government and aided training schools for masters and two aided schools for mistresses?

A. 6.—Yes.

Q. 7.—May not an aided school for training mistresses be as efficient as a Government school?

A. 7.—Oh, yes, I think it mght; but I was only speaking on the points which were mentioned in the despatch.

Q. 8.—You have said the men should not be employed as teachers in girls' schools; should the women admitted to training schools be married or widows?

A. 8.—I could not propose any strict rule on the subject.

Q. 9.—In the present state of Native society, can unmarried women or widows be employed as schoolmistresses in places remote from their houses, without the risk of grave scandal?

A. 9.—I believe to some extent they might, if they be Hindus, including both Native Christians and Brahmos.

Q. 10.—In the event of married women being trained as schoolmistresses, have you considered what should be done if, after they have completed their course, their husbands refuse to accompany them to the villages or towns in which the schools to which they have been appointed are situated?

A. 10.—Yes, in view of that very difficulty, I said I would not lay down any rule on the subject.

Q. 11.—Do you think that a woman, who is not the only wife of her husband, should be employed as a schoolmistress, or admitted into a training school?

A. 11.—That depends upon circumstances and facts. In the case of a Kulin polygamist Brahmin there may be some poor creature, for whom the husband does not care at all whom it might be advisable to use as a teacher, but, as I have said before, it is difficult to lay down any rule on the subject.

Q. 12.—If a woman who was not the only wife of her husband were employed as a schoolmistress, do you not think that the husband would be likely to desert the wife so employed?

A. 12.—That, again, is a difficult question. For instance, I have known of *Kulin* Brahmins having 70 or 80 wives, and the husband not caring for most of them.

Q. 13.—Do your countrymen generally regard with approval the education of girls at schools?

A. 13.—They are now, I may say, beginning to feel this, but not very generally. There was a time 50 years ago when perhaps not a single girl of a respectable family could be found attending school, but I have now known persons of the highest position in society going to the Bethune School, and therefore I say that it is developing itself daily and that old prejudices are disappearing.

Q. 14.—Still, the approval is not general?

A. 14.—No, I cannot say it is general; it is limited, of course, as far as numbers are concerned.

Q. 15.—Does your 5th paragraph refer only to Bengal or to all the provinces of India?

A. 15.—I speak chiefly for Bengal, but I believe, as far as it goes, it applies to the other provinces also. I should say every person of any position in India would teach his son something. In Bengal I know it is the case.

Q. 16.—If throughout India every middle-class parent secures for his children elementary education, how do you account for the fact that in 1862 Sir Richard Temple wrote that the eastern and southern districts of the Central Provinces "have not one indigenous school to fifty villages?"

A. 16.—That might be so. I have nothing to say in contradiction of it. I only suppose that every person of any position would teach something to his children; and in Bengal I do think that is the case. I said so because it is a religious rule for a parent to begin teaching his son when he is five years old, preceded by a religious ceremony which is called "Vidyarambh," *i. e., the commencement of education.* So I should think that that being the case, all over the country there should be something of the kind. I am not sufficiently experienced in other provinces to say anything positively.

Q. 17.—Is the religious ceremony mentioned by you called the *Gyatri?*

A. 17.—No, that is peculiar to Brahmins, and at the time when a Brahmin boy is invested with the sacred cord. But the other I have mentioned is not that. It is called the *Vidya Arambha,* the commencement of learning at the age of 5 years. The *Gyatri* is never used under the age of 9 or 10.

Q. 18.—Are you aware that in the Deccan there is no generally observed religious ceremony called the Vidya Arumbha?

A. 18.—I was not aware.

Q. 19.—Are you aware that though the grant-in-aid rules for the Central Provinces for indigenous schools are liberal, yet that indigenous schoolmasters cannot be induced to open private schools except in the larger towns?

A. 19.—I am not aware of that. I believe that education and learning are at a discount in such places.

Q. 20.—Where education and learning are at a discount, should not Government establish elementary schools?

A. 20.—By all means.

Q. 21.—Not on the grant-in-aid system?

A. 21.—Not necessarily; I think if Government can with an enlightened system get the people to do it for themselves, that would be the best; but the next best course would be for the Government to do so itself, as it did at one time in Bengal, when the intervention of Government was absolutely necessary.

Q. 22.—With reference to your paragraph 10, do you not think that the best instruction procurable should be given in our colleges?

A. 22.—Certainly the best instruction procurable in consistency with all right principles. I mean the best practicable instruction under all circumstances.

Q. 22.—Do you think that a native of this country, whose mother-tongue is not English, can teach English literature as efficiently as an educated Englishman.

A. 22.—Well, I cannot say "as efficiently," but we see from experience that many are doing so. I wish I may be allowed to mention instances. A native of India, in one instance, in the Indian Civil Service Examination held in London, stood second in English Literature and therefore above all English candidates except one. I mean Baboo Romesh Chunder Dutt, of the Bengal Civil Service.

Q. 24.—If Government officials acted as you seem to suggest in your 17th paragraph, would they not be accused of establishing a system of forced benevolences for schools, and would not that system tend to make a school unpopular?

A. 24.—Well, they have not been accused of doing the same thing when collecting subscriptions for memorials to retiring Viceroys and for several other purposes with the sanction of Government. And if they were not accused on those occasions, I do not see why they should be accused upon this; and if this is the case, I think it would be the best system of forced benevolences that I have ever known.

Q. 25.—And would not such a system tend to make schools unpopular?

A. 25.—I do not think so.

By Mr. Ranganada Mudaliar.

Q. 1.—Please state whether higher education could be made self-supporting simply by raising the fees, or by reducing the expenditure also.

A. 1.—I say this, that all these means taken together, *viz.*, fees to be increased, expenditure to be curtailed, and a system of scholarships established by which boys from the lower schools might be pushed on, may answer the purpose. Taking all these together, I think that higher education would not suffer to any appreciable extent. I do not rely upon any one particular means.

Q. 2.—Is it your opinion that the majority of students in the colleges of Bengal do not belong to the middle or lower classes?

A. 2.—They certainly do belong to the middle classes, and they also may belong to the lower classes, if by lower you mean lower castes. It is very difficult to distinguish between high, middle, and low. I fancy, in that respect, they may belong to all classes.

Q. 3.—The question is whether the majority belong to the middle classes.

A. 3.—I should say that the majority belong to the middle classes; therefore I say that I was astounded at hearing of the pupils of the Presidency College that their parents had incomes not more than Rs. 200 per annum. I don't think that many such are to be found in any colleges. [While correcting proofs, I feel it only just to Mr. Tawney to add that I believe what Mr. Tawney was supposed to have said was a misapprehension. In a newspaper report of his evidence he was represented—not as speaking of the son of a person who had Rs. 200 per annum *as earnings,* but of one who had realised property yielding an income of Rs. 200 per annum—in addition, I suppose, to other earnings—K. M. Banerjea.]

Q. 4.—If they do belong to the middle classes, how is a college made self-supporting by paying out of Government funds a large part of the fees?

A. 4.—At present the Government is supposed to be paying most of the expenses, if not all, of all these colleges. I think that they might find a way whereby extremes might practically meet. It is difficult for me to give anything like a financial budget on the spur of the moment.

Q. 5.—You say that "it is not necessary to get out from England, in these days, Professors of History or English Literature, or even of Mathematics, on high scales of salary." Is it really your opinion that it is easier for a Native to make a good Professor of English Literature than a good Professor of Mathematics?

A. 5.—I used the word "even," because I should say it was the more difficult of the other two subjects—not in any other sense.

Q. 6.—Am I right in taking you to mean that Natives should be more largely employed than at present as Teachers and Professors of high schools and colleges, and that there would thus be a saving of money without loss of efficiency?

A. 6.—Yes, I mean that generally. When I said "employed," I meant Native talent should be utilised more in the spread of education, and that it can be done without detriment to the quality of the school.

Q. 7.—If it is a breach of neutrality for the Government to appoint agnostic or materialistic Professors, does it not seem to be equally a breach of neutrality to withhold appointments from them?

A. 7.—Yes, if in the eyes of Government *atheism* and *theism* were both *morally* on a par; but I think Government would repudiate such an idea as that.

Q. 8.—If an atheistic Professor instils into youthful minds principles opposed to *all religion*, why should not the obvious course of praying for his removal be adopted.

A. 8.—I do not mean you may not pray for his removal. I should say that would be a curative thing, but I was speaking of the preventive. Prevention is better than cure.

Q. 9.—Is the taint of materialism, which you say you discovered in students of Government colleges, peculiar to the students of those colleges, or is it one of the consequences occasionally flowing from the study of Physical Science?

A. 9.—I say flowing from the effusions of the class I alluded to. I don't think it flows from the lectures of Fr. Lafont, the most eminent scientist in India.

Q. 10.—Is it your opinion that the influence of University examinations has tended to secularise some mission schools?

A. 10.—Well, to a small extent.

Q. 11.—Do you consider it possible for a mission college to combine a due amount of religious instruction with the amount of instruction in secular studies necessary for securing high success for its pupils in the University examinations?

A. 11.—Yes, I do. I think Oxford did that for a long time, and still does. A great many of the most illustrious Universities in Europe were originally religious foundations, and they did justice to all branches of learning. It was the *alumni* of those Universities who were the pioneers of modern science.

Q. 12.—Is it your opinion that to send a heathen Educational Inspector into a school under the management of Christian missionaries is a breach of neutrality? If so, it must be equally a breach of neutrality to send a Christian Inspector into a school under the management of Hindus or Muhammadans?

A. 12.—I cannot lay down any general rule on the subject. If the authorities of missionary colleges might be offended by it, then I should say that an Educational Department should not, in that way, act offensively. But if you can help it, you should send a Christian Inspector in place of a heathen one.

Q. 13.—You say in your written statement that the best mode of extending primary education is to co-operate with the zemindars and help the *guru mohashoys*; you also hold that direct Government agency should be employed on primary education. How do you reconcile these statements?

A. 13.—When I said "direct," it was more in the sense of "might be." Where the Government can ensure its object by means of the zemindars and others, it should not refuse it; but where it cannot, it might have to take it, and therefore "should" take it, under its own direct management. I do not lay any stress on the word "should" in any other sense.

By Mr. Jacob.

Q. 1.—Are you of opinion that a Hindu Sanskritist is, as a general rule, a truer exponent of the literature of classical Sanskrit than one European Sanskritist?

A. 1.—Yes, a better teacher.

Q. 2.—Will you kindly state your reasons for thinking so?

A. 2.—The reasons are obvious. I think on a question like this the onus lies on the person who propounds the question. It is just like whether an English Professor teaches the English language better than a foreigner. There I should say that the onus lay on the person who maintains the contrary. As far as I have seen writings, I think that a foreigner—a German for instance—is more industrious than we are, and that they bring to light many hidden things in different manuscripts, and all that sort of thing; but as far as the literature is concerned, a great many slips creep in their translations and other writings.

Q. 3.—Then you are similarly of opinion that an English scholar is, as a general rule, a truer exponent of the classical literature of his own country than a native of India?

A. 3—Yes.

By Mr. Pearson.

Q. 1.—Referring to No. 41 of the printed questions, is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

A. 1.—There is little, not much. There are provincial schools. I have seen the exercises of girls in examinations which were conducted under the auspices of the Uterpara Hitakari Sabha, and I think the whole was from indigenous instruction, and the exercises were very fair. I have examined some of these schools in places where girls were formerly educated, not highly educated, in reading, writing, arithmetic, and cooking also. I have seen answers to questions as to how to cook *pilaos* and other things.

Q. 2.—Are you aware that in the Punjab there are five training schools for mistresses, with upwards of 200 pupils in the aggregate?

A. 2.—I was not aware of that, but I can believe it.

Q. 3.—Are you aware that an appeal by the officials of Government to the Natives of India for voluntary contributions is sometimes equivalent to a tax?

A. 3.—It may be, but I should say that that would be the best of all taxes.

By MR. DEIGHTON.

Q. 1.—In the 15th paragraph of your evidence you say that "you think that the Government schools have not been able altogether to maintain the principle of strict neutrality." Will you kindly state the facts upon which you bore this opinion, and the reasons which have rendered it impossible to maintain this principle?

A. 1.—I have mentioned one great fact, and that is with reference to science, that it has done things which result in injury to all religion; and that is not strict neutrality. I should not consider it so, unless I thought that the question of religion was a superfluous one, which I do not. The present state of the development of the Physical and Physiological Sciences, and the boldness of thought and research is in some quarters coming to the conclusion that every phenomena in the world can be explained without supposing the existence of any God in the world. By the use of the word "impossible" I mean that you are liable, unless you make a rule of exacting from any candidate what the House of Lords recently proposed to exact from every member of Parliament, to inflict injury on all religion.

Q. 2.—In the same paragraph you say that "the suggestions of the Secretary of State of 1859 about allowing voluntary classes for religious instruction under voluntary teachers, out of school-hours, have been entirely ignored; will you point out where, in the despatch to which you refer, the Secretary of State suggests such *classes?*

A. 2.—The despatch I have not at hand. It was a despatch of Lord Stanley's. I did not refer to the despatch at the time I wrote this statement; but that was in my mind, and I distinctly remember it. After the Mutiny there was a great excitement in England that education without religion was doing great harm.

Q. 3.—I wish you to point out the word "classes."

A. 3.—Whether he used the word "classes" or not I do not remember. Still no effect was given to it as far as it went.

Q. 4.—No effect was given to what?

A. 4.—To the provision that boys might be allowed, "out of school-hours," to take lessons, if they so wished, on religion from teachers willing to teach them.

Q. 5.—Are you prepared to state, as a fact known to yourself, that teachers in Government schools and colleges have ever refused to give instruction out of school-hours, as the "facts and doctrines in the Bible," to pupils who may, in the words of the despatch, have expressly desired it? If so, please mention instances.

A. 5.—I have never known, nor have I said, that teachers in Government colleges had "refused to give instruction," but I remember that a teacher, Mr. Cowell, was desirous of giving such instruction, out of school-hours, to certain boys, and the construction put on the despatch by high authority was that he could not do so within the school premises. I never accused the teachers. I never knew any teacher refuse. But thinking over the answer, I ought to say that I have known instances in which the teachers were ready to give religious instruction to boys who would have voluntarily received it out of school-hours, but it was held that they could not do it within the premises of the schools.

Q. 6.—You have twice used the word "theistic." Will you kindly explain in what sense you use it. Would not "eminent Dr. Lafont" be more properly described as Christian?

A. 6.—I have not been talking of his *special faith.* As a scientist he is a *theist* as opposed to an *atheist.* In Physical Science he may be as fittingly described as a *theist,* as in Theology a *Christian.*

Q. 7.—You don't know that he professes Christianity?

A. 7.—I know it.

Q. 8.—Why do you call him a theist?

A. 8.—As opposed to an atheist. If there was no atheism in the world I would not have used the the word "theist" in describing him. What I meant is, I believe, well expressed by taking an idea from our Vedas. As a scientist I take him to acknowledge that beyond everything we can see, think of, ponder, and investigate, there is a Supreme Intelligence who directs and guides all things.

Q. 9.—You stated in one of your answers to the President that, in your opinion, the Government, in selecting its Professors, should insist upon their having a belief in God. Do you mean a belief in one God? Would a Hindu, who is polytheistic, in your opinion be fitted to be a Professor?

A. 9.—No, I do not mean that; I mean a belief in a Supreme Intelligence, without going into any definition of religious *specialty.* I mean a Divine Power, without going into the question of monothesim.

Q. 10.—Will you say now whether you mean a belief in one God?

A. 10.—Not necessarily.

Q. 11.—Then, in your opinion, a believer in many gods is fitted to hold a professorship?

A. 11.—That belief, I think, includes the sense of a Divine Power.

Q. 12.—Then, a man who believes in the existence of 500 gods, is more fitted to be a professor than one who holds that there is no God?

A. 12.—Yes, because, in the first instance, a professor believing in 500 or more gods is a mere ideal, a hypothetical man, which perhaps has no existence in our days, and also because a professor in 500 gods, even if such an individual can be found anywhere, cannot, in this connection, be so mischievous as a professor, an educated man exercising considerable influence, who says that there is no God.

Q. 13.—Have you ever known of professors in Government colleges who were Christians? Do you think that Christian professors are less likely to "instil into youthful minds" the principles of the Christian religion, than the atheistic professors to "instil principles opposed to all religion"?

A. 13.—Yes, certainly.

Q. 14.—Upon what grounds?

A. 14.—I will generally say that one reason is, that as theology is not a subject of study in a

Government college, a Christian professor would not have any occasion to refer to his special faith, and certainly he would never wantonly betray the confidence reposed in him by officiously teaching what he had agreed not to teach, and would strictly adhere to the principles of the Government under which he served. An agnostic or atheist can have no principles, and his science would naturally lead him to refer to his opinions.

Q. 15.—In answer to Mr. Lee-Warner, you stated that professors in Government colleges were over-paid: do you mean that Government could, for smaller salaries, find efficient men for the appointment in question?

A. 15.—Not now, after it has embarked on an expensive system. Human nature will not give up what is within its reach. I dare say now Government cannot at this moment find efficient men for smaller salaries.

Q. 16.—Upon what grounds are your opinions based? What knowledge have you of the supply of such men.

A. 16.—I have already answered that question. I think many institutions have for very moderate salaries, got men as good and efficient, not only from my own point of view, but also from the position they have since occupied in the Educational Department.

Q. 17.—Do you believe that of the students who become agnostics, a much larger number have been educated in Government colleges than in missionary colleges—I mean in proportion to the whole number educated in the two classes of colleges respectively?

(No reply taken.) [I did not refuse to reply as far as I can remember. Perhaps the question was not allowed. I would have answered that certainly almost all agnostics come from Government colleges of late years.—K. M. B.]

Q. 18.—You have stated that many missionary colleges have lost their professors by their joining Government colleges: did these gentlemen come out to teach religion?

A. 18.—No, not in all cases: I know that some professors who had come out for La Martinière and St. Paul's School, afterwards left them in order to join Government colleges.

Q. 19.—You think that missionary colleges obtain as good professors as Government colleges for one-third of the salary?

A. 19.—Yes, I think so, and it seems to be confirmed by the positions which some of them have since secured in the Education Department itself.

By Mr. Croft.

Q. 1.—Do you know how many Government Arts colleges there are in Bengal?

A. 1.—I have not counted them. You say that there are nineteen: I think that must be the number.

Q. 2.—Do you know that in three of these colleges there is only one European officer, and that in three others the entire staff is Native?

A. 2.—Yes, that may be.

Q. 3.—Is then your objection to the present Government system of high education based on the ground that there is an excessive provision of it, or that it has become unnecessary?

A. 3.—Well, partly both. For instance, if you have the entire staff Native in a few institutions, you might perhaps multiply such instances. I was not aware of that. If it has been feasible in a few colleges, it might be feasible in others.

Q. 4.—Do I understand that you do not hold that there is an excessive number of colleges?

A. 4.—You mean in the way of expense?

Q. 5.—In the way of numbers.

A. 5.—No, I don't think that: I have too great a respect for high education to say that.

Q. 6.—You say it is not necessary in these days to get out from England Professors of History or English Literature, or even of Mathematics, on high scales of salary.

A. 6.—I think generally it is not necessary. As I have said before, there was a Native gentleman, in the competitive examinations in England, who stood, I think, second in the subject of English Literature in a long list of English candidates.

Q. 7.—By whom and in what subjects had he been taught English Literature?

A. 7.—He had been taught in the Presidency College.

Q. 8.—You have expressed the opinion that the recognition and gradual improvement of indigenous schools affords the best and readiest means of establishing an efficient system of popular education in Bengal.

A. 8.—I hardly think that is feasible without the recognition of indigenous schools.

Q. 9.—You have stated that you are aware of the extent to which indigenous schools have been made use of, in recent years, in the development of primary education in Bengal: do I understand that you approve of what has already been done in this direction in Bengal, and desire that the present policy of Government in the support and improvement of indigenous schools be confirmed and extended by increased grants of public money being devoted to that object?

A. 9.—Yes.

Q. 10.—When you say that orthodox Hindu females may possibly become teachers, do you refer to unmarried women, married women, or to widows?

A. 10.—There may be two opinions as to that, because in these days there are so many new things, and it is difficult to draw the precise line between an orthodox Hindu and a Brahmo.

Q. 11.—Have you heard of the establishment of Government training schools for female teachers at Calcutta in connection with the Bethune School, at Dacca, and at Rampore Beauleah; and are you aware of the causes which led to the closing of these classes?

A. 11.—I have not heard. But that shows that the desideratum has not yet been supplied.

By Mr. Sayyid Mahmud.

Q. 1.—With reference to your knowledge or estimate of the proportion of the Muhammadan population to other sections of the population in Bengal, please state whether you consider the number of Muhammadans benefiting from collegiate education adequate and in due proportion.

A. 1.—I think there are few Muhammadans that are benefiting now from collegiate education. The number is inadequate. I do not think there is much obstruction now, but there was before,

owing to the shyness of the Muhammadans themselves to receive education in English. Since the establishment of the University they have begun to think it is their interest, no less than their duty, to take advantage of all the facilities the University offers.

Q. 2.—Do you think that the results of the Calcutta University examinations supply a fair criterion for judging the extent to which high English education has advanced among the various sections of the population?

A. 2.—I think, to a certain extent, it is a fair criterion. It is from that I draw my conclusion that the Muhammadans are now taking advantage of the opportunities for getting high class education.

Q. 3.—From your wide interest and knowledge of female education, will you kindly state whether there are especial difficulties in the way of introducing English education among Muhammadan girls in contradistinction to other sections of the Native community?

A. 3.—*De facto* there may be, but *de jure*, that is, according to the rules of the respective societies, there ought not to be. I presume the gentleman who put the question has in view the zenana system. There *are* greater difficulties, and those difficulties are owing to the facts I have already mentioned, that the Muhammadans are shy to receive English education and to adopt European civilisation. If that is the feeling among the males, it will naturally be so among the females.

I wish here to mention an instance to the contrary. In the Bengal Branch of the National Indian Association, of which I am a member, we took up the question of female education among Muhammadans. A Muhammadan gentleman of position has offered to assist us, and although no great results have yet followed, the fact itself shows that better days may ere long dawn.

Q. 4.—If you have thought upon the subject before now, please state the causes which, in your opinion, produce the shyness to which you have referred as preventing Muhammadans from availing themselves of English education.

A. 4.—In my estimation the causes are these: that the Muhammadans generally have been more tenacious of their religion, their literature, their philosophy, and their sciences than the Hindus, and have therefore been shy of high education in English, which would, necessarily as it were, indoctrinate the pupils with the philosophy and the sciences, the civilisation and ideas of Europe.

By THE HON. BABU BHUDEB MUKERJI.

Q. 1.—As I know no one in Bengal who has had larger or more varied experience of the effects of English education than yourself, I beg to enquire if, in your opinion, a higher mental and moral tone has not manifested itself along with the progress of superior English education in this country—(1) in the immensely improved character of the Native public service; (2) in the less outrageous obscenity of public amusements; (3) in the greatly diminished servility of the Native press; and (4) in our college-educated men having become better husbands and better fathers?

A. 1.—Yes, that is, taking superior education as given in the highest colleges. Taking the whole together, the morals and general tone of all classes of Hindus have marvellously improved. The whole range of superior education has, without reference to any class of colleges, produced a marked improvement in all that the question implies.

Q. 2.—In reference to your paragraph 15, I would beg to enquire if the spread of Brahmoism can indicate anything but the strength and growth of the religious sentiment among our college-educated youths?

A. 2.—Brahmoism originated with Rammohun Roy, who lived before the introduction of high English education by means of colleges and schools, and the present state of the development of physical and psychological enquiries was not at that time known in India. There has been no recent growth of Brahmo influences from Government college education.

Q. 3.—I would beg to enquire if, in your opinion, there is still room for large improvements in the same directions as heretofore in the character (1) of the Native public service; (2) of public amusements; (3) of the public press; and (4) of domestic and social relations?

A. 3.—There is room for improvement certainly in all the directions mentioned.

Q. 4.—I would now beg to enquire if, in your opinion, it will be at all advisable for Government, pledged as it is to strict religious neutrality, to take in hand the *direct* control and management of schools for the masses, and *enforce* in them, as it must then do, that purely secular teaching which has been declared to be "extremely imperfect" by the highest in the land.

A. 4.—I take it that it is admitted on all hands that primary or mass education cannot be complete in itself. It is the precursor of higher education afterwards. The word primary implies that something is to follow to which it is only initiatory. I have already said that it is most advisable that Government should co-operate with the zemindars and others in this matter; but where that fails, rather than let the poorer population remain in entire ignorance, it should take, as far as its rules and policy may allow, the direct control. It is secular education in the higher colleges alone, and among a different class of students, that has been pronounced incomplete by high authorities as far as I know.

By MR. A. M. BOSE.

Q. 1.—Do you think that any moral training which may be imparted by means of text-books in Government schools or colleges is sufficient?

A. 1.—No.

Q. 2.—So far as you know, is any special attention paid in the selection of text-books in Government institutions to their suitability for purposes of moral training? Is not their fitness for purposes of a literary character what is particularly, if not entirely, considered in making the selection?

A. 2.—Yes, I agree with you. It is with a view to literature principally, and not to the moral sentiment that may be contained in them, that the selection of text-books is made.

Q. 3.—Do you think it would be possible to impart moral training apart from any *special religious training?*

A. 3.—It could not be done sufficiently for practical purposes without some religious instruction being connected with it.

Q. 4.—Could this be done to a larger extent than is the case at present in Government institutions?

A. 4.—I think that if the high authorities of the schools made a point of taking an interest in the subject of morals and natural theology more than they now appear to do, it might be done to a greater extent.

Q. 5.—Are you aware of any institutions in which moral training is imparted without its being based on any special religious teaching?

A. 5.—My view is that the City College is intended for that. I have known that Brahmos have been very unwilling to send their children to any institution where some kind of religious and moral instruction is not given, and I believe Brahmos must have some training of that sort. I have no personal knowledge of it, but believe it is so.

Q. 6.—What is your opinion of the importance of proper steps being taken to impart moral training to students in schools and colleges?

A. 6.—The human mind is such that if in youth they have no training in morals or religion, the noblest of the human faculties remain uncultivated. It is therefore of very great importance.

Q. 7.—What is your opinion as to the extent to which scepticism prevails at the present time amongst the educated community?

A. 7.—I think a great deal; especially among those from Government colleges, I am compelled to add. A little knowledge of science leads young men to say that all phenomena in the creation can be accounted for without any God or Supreme Intelligence. And the infection goes further, for even the pandits say that before long Bible and Vedas alike will be set aside.

Q. 8.—Have you visited any mixed schools among the Hindu community?

A. 8.—I do not know that I have intentionally done so, but I have incidentally seen boys and girls in schools.

Q. 9.—Have you heard of any objections to such schools from the guardians or friends of the pupils?

A. 9.—I do not think I have.

By THE REV. W. R. BLACKETT.

Q. 1.—Do you consider that to commit the support and management of schools to Municipalities would tend to promote the extension and improvement of education?

A. 1.—Municipalities generally are shy of the expense as to where the funds are to come from. If this could be got over, I think something might be done. But I do not think that Municipal Commissioners, elected or selected, have been appointed with a special view to interest in education. There might be in any body of men, one here or there, who took interest in education, but they would probably not be prepared to enhance taxation for the support of education.

Q. 2.—What classes of schools could, in your opinion, be entrusted to municipalities for support and management?

A. 2.—If any, the middle class of schools would be appropriate, if you found men in the municipalities ready and willing to give assistance.

Q. 3.—Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision for education?

A. 3.—In the first place, I have not supposed they would take up the question of primary education, as they are connected with towns where middle-class education is principally required. In the villages and among the peasantry I do not think municipalities could do much.

Q. 4.—What provision would you suggest against the possibility of municipal committees failing to make provision for the conscientious scruples of special minorities, or special classes, such as non-Hindus, or low-caste Hindus?

A. 4.—I have anticipated that question by saying they would not be willing to make any provision.

Q. 5.—Is municipal support at present extended to grant-in-aid schools?

A. 5.—Not that I know of.

Q. 6.—Would municipal support be likely to be extended to schools not under the management of Native committees, such as missionary schools?

A. 6.—I should say not likely, on account of religious differences. At the same time I have known Native gentlemen, not Christians themselves, entrust money to missionary bodies for education. For instance, in the case of the Jaynarain College at Benares. But, on the whole, there would be a difficulty.

Q. 7.—How far, in your opinion, could primary education in *rural* districts be advantageously managed by local committees?

A. 7.—If you go into the recesses of villages, the local committees, who are at the sadr station, could not easily manage it.

Q. 8.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854?

A. 8.—No, I do not know of any.

Q. 9.—What do you regard as the chief reasons why more effect has not been given to that provision?

A. 9.—My idea is that the despatch was not in every part of it construed as if every paragraph was important, and therefore, while great stress was laid on high education, other paragraphs were overlooked. Hence, when attention was sometimes drawn to the subject by the higher authorities, the public of Bengal considered such orders intended to restrict the progress of the higher education without caring for primary education. But the Resolution under which this Commission has been constituted has taken up the whole question.

By MR. J. T. FOWLER.

Q. 1.—You quote the following as the first two principles cited in the Resolution of the Government of India: "1st, the improvement and far wider extension of education, both English and Vernacular; 2nd, the institution of universities." That Resolution, however, reads as follows: "The improvement and far wider extension of education, both English and Vernacular, having been the general objects of the Despatch of 1854, the means prescribed for the accomplishment of those objects were, 1st, the constitution of a separate department of the administration for the work of education;

2nd, the establishment of universities," &c. Will you explain the object of the change and the omission?

A. 1.—Only for brevity's sake. That is not a point on which I intended to criticise any measures, and therefore I did not especially think it necessary to give the whole sentence.

Q. 2.—In your quotation of principles, the 4th is—"The maintenance of the existing colleges and schools of high order." But in the Resolution quoted from it is—"The maintenance of the existing *Government* colleges and schools of a high order, *and the increase of their number when necessary.*" Will you kindly state your reasons, if any, for the omissions in the quotation?

A. 2.—The omission was not intentional.

Q. 3.—You say—"If picked boys can be got at by competitive examinations in middle schools, they may receive scholarships from Government sufficient to cover the increments to the existing fees in high colleges, which may be necessary for their being entirely self-supporting." Would it not be difficult to apply this in practice, inasmuch as the rate of scholarship would be a quantity varying for each college, and even in the same college, as the number of students rose or fell?

A. 3.—The scheme would have to be adapted to individual cases.

Q. 4.—It has been stated before this Commission that the rate of fee in the Presidency College is Rs. 12 a month, and that, with the number on its rolls in the last published returns, this would need to be raised to Rs. 35 to make the institution self-supporting. Would your scheme involve the raising of the fee to this rate?

A. 4.—My scheme involved also the curtailment of expenses.

Q. 5.—Supposing the rate *were* raised to Rs. 35, and, as you propose, Government gave each student (after competitive examination) a scholarship of Rs. 23 to cover this increment, which is necessary to make the college self-supporting, would the Government expenditure on the institution be at all reduced?

A. 5.—The question supposes a state of things which was not present to my mind. A fee of Rs. 35 a month for a day scholar must be unprecedented. I cannot believe any person could congratulate a department which can produce such a fact.

Q. 6.—Has it occurred to you that if your scheme were so widely applied as it must be to enable, in your own words, "such boys of the middle classes as may prove competent for high education to have no difficulties in entering high colleges," that the Government expenditure on colleges might be greater than it is at present?

A. 6.—No, it has not occurred to me in that way. I supposed great curtailment of expenses could be made in other directions.

Q. 7.—How would you work the proposed scheme of scholarships so as to give aid only to poor students, seeing that well-to-do students have, to say the least, equal chances with poor ones in competitive examination?

A. 7.—I have no scheme. I only make suggestions. There might be scholarships limited to that particular object, and that is how I read the Government Resolution.

[*Q. by* THE PRESIDENT.—Would you exclude from such competition boys of the wealthier classes?

A. Yes, I would exclude them.]

Q. 8.—It is said in your 10th paragraph that a reduction in the allowances to professors would be a benefit to the country. Would you kindly state in what way?

A. 8.—By making education cheaper.

Q. 9.—Referring to your 12th and 13th paragraphs, would you name instances, *within your own knowledge,* where private enterprise is not having, or has not had, a "fair field"? And state how?

A. 9.—It cannot have a fair field if it has expensive colleges and schools at its side, as it were. I have said that Government colleges attract professors from private ones. I believe that four professors had come from England for the Martinière on much less salaries than they afterwards got in Government service, who otherwise would most probably have remained at the Martinière.

The 18th March 1882.

Evidence of THE REV. J. D. BHATTACHARJYE.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what Province your experience has been gained.

Ans. 1.—I am living in this part of the Hooghly District for the last 35 years; have the charge of a rural mission belonging to the Free Church of Scotland. I have under me about 40 schools of all grades—vernacular as well as Anglo-vernacular. In the performance of my duties as a missionary and an educator of the young, I often come in contact with all classes of people living in the district. In former years I made extensive preaching tours not only in this, but in other districts, such as Burdwan, Bancoora, &c., &c., and wherever I stopped for two or three days I made enquiries as to the state of education in those parts; when opportunities allowed, I examined several schools that lay in my way. From these circumstances I may humbly say that I have a little experience in the work of education, and a little knowledge of the social, intellectual, and moral condition of the people of this district.

Ques. 2.—Do you think that in your Province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think the system of primary education is placed on a sound basis, so far as the Government professing the principle of neutrality in matters of religion can put it. It is capable, I may say, of indefinite development, and when fully developed it would no doubt meet the requirements of the community. In the matter of its administration I would suggest Government, except in especial cases, to act upon the principle that those who will not help themselves must not be helped. With regard to the course of

instruction, I would humbly suggest that, excluding the teaching of dogmas of any particular religion, such as the Hindu, Muhammadan, or Christian, in Government schools, moral lessons ought to be taught more extensively than at present—lessons the necessity of which is admitted by professors of all religions, such as those which require truth, justice, generosity, faithfulness, purity, loyalty, &c., &c. The Government high education as imparted at present has a strong tendency to unsettle the minds of the students and deprive them of all faith in any religion. Unless this tendency is checked in time, the whole nation may in course of time drift into a deplorable state of irreligion and vice.

Ques. 3.—In your Province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Chiefly the higher and middle classes avail themselves of the benefits of the primary education by Government. No classes of Her Majesty's subjects, however low, are excluded by law from reaping these benefits. But, practically, the agricultural class, and those below it, such as Haris and Bagdis, &c., have hitherto, to a very great extent, kept themselves aloof from availing themselves of those advantages. The reason of their conduct in this matter is this: they think they are born to cultivate the land, and that they have no right to acquire the treasures of knowledge. The desire for knowledge must be first created in them before any attempts are made to educate them. The influential classes, I must candidly confess, do not much like the extension of knowledge to the lower classes of society. Many of them say that as long as they are kept in ignorance, they will yield us obedience, but if they acquire knowledge they will contend with us for their respective rights. If the influential classes favoured the spread of education among the lower classes of the community, they would come forward and assist Government in this important matter. But unfortunately, with few exceptions, they do not do so, which is a plain proof that they do not care for it.

Ques. 4.—To what extent do indigenous schools exist in your Province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Hooghly being justly reckoned comparatively a more advanced district of the Province of Bengal, there exist numerous indigenous schools in all parts of it. Some of them receive Government aid, and others do not. The existence of many of them has not yet come to the knowledge of the educational authorities. Generally speaking, these village schools are of the most primitive character, and the subjects taught in them are simply writing on palm or plantain leaves, the rudiments of arithmetic according to the rules of Shubunkar, exercises in mental arithmetic to all the pupils assembled together at a particular hour. Now-a-days books of the most elementary character are being introduced into them if the majority of the pupils belong to the higher and middle classes. In schools attended mostly by lower classes no printed books are to be found, because the parents do not desire that their children should learn to read in books. They want them to learn a little arithmetic and writing, the acquisition of which they consider as sufficient education for them. Properly speaking, there is no discipline in these village schools,—the boys go out when they like, and come back when they please. When an urchin offends his guru mohashoy, he is unmercifully visited with the cane, for no guru sits in his pathsala without it. The fees of the guru mohashoy vary from 4 annas to one. If some of his pupils are too poor to pay him his fee, he keeps them free; besides his fee, he gets occasional presents from his pupils in the shape of clothes, rice, dâl, salt, &c., &c. These presents are made sometimes monthly or quarterly. The fees are not so regularly paid as in English schools, and not always in copper but in kind. The guru is sometimes put into difficulties on account of this irregularity of payment. If he insist upon regular payment, perhaps his pupils will be withdrawn and put into another pathsala. The gurus are taken generally from the class of Brahmins and Kaistos, with little or no qualifications for their work. I know many instances in which a poor Brahmin, unable to earn a livelihood from any other means, opened a pathsala in a village to save himself and family from sheer starvation. A great deal of allowance is made to the Brahmin guru mohashoy by the parents and guardians of the pupils attending his school.

I am not aware of any arrangements made for training and providing teachers for primary schools. The normal schools of the district supply teachers for middle-class schools and not for the primary.

The indigenous schools can be turned into good account as a system of national education by forming them into circles. In connection with the Calcutta Vernacular Education Society, I have been working on the circle system for the last 15 or 16 years, and I find that it has succeeded beyond my most sanguine expectations. I took up 14 indigenous pathsalas round Mohanad of the most elementary character and formed them into a circle, and tried to improve them as much as possible, and they are now classified as lower vernacular schools. Towards defraying the expenses of my circle pathsalas I receive Rs. 80 per month, of which sum Rs. 40 are paid by Government and the remaining Rs. 40 by the Calcutta Vernacular Education Society and our mission together. The sum is disposed of in the following manner:—

	Rs.	
The circle teacher's salary	30	The guru of each pathsala is allowed to take from his pupils as much fee as he can realise per month.
7 guru mohashoy's „	28	
7 ditto „	21	
Contingent . . .	1	
TOTAL . .	80	

From my own experience I find the circle system an admirable one. I believe the majority of teachers in the indigenous schools will be glad to receive State aid and conform to the rules that may be laid down by Government.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I am decidedly of opinion that the education given at school is far superior to that imparted at home. The spirit of emulation is good for the young, and it serves as a stimulant to exertion. There is scarcely any emulation among those taught at home. I believe those educated at school are better fitted for the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government cannot depend much upon private effort for the supply of elementary instruction in rural districts. There are missionary societies that are engaged in promoting primary education in several rural districts in Bengal, but their funds being too limited, they are not able to accomplish all that they wish to do in this very important work. If the Government select from every society one or two missionaries, who command the respect of all classes of the community, constitute them into a board for the promotion of primary education, and entrust them with sufficient funds and rules for the management of their business, I believe the work will advance a great deal in the mofussil.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I am of opinion that only the lower vernacular and primary schools in towns may be safely entrusted to municipal committees for their support and management. Each municipal committee at the end of each year may be required to assign a particular sum for education from the funds at their disposal for the year following. They ought not to take the responsibility of supporting a school or schools for which they have not sufficient funds. This matter of municipal schools can be safely left to the discretion of the Magistrate.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I think a half-yearly examination of a very simple kind ought to be held to test the qualifications of gurus who are to become teachers in primary schools. Those that pass the test should receive each a certificate signed by the Magistrate of the District. None but those who bear a good moral character should be entrusted with the education of children in primary schools. No indigenous school should receive any aid without a certificated teacher. The teachers of village schools are still held in great esteem by the people, unless they disgrace themselves by improper conduct. They are often consulted on important occasions, and their advice is received with thankfulness. They decide petty village disputes, write papers of agreement, and read letters addressed to parties who cannot read. The suggestion I can make to raise the social status of gurus in villages without increase of pay is this. If Government officials when visiting parts of their districts should send for them and speak a few kind words to them, they will think themselves amply rewarded and will be held in great respect by the people.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—For the benefit of the agricultural class, I would humbly suggest that attempts should be made to plant primary schools in villages inhabited chiefly by ryots whose work is the cultivation of the soil. If there be two villages near each other—one inhabited by Brahmins and Kyastos, the other by agriculturists—I would recommend the establishment of the primary school in the latter, not that I envy the upper classes, but because I think that those who are sunk in gross ignorance, and for whom no one cares, should be raised, and gradually rendered fit members of society. For schools in agricultural villages I would suggest a very simple course to begin with, *viz.*, reading, writing, arithmetic by Shubunkur, and exercises in mental arithmetic. No printed books should be introduced into these schools until there be a desire for them, since at present they have great aversion to them. It may be objected, how can reading be taught without the use of books? My answer to it is, how did our ancestors, who had no help of printed books, learn to read and write?

It is not a century since printed books in Bengali were introduced into the country. The guru can dictate to his pupils to write names of villages, common objects, and simple sentences on paper, and then correct them if needed. He can teach them to write simple and short letters. After a time, when the desire for books springs up in their minds, then books can be introduced with advantage.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I do not think that the system of payments by results is suitable for the promotion of primary education amongst ignorant and poor people, for the evident reason that the gurus cannot obtain a sufficient amount of fees from his pupils for the support of himself and his family. To supplement his fees, Rs. 2 or Rs. 3 per month may be given him by Government on condition that he does his work diligently and faithfully. Mohanad being a centre of examination of primary schools of this part, I have lately seen that several gurus received as rewards no more than Rs. 3 or Rs. 4 each after an interval of six months. The highest sum given to a guru at the last examination in March 1882 was Rs. 7 only, and the lowest Rs. 2.

Rewards to pupils should never be in money, as at present in some districts, but only in books. This fosters in the young a love for money in connection with early education, which is most pernicious. In parts where the system of payment by results is in vogue, I think ample rewards ought to be given to successful gurus in order to retain them in their posts, or else they will give up their work for more lucrative employments.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In schools entirely supported by Government, fees ought to be exacted from the pupils according to the circumstances of the parents and guardians.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I believe the circle system of the late Henry Woodrow, Esq., with certain modifications, is the best scheme that Government can adopt for the promotion of primary education in the present circumstances of the country. It is calculated not only to multiply the number of schools, but to render them efficient in course of time. As a modification of Mr. Woodrow's plan, I would humbly suggest the following: Let each circle consist of 30 indigenous schools, with a pandit to visit each school once a month. His work will be to examine the pupils in all subjects taught, to instruct the guru in the best way of teaching, and to look into the school register and see that it is properly kept, &c.

	Rs.
For 15 gurus, at Rs. 3 each monthly . .	45
For another 15 gurus, Rs. 2 each „ . .	30
The salary of the pandit „ . .	15
For contingency and prizes yearly . .	10
TOTAL . .	100

Let the gurus realise from their pupils as much in fees as they can. If this scheme be adopted, each school will cost Government a little more than Rs. 3 per month. In connection with this question, I may here mention that the system of night adult schools, which I find very useful, may be tried with advantage in places where practicable. I have here a circle of night adult schools consisting of 7 pathsalas, attended by ryots who labour for their bread during the day and learn at night. The object aimed at in these schools is to teach the scholars to read, write, and cast accounts. From my own experience I say that the night-school system has succeeded remarkably well, as may be seen from the past reports of the C. V. E. Society. If adult ryots get a taste for learning, they will no doubt seek to educate their offspring. The system of night schools may be rendered an auxiliary to the promotion of primary education, and it ought to be encouraged by Government where practicable.

Ques. 24.—Is the cause of higher education in your Province injured by any unhealthy competition; aand if so, what remedy, if any, would youpply?

Ans. 24.—There ought to be a gradual ascent from the primary to the lower and middle vernacular schools, and not a big gap between the former and latter as I find in this district, as may be seen from the standards fixed for these several grades of schools. From a desire that the boys should make a rapid progress, a multiplicity of subjects is often assigned them, which really distracts their minds and does injury to their future progress in learning. I believe the introduction of such subjects as botany, chemistry, sanitary primer, in middle schools, is perfectly useless and a mere waste of their time. They will be of no use to them in their after-life.

Since I have restricted myself only to the subject of primary education, I have not touched upon other subjects contained in the question paper.

Cross-examination of THE REV. J. D. BHATTACHARJYE.

Questions by MR. CROFT.

Q. 1.—You say that the indigenous pathsalas are chiefly attended by the higher and middle classes, and that the agricultural classes—the Haris, Bagdis, and other similar castes—have generally kept aloof. Do not the agricultural and petty shop-keeping classes actually form the bulk of the pupils in the pathsalas?

A. 1.—I am decidedly of opinion that the agricultural classes have not availed themselves to any great extent of the present primary schools.

Q. 2.—Do the Sadgops or upper-class cultivators form a large portion of the pupils in pathsalas?

A. 2.—No.

Q. 3.—Have you noticed any advance in the standard of the pathsalas, and any improvement in their manner of teaching, within the last ten years?

A. 3—I have.

Q. 4.—Are you acquainted with the working of the circle system, such as you describe it, in the districts of Eastern Bengal and in the Presidency Division?

A. 4.—Not from my own experience. I judge from Mr. Woodrow's own account of it.

By MR. C. PEARSON.

Q. 1—Do you think that the people who make use of the pathsalas in Bengal desire the aid and interference of Government and benevolent societies, excepting so far as they profit by the funds disbursed by those agencies?

A. 1.—They desire also to have their schools improved.

Q. 2.—When you speak of the agricultural classes, do you mean those who till the land with their own hands?

A. 2.—Yes, and also those who employ others to till for them.

By MR. LEE-WARNER.

Q. 1.—You have recommended that the masters of indigenous schools be trained. Can you say what proportion of the masters of aided indigenous schools are trained teachers? and are the masters of such schools as a class generally qualified?

A. 1.—I believe there are very few trained men in such institutions. As a class they are not well qualified.

Q. 2.—What is the average attendance in your vernacular circle mission schools?

A. 2.—25.

Q. 3.—I observe that the average attendance in vernacular schools in Bengal is below 25, or even below 20, whereas in other provinces it rises to 50. Do you consider that the present system of small grants-in-aid has any tendency to increase the number of schools without reference to their efficiency?

A. 3.—I think it does in some cases; in others not.

Q. 4.—Mr. Bholanath Pal has expressed the opinion that "perhaps inspection may be reduced." Do you agree with him? Are village aided schools sufficiently inspected at present?

A. 4.—I do not agree with Mr. Bholanath Pal. I think more inspection is necessary. Formerly the Deputy Inspector used to come every month. Now the schools are so numerous that he comes once a year. The Sub-Inspector comes once in three or four months.

Q. 5.—Has the improvement which you just mentioned as having taken place in Bengal placed the system of primary education on a satisfactory basis?

A. 5.—Not universally.

Q. 6.—In what ways is it unsatisfactory as to inspection?

A. 6.—I have not heard the people express dissatisfaction, but I think a larger number of Inspectors is required for primary schools.

Q. 7.—As to training of teachers?

A. 7.—The present teachers are not trained men. There ought to be a system of training.

Q. 8.—As to course of instruction?

A. 8.—I consider the schools inefficient at present. They can easily teach mere handwriting and simple arithmetic, but cannot carry on the school into a higher standard. There are not good books taught in them, and the present teachers cannot teach good books.

Q. 9.—Or as to the system of grants?

A. 9.—I am satisfied as to my own schools, but with regard to others, the teachers used to have stipends, but they are now paid by rewards. This change has not improved the schools.

Q. 10.—Can you suggest any system which would improve the condition of village primary schools?

A. 10.—I have done so in my answer to question 12.

Q. 11.—I understand that the adoption of your scheme would involve a very large increase to the small grants now paid. Is it not so?

A. 11.—It would involve a large increase of grant.

By Mr. Ranganada Mudaliar.

Q.—I understood you to say that the sanitary primer, chemistry, and botany taught in middle schools are useless. What is it that renders such teaching useless,—the inefficiency of the instruction, the unsuitability of the text-books, or anything else?

A.—Those books are read simply for the purposes of the examination. They are forgotten very soon after.

By Mr. Colin Browning.

Q. 1.—With reference to your answers to questions 2 and 3, do you think that any system of primary education for the rural population can be said to be placed on a sound basis, if the higher and middle classes chiefly avail themselves of such education to the, as you say, practical exclusion of the agricultural and lower classes?

A. 1.—It is not the fault of the system, but the fault of the people.

Q. 2.—Are not Muhammadans more rarely found than Hindus in primary schools in Bengal?

A. 2.—The Muhammadans are few in number in all schools. In my mission I have established schools for Muhammadans especially in Muhammadan villages.

Q. 3.—In the last Bengal census report it is said that in all districts in which Muhammadans form the bulk of the population, they chiefly belong to the agricultural and labouring classes. Does the absence of their children from school prove that primary education in Bengal has not yet reached the masses?

A. 3.—In the Hooghly District the proportion of Muhammadans to Hindus is small. I have heard that in the Dacca istrict the Dagriculturists do not generally send their children to school.

Q. 4.—Is a considerable proportion of the lower castes and poorer classes in Bengal unable to send their children to aided schools, or training schools in which fee-payments are enforced?

A. 4.—If they choose they can. They are not so poor as to be unable to pay 4 pice a month to a guru.

Q. 5.—Do the Bengal peasantry employ their children in field and other works from a very early age?

A. 5.—Some of them do; some of them do not.

Q. 6.—Do you, with reference to your answer to question *12*, think that a grant of Rs. 7 half-yearly is sufficient for a primary school?

A. 6.—Rs. 7 half-yearly is not a sufficient grant for a primary school.

By Mr. Fowler.

Q. 1.—You state that the masters in the C. V. E. Society's schools under your management are paid Rs. 3 and Rs. 4 a month, and that they get what they can from fees. Can you say how much each gets from fees on an average?

A. 1.—Rs. 5 on an average.

Q. 2.—How were the amounts of the grants of Rs. 7 and Rs. 2 that you mentioned determined?

A. 2.—A small body of examiners and the Sub-Inspector examine. It is practically a system of payment by results.

Q. 3.—When you said that every indigenous school in Bengal is inspected once a year by a Deputy Inspector, and once every four months or so by a Sub-Inspector, were you referring to schools in Bengal generally, or only to those of the C. V. E. Society under your own management?

A. 3.—To those under my own management.

By the Rev. Dr. Jean.

Q. 1.—Could you state precisely what advantages, other than economy, arise in your opinion from not introducing books into elementary schools before children show a taste for them?

A. 1.—No other advantages besides economy.

Q. 2.—Are children slow in showing a taste for books?

A. 2.—Some children are slow; some are not.

By the Rev. W. R. Blackett.

Q. 1.—What is being done in your neighbourhood for the advancement of female education?

A. 1.—Very little progress has been made in that direction. The Uttarpara Sabha have encouraged such schools by scholarships. Our society has nine girls' schools, and the Church Zenana Mission has some schools at Chinsura and Hooghly.

Q. 2.—Is any part of the Government grant allotted to the district definitely assigned to female education?

A. 2.—No, I think not. But I think some proportion of the grant should be assigned to that purpose, because mothers are the first educators, and, unless they are wise and good, no education is likely to be effectual.

By THE HON. BABU BHUDEB MUKERJI.

Q. 1.—Do you know that there were schools, one in each district of Bengal, for the training of primary school teachers, and do you know why most of these schools have been closed?

A. 1.—There were training schools for primary school teachers in Bengal, one in each district, some years ago. I do not know why most of these schools were closed.

Q. 2.—Can you say what castes of Hindus do not attend indigenous pathsalas?

A. 2.—The only castes not found in the indigenous schools are—(1) Haris, (2) Bagdis, (3) Chandals, (4) Podes, and so forth.

By THE REV. W. MILLER.

Q.—At the examination of the primary schools, are the results for each people tabulated, or is the grant determined by the general appearance made by the school?

A.—Yes, these results are tabulated.

By THE HON. W. W. HUNTER.

Q. 1.—Do you think that a large number of pathsalas still exist outside the operations of the Department of Public Instruction in Bengal?

A. 1.—Yes, there is a large number, and if sufficient funds are placed at my disposal I can increase tenfold the number of such schools.

Q. 2.—If further funds were placed at your disposal, would you prefer to employ those funds in improving the character of the instruction at present given, or in increasing the number of the schools?

A. 2.—I should prefer to employ the increased funds in extending the number of the schools.

Evidence of BABU BHOLANATH PAL, *Head Master, Hare School.*

Answer to printed question No. 1.—I have been serving in the Bengal Education Department since May 1856. Before 1863, when I was transferred to the Hindu School, I served at Ranaghat, Berhampore, and Dacca.

Answer to printed question No. 20.—I think that institutions where religious instruction is imparted are placed at a disadvantage as compared with Government institutions where no such instruction is given. It is the high rate of fees in Government institutions that compels parents, with reluctance, to send their children to missionary institutions. The system is not one of practical neutrality in so far as Government gives support from the public funds to missionary institutions.

Answer to printed question No. 21.—I believe it is the middling class who principally avail themselves of Government or aided schools and colleges for the education of their children. The sons of really wealthy classes form a small fraction of the number of boys in a school or a college. I believe the wealthy classes, when they educate their children, pay enough, either directly or indirectly, for the education of their children. They are put to much cost in engaging teachers and pandits as the private tutors of their sons at home. In private institutions the rate of fees varies from one rupee to three rupees. In college classes of private institutions the rate is five rupees. In the Hindu and Hare Schools the rate of schooling fees is five and four rupees respectively all round. In the Presidency College the rate is twelve rupees per mensem. I believe it is the high rates of fees in the Hindu School and in the Presidency College that place them at a disadvantage as compared with private schools and colleges. I should recommend the reducing of the rate of fees in the Hindu School to four rupees, and that in the Presidency College to ten rupees all round. I do not think it advisable to introduce two rates of fees in the same institution, *i.e.*, a higher rate for the sons of the wealthy classes, and a lower rate for the sons of the middling and the poorer classes. The Hare School, of which I am Head Master, is a Government, not an aided, institution, as is also the Hindu School.

Answer to printed question No. 22.—I believe the Metropolitan College, the City College, the Albert College, the Shampukur Branch Metropolitan Institution, the Oriental Seminary, &c., are supported entirely by fees. In the mofussil I believe the Krishnaghur Anglo-Vernacular School and some schools at Dacca are also supported entirely by fees.

Answer to printed question No. 23.—It is possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution under the following conditions:—

(1) When it is under efficient management.
(2) When it has an efficient staff of professors.
(3) When its rate of fees is much lower than that in Government institutions.

Answer to printed question No. 24.—I do not think there is much unhealthy competition in Calcutta, except it be that the low rates of fees in some non-Government institutions serve to draw away boys from Government institutions and make them *perforce* contented with such education as they receive therein. I believe that the Metropolitan College and its sister colleges owe much of their success to their having had to compete with the Presidency College. Their students are indirectly benefited by the Presidency College.

Answer to printed question No. 25.—I do not think that the educated natives of Bengal readily find remunerative employment, owing partly to their own fault, which makes them keep aloof from trades and what they consider low occupations, and partly owing to the competition which they have to face in the other provinces of India.

Answer to printed question No. 26.—I do not think much practical information is conveyed by means of the instruction imparted in secondary

schools; but I am of opinion that the instruction imparted is calculated to lay a good foundation for their students proving afterwards useful members of society. Parents sometimes send their children to school, not that they might successfully pass the Entrance Examination, but that they might gain a general proficiency in reading, writing, and speaking, and that their minds might be stored with general information.

Answer to printed question No. 27.—As to have successfully passed the Entrance Examination has become a generally recognised test of having got a good elementary education, I do not think there is much truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University, though I must admit that *reading* is somewhat neglected on account of there being no *vivâ voce* examination in the system followed by the Calcutta University. The course of study generally prescribed in the University curriculum, and the nature of the questions that are set by the examiners, make it incumbent on the teachers to pay greater attention to the general proficiency of their pupils. Penmanship is taken sufficient care of, and the pupils learn letter-writing as part of their composition in English.

Answer to printed question No. 28.—Considering the difficulty which educated natives have to find remunerative employment, I should certainly think that the number of candidates who present themselves for the University Entrance Examination to be unduly large. But considering the abstract necessity of educating every human being, I do not think the number large in comparison with the population of the country.

Answer to printed question No. 29.—As far as I am aware, scholarships are distributed most impartially on the results of the Entrance Examination. I believe a certain number of scholarships are especially assigned to backward districts which can be competed for only by the students of those districts.

Answer to printed question No. 31.—I believe the University curriculum affords a sufficient training for teachers in secondary schools; only I should suggest that teachers before joining their appointments be required to serve for three months at least in some of the Government institutions, as those at Calcutta, Dacca, and Patna, in order that they might learn the mode and system of teaching.

Answer to printed question No. 34.—The text-books of the Entrance class is fixed by the University. I object to the text-book in geography appointed by the Calcutta University. In English history an easier text-book is desirable. I should think it an improvement if some elementary text-book on physics were added to the subjects appointed for the Entrance Examination. I should also recommend the use of some elementary work on logic, as, for instance, Whately's Easy Lessons on Reasoning. In the junior classes of all schools the selection of text-books is chiefly left to the head of the institution, who is interested in selecting the best books for his school.

Answer to printed question No. 35.—I am not aware of any existing arrangement of the Education Department which unnecessarily interferes with the development of private institutions. On the other hand, I believe that the injunctions of the Director of Public Instruction, to be very strict in promoting boys from a lower form to a higher one on the results of the annual examinations, serve in some measure to strengthen private institutions by the admission of non-promoted boys from Government schools. I believe some stimulus is given to the production of a useful vernacular literature by the selection of good vernacular text-books which the head of an institution has to make at the beginning of every session.

Answer to printed question No. 36.—I believe that the time has come when secondary education can be safely entrusted to the people themselves. I should propose the keeping up of one Government school, provided it be supported entirely by fees, in each of the following places, namely, Calcutta, Dacca, Patna, Rajshahye, and Cuttack, to serve as models to schools managed and supported by the people themselves. But these last should be under careful Government inspection. In less wealthy districts these schools should be maintained on the grant-in-aid principle. Primary education, I think, should in a great measure be taken up by the State. It may be doubted whether the influential classes will take sufficient interest in it. High education, which should be confined to Calcutta, Dacca, Patna, and such important places, should, in my opinion, remain in the hands of the Government. I do not think that any other agency can and ought to take the place of the Government as far as high education is concerned. Private institutions may relieve Government of some portion of this work of high education, as, for instance, the teaching up to the F.A. standard, but they cannot, in my opinion, be entrusted with the sole charge of such education. I consider an institution teaching the B.A. and the M.A. course, purely conducted by Native teachers and professors, as something absurd in its very nature. If such an institution passes B.A. and M.A. candidates, it is my sincere opinion that such candidates would have successfully passed the examinations by simply studying at home, which I believe they must chiefly do.

Answer to printed questions Nos. 37 and 38.—I believe the withdrawal of Government from the direct management of schools and colleges beyond the extent I have suggested in the above would check the spread of education and deteriorate its quality.

Answer to printed question No. 39.—Not systematically, but I believe that moral instructions are conveyed on fit and appropriate occasions as they occur in the course of teaching. I do not set much value on direct instruction in the principles of moral conduct. They leave faint impressions on the mind. What I would suggest as more productive of beneficial consequences is the meting out of adequate punishment in a sure and systematic manner (like the unfailing operation of the laws of nature herself) in every case of moral transgression from the lowest to the highest forms of all educational institutions. For instance, a boy who is detected in using unfair means at an examination ought to be disqualified from appearing at the next examination for one year, and such strong measures would be more efficacious in bringing about a moral reformation. Boys thus disqualified should not be received in any other institution, as if nothing were the matter with them.

Answer to printed question No. 40.—I think the physical well-being of students would be more promoted if there were covered play-grounds in

schools, and if the gymnastic classes were held in school-hours, and not, as they are now done, after school-hours.

Answer to printed question No. 47.—I should suggest that greater attention be directed to English composition in Government colleges than seems to be done at present. It would be an improvement if one professor had the exclusive charge of this most important work.

Supplementary questions.

Q. 71.—What suggestions have you to make in order to meet the difficulty of providing adequate funds for the extension of primary education?

A. 71.—By setting free to a considerable extent the Government funds now assigned to high and secondary education. The B.A. classes in the mofussil might be safely abolished, the Presidency College in Calcutta being fully sufficient to provide all the wants of the country, unless the mofussil colleges have or get sufficient endowments of their own for keeping up such classes. Government schools imparting secondary education, as I have suggested in the above, unless they be self-supporting, should be closed, and the people themselves left to look after the education of their children as far as secondary education is concerned. In backward districts, however, schools imparting secondary instruction should be maintained on the grant-in-aid principle on moderate establishments. Besides, the appeal of the Government to the wealthy classes of the community might be responded to by such wealthy natives as have really the well-being of their country at heart. Perhaps the number of professors in the department might be reduced; perhaps the English department of the Sanskrit College and the Calcutta Madrasa are anomalies; perhaps three normal schools—namely, one for Bengal, one for Behar, and one for Orissa—would meet the requirements of the country, the others being abolished as unnecessary; and perhaps the inspecting agency of the Education Department might be considerably curtailed.

Q. 72.—How long were you connected with the Hindu School?

A. 72.—My connection with the Hindu School began in 1863 and ended in January 1882.

Q. 73.—Is the Hindu School a self-supporting institution?

A. 73.—The Hindu School was all along, up to 1879, self-supporting. Its financial difficulties commenced from 1879, when the grade system was introduced in the subordinate service of the Education Department.

Q. 74.—What was the largest and what the lowest number of boys it had on its rolls?

A. 74.—I think the largest number of boys it had on its rolls was near 480, and the lowest number to which it was reduced was near 375.

Q. 75.—Were all the classes from the highest to the lowest filled with their proper number of boys?

A. 75.—Barring exceptional years, the Hindu School was all along weak in the strength of its lower classes, *i.e.*, from the 5th year class downwards. Its higher classes were all crowded.

Q. 76.—To what do you attribute this abnormal state of things?

A. 76.—The lower classes of the Hindu School were not well filled on account of its high rate of fees, which was Rs. 5 all round, from the 1st year to the 9th year class. Guardians did not like to pay high fees for the elementary education of their boys in the lower forms.

Q. 77.—What is the present rate of fees in the Hindu School?

A. 77.—Since the beginning of this session the rate of fees from the 9th year to the 6th year, inclusive, has been, as before, Rs. 5, and the rate from the 5th year class downwards has been reduced to Rs. 4.

Q. 78.—Has the school got a large number of admissions in its lower forms on this reduction of its rate of fees in its junior classes?

A. 78.—Nothing worth mentioning.

Q. 79.—Why so?

A. 79.—The Hindu School must be on the same footing with the Hare School, both as regards its rate of fees and the strength of its staff in order to maintain its ground. In the Hare School the rate of fees is Rs. 4 all round. If the rate of schooling-fees in the Hindu School, as I have elsewhere said, were reduced to Rs. 4 all round, I see no reason why the Hindu School should not be self-supporting. Or the same object can be more easily gained by amalgamating the two schools. I should be sorry, for more reasons than one, if the Hindu School were abolished. My best days were devoted to it. Though it sometimes passed a less number of candidates than the Hare School, its successful candidates more than once held the foremost place in the Entrance Examination. Besides, the Hindu School has got a historic name in this country. Sir George Campbell, in his speech on the laying of the foundation-stone of the Presidency College, called it the Eton of Bengal. I believe two of the honourable members of this Commission selected from this province were brought up in the Hindu School.

Q. 80.—What classes send their children to be educated in the Hindu and Hare Schools?

A. 80.—I believe the number of children of the upper classes reading in the Hindu and the Hare Schools is nearly the same. Only certain high native families in Calcutta will never put their children in the Hare School, because it is open to boys of all castes and creeds. I believe the number of boys coming from the upper classes reading in the Hindu School approaches to one-fifth of the total number of boys, which I take on an average to be 400, and the corresponding number in the Hare School is very near one-eighth of the number on the rolls, which last year was 631 and will be near 640 this year. In the Hindu School children of very low castes are not admitted. Suris, or wine-sellers, are not allowed to place their sons in the Hindu School. It was only a few years ago that the Director of Public Instruction made an exception in favour of Suris who were not professional wine-sellers. The son of a Mochi will never be admitted in the Hindu School; but although there is no Mochi in the Hare School, I believe I shall have to take a Mochi when he comes for admission. It is a curious fact that one and the same man took a chief part in the foundation of both the Hindu and Hare Schools, and that man was David Hare, whose heart and soul, and all he had in the world, were devoted to the spread of English education in Bengal. In the Hare School, besides Hindus, Muhammadans and Christians are also admitted. Last year there

were four Muhammadans and four Christians, on its rolls.

Q. 81.—What is the average daily attendance in the Hindu and the Hare Schools?

A. 81.—Last year the average daily attendance in the Hindu School was 337, and that in the Hare School was 503.

Q. 82.—What is the average cost of educating each pupil in the Hindu and Hare Schools?

A. 82.—The average cost of educating each pupil in the Hare School last year was Rs. 43, and that in the Hindu School was Rs. 62. I have obtained this average by dividing the total expenditure by the number representing the average monthly attendance.

Q. 83.—What is the average age of pupils in each class?

A. 83.—The average age of pupils attending the Hare School varies from eight years in the 1st year class to 17 years in the 9th year or Entrance class.

Q. 84.—What system do you follow in granting leave to your boys and in checking irregularity of attendance on their part?

A. 84.—The usual rule is for the guardian of a boy to send an intimation to the head master stating the reason of the boy's being detained at home. Boys having no guardians or whose guardians are not staying in Calcutta are allowed to write for themselves. Sometimes grown-up boys reading in the Entrance class in whom the head master has confidence are also permitted to write for themselves. Sometimes printed notices, duly filled up, are sent to guardians on a teacher's reporting to the head master the irregularity of attendance, bad progress, or misconduct on the part of his pupils.

Q. 85.—What have you to say regarding the general conduct of the boys of the Hindu and Hare Schools?

A. 85.—The boys of both the institutions are generally well behaved, especially those of the Hindu School. If one can manage them properly, they are very gentle and civil; but if they think themselves harshly or unkindly treated, they become wild and unmanageable. Some years ago they used to delight in street-fights. But street-fights have now come to be unheard-of things, thanks to the vigorous measures which were adopted to put a stop to such disgraceful scenes. Besides, the students of both the institutions (and I may as well say here those of the Presidency College) are very much devoted to such of their teachers as take an active interest in their welfare. Fewer complaints for using indecent expressions, or for gross misconduct are now brought to the notice of the head master.

Q. 86.—What number of boys do you take into your Entrance class?

A. 86.—As a rule, we do not take more than 80 boys into the Entrance class, though in the beginning of the session we allow the number to swell to 100 or a little more, as we make some allowance for ten or twelve boys who are on an average daily absent from the class, and for the gradual falling off of the number in the first six months of the session. In the intermediate class the normal number is 80, and is never, even at the beginning of the session, allowed to rise beyond that number. In the 7th year, or 3rd class, we keep from 50 to 55 boys; in the 6th year, or 4th class, we keep from 30 to 35 boys, and so on in a descending proportion, till in the lowest two classes where the number is never allowed to exceed 20, as more individual attention is necessary in the case of beginners than in those of grown-up boys. In the first two classes the system of teaching approaches more to what is followed in college classes. The first three classes have written exercises for one hour in the week in each of the five following subjects: English Literature and Composition, History and Geography, Mathematics, Sanskrit Literature and Composition, and Translation. Dictation is systematically practised from the 4th class downwards.

Q. 87.—What is your opinion regarding the general progress made by the boys of the Hindu and Hare Schools?

A. 87.—In the Entrance Examination they run neck by neck, sometimes the former winning by half a neck, and sometimes the latter. No other school has been able to approach them for years. This success of the two schools I attribute in a great measure to the general proficiency of their boys. They are not taught to look to passing the Entrance Examination as to the be-all and the end-all of their lives. They are exhorted to betake themselves to private study, and they do read a variety of useful books not prescribed in their course; besides, the text-books of the two schools are not selected with an eye to making our boys secure a pass in the Entrance Examination. In my opinion the complaint is groundless which tries to cry down the University Examination as manufacturing goods of one uniform stamp and repressing all originality. Originality will always feel hampered by any method or system that may be devised.

Cross-examination of Babu Bholanath Pal.

Questions by Mr. H. P. Jacob.

Q. 1.—Are any students in the Hare School wholly exempted from the payment of fees?

A. 1.—Those who hold scholarships pay no fees. About 29 students in the Hare School and about 42 students in the Hindu School hold scholarships.

Q. 2.—With reference to your 27th answer, will you kindly state whether you have ever found any difficulty in getting the pupils in your highest classes to learn any subject not prescribed for the Entrance Examination of the Calcutta University?

A. 2.—No, I have not.

Q. 3.—In calculating the cost of each student's education in the Hindu and Hare Schools, you state that you take as the divisor the average monthly number in attendance: do you mean by the word "attendance"—*on the rolls*, or *in actual attendance?*

A. 3.—On the rolls.

By Mr. Croft.

Q. 1.—Would the class of students who attend the college find it easier to get remunerative employment if they were less highly educated?

A. 1.—The difficulty would remain the same.

Q. 2.—You say that you would propose a Government school being kept up at Calcutta, Dacca, Patna, Rajshahye, and Cuttack, and nowhere else; and that the schools in those places should be supported by fees only. Do you select those places because education is advanced in them, or because they contain wealthy residents?

A. 2.—I have chosen them because they are advanced districts.

Q. 3.—You say—"Perhaps the English Department of the Calcutta Madrasa is an anomaly." Are you aware that the English students of the Calcutta Madrasa number 650, and do you not think that such numbers justify the maintenance of an English Department?

A. 3.—I am not prepared to answer that question.

Q. 4.—You say—"Perhaps the inspecting agency of the Education Department might be curtailed:" can you form any estimate of the inspecting staff that would in your opinion be sufficient?

A. 4.—About the year 1857 one Inspector, Mr. Lodge, did the work for the whole of Bengal, and although education has considerably advanced since that time, the inspecting agency has in my opinion outgrown the work.

Q. 5.—When were fees in the lower classes of the Hindu School reduced from Rs. 5 to Rs. 4?

A. 5.—In January 1882.

Q. 6.—Are you aware that in March 1882 the number of students in the lower classes has so increased that the school has again become self-supporting?

A. 6.—The loss has been made up by admissions, not into the lower, but into the higher classes.

By Mr. Barbour.

Q.—In your answer to question No. 28 you say that, considering the abstract necessity of educating every human being, you do not think the number of candidates who present themselves for the University Entrance Examination to be large in comparison with the population of the country. Do I understand you to mean that there is an abstract necessity for educating every human being in English?

A.—I do not mean that there is any abstract necessity for educating every human being in English.

By Mr. Ward.

Q. 1.—In your answer to question 25 you speak of the competition which educated natives of Bengal have to face in other provinces in India. May I infer from this that in your opinion the competition within the province has already driven natives of Bengal to seek employment in other provinces?

A. 1.—I think I may say yes; it is undoubtedly the fact that there are now more educated natives in other provinces than it was some years ago, and therefore Bengalis have less chance of employ in those provinces.

Q. 2.—Can you describe the origin of any of the colleges or schools mentioned in your answer to question 22, and can you state what is the nature of the management, whether any profit beyond the actual cost of the college is realised, and how it is spent?

A. 2.—Yes. The Metropolitan Institution was started by Pandit Iswar Chandra Bidyasagar before 1862. The rate of fees is Re. 1, Rs. 2, and Rs. 3. It is under the sole management of Pandit Iswar Chandra Bidyasagar. The whole of the funds are devoted by him to the school expenses, and he still manages it.

By Mr. Lee-Warner.

Q. 1.—Do you consider that the difficulty you have described of finding suitable employment in Bengal and elsewhere arises from the fact that the education is of a special character, and the supply of natives educated in the same mould is in excess of the public demand?

A. 1.—The course of education is not special, and hence arises the difficulty of getting suitable employment.

Q. 2.—Then I understand you to mean that too many natives are educated in one general mould, and that too much material is turned out of our schools of the same sort. Is that so?

A. 2.—It may be so.

Q. 3.—Does it not follow, then, that, unless the plan of Government education is altered, the expenditure of public funds upon it, as matters stand, might be reduced without injury to public interest?

A. 3.—I do not see how. The whole object of education is not to find Government employment.

Q. 4.—In your answer to question 36 you express the opinion that primary education should in a great measure be taken up by the State. Do you mean that Government primary schools should be organised and maintained in Bengal and elsewhere under the direct management of the State?

A. 4.—Yes, I do. By direct management, not under the grant-in-aid system.

By Mr. Deighton.

Q.—From the last clause of your answer to question 21, am I to understand that in any Government school or college the rate of fees varies with the income of the parents?

A.—No.

By Mr. Fowler.

Q. 1.—If the higher classes of the Hindu School have "all along been crowded," and, as you have stated, the admissions into these classes have been recently numerous enough to make up for loss resulting from the lowering of the rate of fee in the lower classes, why should the rate of fee in these higher classes be lowered?

A. 1.—To place the Hare and Hindu Schools on the same footing.

Q. 2.—Are not the facts that the numbers in the lower classes have not increased since the lowering of the rate, and that the fee-receipts in them have been less, arguments against that lowering?

A. 2.—No, I think not. The admission would have been greater if the rate of fees were reduced all round.

By Mr. Ranganada Mudaliar.

Q. 1.—With reference to answer 20, is it your opinion that institutions conducted by missionary bodies can attract pupils only by charging much lower fees than Government institutions?

A. 1.—Yes, decidedly.

Q. 2.—In answer 26, kindly explain the distinction you intend between *practical* information and *general* information.

A. 2.—Practical information I take to consist in knowing how the business of life is to be conducted. General information is such as can be derived from books.

Q. 3.—Referring to answer 36, may I ask you to state whether it is your opinion that in Calcutta, Dacca, Patna, Rajshahye, and Cuttack, no secondary schools should receive grants-in-aid?

A. 3.—I think an exception should be made in the case of Cuttack and in the case of less advanced districts.

Q. 4.—In your last answer you say, "the inspecting agency of the Education Department might be considerably curtailed." Is this considerable curtailment possible or desirable, simultaneously with the extension of primary education?

A. 4.—As far as primary education is concerned, inspecting agency should not be curtailed.

By THE REV. DR. JEAN.

Q. 1.—With reference to your answer to question 34, where you recommend the use of some elementary work on logic for pupils preparing for the Entrance Examination, do you think that even in secondary, and, in some degree, in primary schools, instruction should tend more than it does at present to develope the reasoning power in children, and that text-books should be so fixed as to be adapted to this end?

A. 1.—I think so.

Q. 2.—With reference to your answers to questions 34 and 35, in which you mention that heads of schools select text-books for their own schools, may I assume that you approve of the selection of text-books being left to the heads of institutions, and that, in your opinion, the Directors of Public Instruction and Inspectors of Schools should not interfere with the matter?

A. 2.—The selection should be left partly to the heads of institutions, as it is at present.

Q. 3.—In your answer to question 47 you suggest that greater attention be directed to English composition. With reference to this I wish to ask you:

In your opinion, is not proficiency in English, and especially in English composition, hampered by the necessity in which students are now placed of bestowing much of their time upon the study of old forms of words and of old English writers?

A. 3.—The study of old English writers causes great drawbacks, and more attention should be given to the study of good modern English writing.

By THE HON. BABU BHUDEB MUKERJI.

Q.—Do Bengalis, who have received education in English, keep aloof from trades, and what they considered low occupation as much now as say ten or fifteen years ago?

A.—No; of late years educated natives of Bengal have begun to take very largely to independent occupation, and to what were deemed low occupations some years ago.

By THE REV. W. MILLER.

Q. 1.—In the non-Government institutions you refer to, does the fees bear a lower ratio to the entire outlay than the fees in Government schools bear to the entire outlay upon them?

A. 1.—I have not the data before me to answer this question.

Q. 2.—Do you not think that the rate of fee should have some proportion to the expenditure, that the price should be regulated by the cost of production?

A. 2.—India is peculiarly circumstanced, so that that principle is not applicable here.

Q. 3.—You propose to add physics and logic to the course for the Entrance Examination. Do you then consider that course too light at present?

A. 3.—No, I do not think so; but if these were added the course would be more complete.

Q. 4.—Do you use the word *strengthen* in the sense of simply adding to the number? Do you regard the addition of unqualified boys to a school as a strength to it in any proper sense?

A. 4.—Yes. I do not consider it a strength in the proper sense, but it adds to fees, which is considered a very important matter.

Q. 5.—Do you consider that a private college must necessarily be one "purely conducted by native teachers and professors"?

A. 5.—Yes; I think so, as far as private institutions managed by natives are concerned, at least in Bengal. I consider it absurd to think that natives can teach up to the B.A. or M.A. examinations.

Q. 6.—Do you think that the refusal to admit boys of low castes into a Government school, such as the Hindu School, is consistent with strict religious neutrality on the part of Government?

A. 6.—I do not, as a general rule; but in the case of the Hindu School there was an understanding to this effect when it was handed over to Government.

Q. 7.—Do you regard the reduction of fees in order to attract scholars to a Government school as consistent with the policy of encouraging aided or self-supporting institutions laid down in the Despatch of 1854?

A. 7.—I see no inconsistency, considering the circumstances of the parents whose children are sent to school to receive education.

By THE PRESIDENT.

Q. 1.—How many students hold scholarships in the Hare School?

A. 1.—About 29 or 30 in the Hare School, and about 42 in the Hindu School.

Q. 2.—How often have you tried to make your students learn other subjects than those prescribed for the University examinations?

A. 2.—Only in one case, when I gave a special prize for special subjects.

Q. 3.—Do the missionary schools in Calcutta, giving the same class of teaching as your own school, which is a Government institution, charge lower fees than you do?

A. 3.—I think they do. We charge Rs. 4 in the Hare School and Rs. 5 in the Hindu School. The charge by missionary schools for the University Entrance class is Rs. 3, and in the lower classes still lower.

Evidence of BABU CHANDI CHARAN BANERJYA.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had opportunities of forming an opinion on the subject of education in Bengal and Orissa, provinces in which I have served.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in the provinces in which I have experience has to some extent been placed on a sound basis by the efforts of Government. There are indigenous pathsalas almost in every village; these are being gradually brought under Government inspection, which has improved the character of many of them; and the course of instruction adopted in them enables their pupils to obtain an elementary knowledge in reading, writing, and arithmetic. The system is capable of further development, in which direction the Education Department is making slow but sure progress, as the funds at its disposal permit it to do so.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In Bengal and Orissa primary education is sought for, more or less, by almost all classes. The classes that are practically excluded from it are the *Mehters, Domes, Chamars*, &c., with whom the other classes do not associate on social grounds. There are not a few who, on account of their extreme poverty, think it would be more for their advantage if they were to engage their children in some sort of remunerative work than send them to school. As far as my knowledge goes, I do not think that the influential classes are opposed to the extension of primary education, so far as it does not interfere with high education, which they value more.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—As stated in my reply to the second question, there are many indigenous pathsalas both in Bengal and Orissa. The instruction given in them is altogether of a practical character. The student is taught writing, practical arithmetic and mensuration, zemindari and mahajani accounts,—subjects which will be of material help to him in the business of daily life. Fees are taken from the scholars both in money and kind, and generally they are not high. The masters of such schools are men of little education, unless in the case of schools under Government inspection, many of which are provided with teachers trained in the normal schools established by Government in different parts of the country. These indigenous pathsalas may be made useful by bringing them under Government inspection, by supplying them with regularly trained teachers, without, at the same time, interfering much with the course of instruction adopted in them. In most cases the masters will be very glad to have aid from Government and conform to the rules under which such aid is given, in consideration of the stability which such a connection would ensure. The grant-in-aid system has already been largely extended to the indigenous schools, and is capable of further extension.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Boys educated at home cannot compete on equal terms with those educated at public schools. The number of boys educated at home is very small.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—As far as my experience goes, I do not think there is any private agency for the promotion of primary education. Although there are pathsalas in every village, mainly supported by fees collected from the pupils attending them, these stand by themselves, each being managed in its own way; there is no common principle to animate the whole. Besides, there is always a difference between pathsalas under Government management and those with which Government has no connection.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The social status of the village schoolmaster is low. The name "gurumohashoy" has almost become a term of contempt. It is only in rare cases that he exerts a beneficial influence among the villagers. If men of higher castes, such as Brahmans and Kyasths, be appointed gurumohashoys, their social position would enable them to command more respect from the people.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—If instruction on practical surveying, on the elementary principles of agriculture, on writing petitions, bonds, &c., and on the laws regarding the relations between the landlord and the tenant, be added to the subjects that are already

taught in these schools, they may be made more acceptable to the agricultural class.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

Ans. 11.—Though the language in which instruction is given is not in all cases the dialect of the people, yet the schools are not on that account less useful and popular.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is, I think, well adapted for the diffusion of primary education. This gives a new life to our indigenous pathsalas by infusing into them a healthy spirit of competition. It brings under one common principle all the pathsalas scattered over the district, introduces method and regularity into the course of instruction adopted in each, gives rewards which are a substantial aid to poorer students, and serves as a check upon the gurus, for such as fail to show good results have hardly any hope of earning a livelihood by that means.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees collected from the boys in these schools should, I think, vary according to the circumstances of their guardians. The sons of richer parents should largely contribute towards the support of these schools, which in many cases they do, while only a nominal rate should be levied from the sons of poorer parents.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—So far as Bengal is concerned, I am not aware of any instance in which a Government educational institution of the higher order has been closed or transferred to the management of local bodies. The chief reason seems to be that there being only one school of the kind in each district, Government thinks it necessary to maintain it as a model school for others established in the district under the grant-in-aid rules.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Generally speaking, Government institutions cannot be closed or transferred to private bodies without injury to education. In Calcutta and some other large towns the attempt might be made, but most of the schools for secondary education in these places are self-supporting.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—The whole education system, as at present administered, is one of practical neutrality, as instruction bearing upon any particular form of religion is strictly prohibited in Government institutions, while aided schools of different classes are allowed to educate their pupils on their own religious principles, without any interference on the part of Government.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The upper and middle classes of the community principally avail themselves of Government and aided schools and colleges for the education of their children. There is also a large number of the sons of the poorer classes who have succeeded in making their way to these institutions by means of the scholarships of different grades, of which there is a liberal provision made by Government. The complaint that the wealthy classes do not pay enough for the education of their children is, I am afraid, not well founded, at least so far as the schools are concerned, many of them being supported entirely by fees collected from the pupils attending them; others manage to keep themselves in good working order with only a small grant from Government. Even in colleges the fees are already high, and any attempt to raise them will tend to their abolition.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—In Calcutta we have the Metropolitan Institution, the Calcutta Training Academy, the Oriental Seminary, and others, entirely supported by fees.

In Calcutta we have non-Government institutions existing side by side with similar Government institutions, and working as efficiently; but it is much to be doubted whether they would continue in their present efficient condition if all the Government institutions were abolished and all healthy competition tending to preserve their efficiency thereby removed.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—The educated natives of the province do not readily find remunerative employments in these days, owing to a large increase in their number.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools stores the minds of those who do not pursue their studies further with much useful information, and gives them a training which fits them for the ordinary business of life.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There is much truth in the statement that the attention of teachers and pupils is directed to the Entrance Examination, since that has been made the standard by which the public judge of the success of a school; and the Entrance certificate has

become the passport to secure the entrance of the pupils into the world, and consequently this circumstance in no way impairs the practical value of education in secondary schools.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in the secondary schools who present themselves for the University Entrance Examination is no doubt very large, and this is attributable to the increasing desire for high education, which again qualifies them for employment, public as well as private.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—The University curriculum affords a sufficient training for teachers in secondary schools, as it is found that University graduates with a little experience in the work of instruction turn out very good teachers. No special normal schools, I think, are needed for the purpose.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Many gentlemen may be found in all the important stations who would be willing to take a share in the work of examination, though for inspection it is not always an easy matter to secure an efficient voluntary agency.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books that are in use in the Calcutta schools are, in my humble opinion, quite suited to the purpose for which they are intended.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Education Department, in regard to examinations and text-books, do not in any way interfere with the development of private institutions or the production of a useful vernacular literature.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools and colleges would prove injurious to the spread of education. There may be a combination for local purposes in some places, but, on the whole, education will suffer greatly from such a change.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not occupy any place in the course of Government colleges and schools. Advantage, however, is taken of every opportunity, in the course of their daily lessons, to impart such instruction.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There is a gymnastic class attached to many institutions, though the boys do not largely attend it, owing to the class being held after school-hours.

Cross-examination of Babu Chandi Charan Banerjya.

By Mr. Pearson.

Q. 1.—It is the opinion of the Honourable Kristodas Pal, Rai Bahadur, that small grants of about Rs. 10 per annum to Bengal pathsalas can produce no appreciable effect. What does your experience lead you to think on this subject?

A. 1.—These grants produce an effect, because they are an addition to the teachers' income, and because they bring the schools under inspection.

Q. 2.—To what castes do the village schoolmasters generally belong?

A. 2.—They belong to all castes except the lowest.

By Mr. Jacob.

Q. 1.—How do you account for so few Brahmans and Kyasths being village schoolmasters? Are they unwilling to take such employment?

A. 1.—Brahmans are numerically a small portion of the community.

Q. 2.—And Kyasths?

A. 2.—Kyasths are not unwilling to be schoolmasters, and a large number of them are so employed.

By Mr. Bose.

Q. 1.—Do you think it would be an advantage that the teachers of secondary schools should previously receive some instruction in the principles and methods of teaching?

A. 1.—It would not be a great advantage, as they turn out good teachers after a little experience in the work of instruction.

Q. 2.—Is it your opinion that in selecting teachers for the young, regard ought to be had to their fitness to impart moral instruction to their pupils, and exercise by their life and character a healthy influence on the minds of the pupils?

A. 2.—Certainly.

Q. 3.—What is your opinion as regards the desirability or otherwise of imparting definite instruction in duty and the principles of moral conduct in Government colleges and schools?

A. 3.—Definite instruction in morality makes little impression on the mind of the pupil unless connected with something practical.

Q. 4.—You observe in the latter part of your answer to printed question 39 that advantage is taken of every opportunity in the course of their daily lessons to impart moral instruction. Will you please state whether this refers to all teachers or only to some teachers?

A. 4.—This refers to some of the teachers whom I know.

By Mr. Lee-Warner.

Q. 1.—Do you consider that the disability under which certain low-caste classes in Bengal,

alluded to in your 3rd answer, lie, and their practical exclusion from indigenous schools can be removed, unless schools for primary education are directly managed by Government?

A. 1.—Even if Government manage the schools their exclusion cannot be avoided.

Q. 2.—Is the difficulty of finding suitable employment, to which you allude in your 25th answer, due to the insufficiency of knowledge and the very moderate qualifications of boys educated in Government institutions?

A. 2.—It is not not due to the insufficiency of their qualifications.

By Mr. Browning.

Q. 1.—In your 12th answer it is said that the system of payment by results gives rewards which are a substantial aid to poor students. Am I to understand that the grant earned by the *guru* is shared by his pupils?

A. 1.—The pupils also get rewards on such occasions.

Q. 2.—Then "that means" of your 12th answer refers, I suppose, to "school-keeping"?

A. 2.—Yes.

By Mr. Ranganada Mudaliar.

Q. 1.—Do you intend to convey by what you say in answer 3 that the influential classes would oppose the extension of primary education only if such extension should involve a reduction of Government expenditure on middle and higher education?

A. 1.—They would object only if the extension of primary education reduced the expenditure on middle and higher education, otherwise they would be actively in favour of it.

Q. 2.—You think that the fees in primary schools "should vary according te the circumstances of their guardians." Would you recommend the adoption of a similar varying scale of fees in secondary schools and colleges?

A. 2.—No.

By the Rev. W. Miller.

Q. 1.—Do you think it would be desirable upon the whole to introduce gymnastic exercises as a part of the instruction given in regular school-hours?

A. 1.—Formerly the boys got one hour for recreation, now they get only half an hour. I wish that this half hour be raised to one hour, so that those who wish may attend the gymnastic class.

Q. 2.—You do not then think that gymnastics can be treated as part of the ordinary course?

A. 2.—I do not think that gymnastics should be made compulsory.

By the Hon. Babu Bhudeb Mukerji.

Q.—Do you know that in pathsalas supported by the zemindars and other wealthy men there are children of the lowest castes whose fees are paid by their employers?

A.—I am not aware of it.

By the Rev. W. R. Blackett.

Q. 1.—Do you know of any schools, missionary or otherwise, which have reached the children of *muchis* or other low castes?

A. 1.—I do not think there are any such.

Q. 2.—Are you acquainted with the Nuddea district?

A. *2.*—I have no special knowledge of the district.

Evidence of Mrs. de Niceville.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I came out to Calcutta to fill a position of head teacher in a normal school, having had special and peculiar experience, thorough training, known and tested adaptability, and accepted and acceptable testimonials for the work. During my residence in Calcutta my interest and search for knowledge on the educational position of girls, teachers, and schools have never ceased. A good husband and home were accepted on the condition of allowance to use the peculiarly large leisure of a lady resident in India in the continuance of this work. Anticipating a large sphere of labour and a post of like responsibility, importance, and honour with that of head teacher in a normal school at home, I willingly left behind me positions of more ease and wealth. The ten years of my widowhood were spent as owner and principal of a high-class day and boarding school for ladies. I commenced with one boarder, and wound up the last year with twenty boarders, many select day pupils, two resident governesses, and the employment of either five, six, or seven visiting professors. All pupils, however, passed as pupils under my own hands, and in some cases, as with preparation for South Kensington examinations, the teaching rested solely with myself. My pupils passed not only in free-hand and model drawing, but also in geometry and perspective, and that with "excellence" and prizes. You will allow, as others did in England, this was an unusual and almost, if not quite, a unique case with young ladies of a private school.

My pupils ranged from 8 years to 30 and even 35 years. The elder pupils preparing for higher social positions as wives of teachers, or commencing the career of teacher. As school *finale* to pupils of 17 years and more, I took them to Paris and the Continent. When only 13 years of age, as proof to my parents of determination to teach, alone and unaided I sought and rented a room in Brighton, and gathered and maintained there some 60 pupils, until I went to college. Meanwhile I was pursuing my private studies and conducting a Bible class composed of the unruly boys gathered from other classes in a Sunday school. My parents sent me as paid private student to the then and now best college for teachers—the Home and Colonial. At 18 years of age I had gone through the whole course of training to teach infants, and part of that for elder pupils, and had taken a first-class general scholarship and the first year certificate for teachers to elder pupils. Only four such scholarships were given this large college, and it entitled the bearer to the cost of two years' tuition and pocket-money. So far it was in part valueless, as I had already gone through all the classes,

excepting the then present year, but it made me eligible to sit and obtain the last certificate for the final year of training. Schools at home and abroad were offered me, the youngest student, but my parents' aim was to give me full preparation. I returned home to continue lessons with good masters of known ability in Brighton, in languages, music, and drawing, &c. The late J. K. Puget (father to Colonel Puget) heard of me and sought me with the offer of his fine rooms and a settled stipend if I would start a higher-class school for girls. Here I opened with one, and on my early marriage left large schools of juveniles and infants. Apart from this and private study, I had a large young men's Bible class which I met in the week for free secular teaching, and was writing occasional papers for magazines. During my brief married life, at our own cost of private means and leisure, we had classes of miners, pitmen, their wives and daughters, each class averaging in number from 100 to 150. Not for monetary need, but for distraction from sorrow, and pursuance of loved work, I purchased the school retained until my last year's residence in England.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Primary schools for girls should have introduced into them the elementary details of subjects, which not only form good educational levers, but encourage a love of such work as will add to the monetary position of the growing woman.

I take it that, in reference to Europeans in India, by the agricultural class is meant the middle class, who have need to support life by labour. Domestic economy should not only be treated in theory, but made practical by use. The plain course as taught by South Kensington, with a few modifications as to food and habits, would be equally useful to European girls in India, as I found it to my pupils, and as they and their future found it.

Ere following out the teaching and kitchen practice personally with my pupils, I paid the high fees asked by a good teacher connected with South Kensington, and had the courses of lectures and cooking given in my own kitchen.

Drawing should be introduced after the method of South Kensington and the Kinder Garten methods, up to the stage and standard used in English board schools. This subject is not only a splendid educational instrument, teaching observation, application, accuracy, &c., but is a stepping-stone to girls teaching specially this subject and using it in other ways as a living. India could employ girls, as does England, as draughtswomen, copyists, wood-engravers, and designers in lace and varied fabrics. A girl really taught form and symmetry will arrange to the best advantage dress and home, when it becomes her charge.

Needlework should not be taught on scraps of work, only to be torn up to serve as practice again, but should lead on to cutting out and the making of all articles of dress used by children and women. Even if none of these things were used to earn money, they meanwhile would have implanted a common-sense view of life, and raised so-called drudgery into the nobility of work,—a view of life so needed by girls in India, and the lack of which strikes painfully a new-comer. Girls, acknowledged to be preparing to earn their bread, never thought it their place to do what my pupils, though paying £100 per year, felt a pleasurable duty if necessary—the cleansing of a large slate or black board, and the final touches of neatness about a class-room, &c.

Hence there should be classes for these special subjects at an advanced standard, held apart from the general school-room, and which should be entered by a fee, by some scholarships, and always by an examination. The student should be allowed to take only the one subject which it was her intention to pursue as special life work, and should enter on the condition that what expenses the fee paid by herself or others did not cover, must be covered by labour given, for which labour eventually an income would arise to her. How many girls in this way would find useful positions as teachers, companions, nursery governesses, store and linen-keepers and menders, in large families, houses of business, or boarding-houses,—yea, if at all practicable, rooms for laundry and bread-making, as well as for dress-making, should be the outcome.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The above leads up to this question: for if, added to such classes, were those for so-called accomplishments, higher branches of the English language, the sciences, &c., for the more wealthy, the system would in a few years have taken root deep in public and private needs so as to be self-supporting, and to induce parents and guardians to realise the necessity of good teachers and teaching as preparation to the entrance of these senior classes. Many an English home has by such classes been spared lounging, novel-reading girls and wives, and melancholy hypochondriacs. Such institutions, as facts prove, not only raise higher the educational standard, but keep it raised, and become a hope and growing necessity to the pupils of various schools and the girls of many a large family. Watch the line of private carriages, the bus, the train, the tram, from which descend girls who were wont to be taught or crammed at home, and learn what the reasonable-fee'd high schools for girls have done in England. Yea, I know instances where good teaching is so valuable, that where only available in a board school, wealthy parents have offered high fees or a generous subscription to obtain it for their children, casting class pride and prejudice to the wind. Sisters of one family have been my pupils, have imbibed a love of work, and, though the daughters of parents able to keep them in comfort within the circle of a country home, have chosen to earn pocket-money and a nest-egg for the future. One has gone home to keep house, another remained to work up for the Royal Academy of Music, and the other for South Kensington and art student at the National Gallery; understanding that this extra outlay of time and money was allowed on the conditions that hearty work was done, examina-

tions passed, and situations afterwards filled. Their special taste for music and drawing had not been forgotten at school, but was not allowed prominence during general school work. Professional leisure is scarce in India, or I would add instance to instance of how easily such classes are made self-supporting and useful to the generality of girls and higher education,—instances when the small income of a refined home has been relieved, because the daughter had received such higher education as to count hearty work no drudgery, and worthy of good pay; even though unfitted to teach it, came in the form of travelling companion, invalid's reader or amanuensis, or a paid mother's help. Girls *so* highly *educated* can afford to maintain a true independence and seek proper pay, and they obtain and keep it.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Assuredly there is truth, as far as girls' schools are concerned, in the statement that the attention of teachers and pupils is unduly directed to the "Entrance Examination." Why is it unduly directed? Because it is the only examination recognised by Government for girls. Teachers in Calcutta, desirous of better things, gratefully accept allowance from managers to form a class for the Entrance as a step to better work; although they realise that owing to the backwardness of the pupils and the demands of the examination, cram and mere memory to it have to be used for work not the best suited to the girls or their future. Managers allow it, because they know usually little of these matters, or they deem it the best and the only present best thing to allow. The late formation of such classes is absorbing pupils, whom principals know would derive more benefit could they join pupil-teacher or senior classes recognised by the educational powers. More than once or twice has my advice been asked, and my aid sought, by progressive teachers, anxious to move on their pupils with the fashionable tidal wave of progress, because feeling incompetent to judge of the merits of the examinations for Trinity and Russell College, London, and out of the rut necessary to be in, or have been in, to aid their pupil's preparation. Such teachers have found these far-away examinations difficult enough for their senior pupils, and better adapted to their present stage and future life than any at present nearer home; although we, who know South Kensington, Oxford and Cambridge locals, the Royal Academy of Music, &c., know the standard to be better suited to juniors. These circumstances do impair the practical value of education, as it bears on secondary schools and the requirements of life. Examinations are wanted to test thorough education for teaching home or outside work, not to puff up with conceit and talk of logic and psychology, to induce a cram the result of which is to leave the student in the state of a squeezed sponge, as far as the amount of instruction even is retained. Well has Professor Huxley said of such pupils and knowledge: "They sit to pass and they pass, but they don't *know*."

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—The University curriculum, even if a *lad* is educated up to it, is insufficient in some things. We had almost said it is more than sufficient; but a teacher is ever learning, and cannot have too much general information for good teaching and intelligent pupils. But where time for study is limited, it is better to study the real necessities of the calling, as school organisation, discipline, management, and the theory of education as it bears on the development of the mind powers, and the moral powers, and habits generally. In our normal schools at home these are very special points. Normal schools are needed, but their formation had better grow from the outcome of pupil-teacher work and the present designs of the Code, because they would be too numerous to be filled, or, if centred in one or two, hampered by sectarianism on the one hand, while on the other depending on its generosity. Associated classes seem to me to meet best the present state of affairs, with opportunities to practise in class and gallery teaching, &c.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—If *efficient* voluntary agency can be obtained in the work of inspection and examination, seize it and be grateful; but I can only honestly avow that such voluntary aid generally means more or less weak, uncertain, and unsuitable agency. Those who are competent have, as a rule, gained such power at too great cost, trial and experience, and, as a means to an end, to be able to afford to give it unpaid; and it does seem to me that it should not be expected even of the willing and able minority. The voluntary aid is often sought of busy professionals, who will readily own that, if capable to examine in one subject, they may not be in others, especially for girls. Such aid often is most unfair to teacher and pupils, and most disheartening. In one case, where a class of pupils were supposed to be trusted to a competent teacher, and were found wanting in powers of thought and in grip of the elementary portions of the subjects, knew nothing of mental arithmetic, or how to express to future pupils the meaning and use of nouns, &c.; addition, subtraction; the revolutions of times, seasons, the globe, &c.; where a class was put back, or forward; and this was known to be required and done;—the pupils were expected to answer questions on each subject to the usual marked-off pages for a year's work! Methods are in vogue and might be increased, but we question their real value.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Text-books are too often a diffusive collection of facts through which the poor pupil plods blindly and is examined according to test: Alas for the poor examined one! if she happens to have learnt out of the textual rut of the special text-book fashionable with the examiners. Are not schools known where all the physical geography text-book used is the first few desultory pages of a general geography; or a set of definitions, which teachers, not having the power to enlarge, allow to be learned by rote? It is not a good text-book that is most essential with a good teacher, but it is indispensable to a poverty-made teacher. A text-book should lead a pupil up to

facts and rules; not expect blind, thoughtless credence to both; and then the cry would be less frequent,—"I don't understand: please explain that." The incompetent teacher is dryer in resource than the book, and bids the pupil study up such a page or learn such a rule, and on goes the pupil towards a never-ending chaos of brain-muddle and disquiet.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies have done much in connection with mission work; but good missionaries are not synonymous with good teachers, and, as far as education now is concerned, they occupy posts which should be filled by real teachers, and, excepting among the Roman Catholics, mar what needs mending. European ladies already engaged in teaching should have stated times for meeting, and should invite other ladies—missionaries and active, earnest, educated ladies, who have more opportunities than their full busy life allows—to ascertain the growing social needs and the new methods employed. Plans should be discussed, theories aired, practice compared, and the strong well-trained teacher be encouraged and the weak and untrained stimulated. This would react on pupils and examinations, and be a fresh stimulus to vie with, or outdo, pupils of each other's schools.

By arranged plans, new text-books could be analysed, and difficulties of new subjects made clear to the teacher too hard-worked to study alone.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it had been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—Briefly, and with but little more than suggestion, as are the preceding answers. The one chief defect blighting much good educational work is the habit of substituting instruction for education, or confounding the two. Teachers, pupils, parents, managers, examiners, we all do it more or less, to the detriment of ourselves and the taught. Develope pupil's mind-powers, teach them to think, to apply, to concentrate thought, to embrace and look round the corners of a subject, to learn that instruction may be lost, education never, and that instruction can only be rightly digested as education goes on to perfection, and we develope the knowledge of humility and desire for growth and work, and leave our pupil lacking conceit, and able to sweep a room, or carry a load, if necessity demands, in the best and quickest manner.

Evidence of Babu Dváraká Náth Gánguli.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been connected with the work of female education as a teacher in the Hindu Mahilá Vidyálaya and the Banga Mahilá Vidyálaya, the two earliest institutions opened in the province for the higher education of ladies; also as a Vice-President of the Vikramapura Sammilani Sabha, which has for its principal object the spread of female education; and as the editor of a journal (the Abalá Bándhub) specially devoted to the cause of female education and its advancement in Bengal. I have also been the editor of some other journals of a general character, and have had occasion to travel in various parts of Bengal, in the course of which I have had various opportunities of observing the state of mass-education and of forming an opinion on the subject.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—A good beginning has already been made. But the system is capable of any amount of extension if funds are forthcoming. In my opinion, the establishment of free schools is necessary for the education of the children of the poor. The results of a free-school system in the United States of America and Canada have shown that, where such a system is efficiently and extensively carried out, compulsion is unnecessary.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In the East and North Bengal, primary instruction is sought for, to the best of my knowledge, by people in general, and I do not know of any particular class holding aloof from it, unless they are prevented by extreme poverty; and it is only want of means, not prejudice, which keeps the children of the poor from school.

The attitude of the influential classes towards the general spread of elementary education is not generally friendly; of course, there are honourable exceptions. Those classes are afraid lest such education should weaken their hold upon the masses.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The old-fashioned indigenous schools have nearly disappeared, and their place has been occupied by State primary schools. But where

they still exist, the courses of study are generally modelled on the plan of the State schools, which teach reading, writing, arithmetic, book-keeping (zemindari and mahajani accounts), and elementary hygiene. The fees are generally from one to two annas per month per head. The masters are often selected from the higher-class pupils of secondary schools. These indigenous institutions are always anxious to secure aid from the State, and willing to conform to the rules under which such aid is given.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the present state of feeling among the influential classes, I do not think the Government can depend much on private help towards diffusion of elementary knowledge in the rural districts. But if the Government should hold out the promise of conferring titles of honour for distinguished service in helping primary education, many personages of wealth and influence might come forward to help the cause.

I have seen several Christian associations in the district of Nuddea engaged in the work of promoting primary instruction. The associations which I have the honour to represent, *viz.*, the Vikrampura Sammilani Sahhá, Bakergunge Hitaishani Sabhá, Sylhet Union, Jessore Union, Furreedpore Suhrid Sabhá, North Bengal Union, and Paschim Dacca Hitkári Sabhá, have also for one of their objects the promotion of primary education; but the limited nature of their funds prevents their extending their labours so as to take up the education of the masses. These associations contemplate this extension as soon as they should be able to place the education of women in their respective districts on a more satisfactory basis than at present. But I believe that if the Government desire their co-operation, they could even now be of some service by undertaking, on a limited scale, the work of inspection and examination.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I am of opinion that the management and control of primary schools, and the distribution of the district grant-in-aid allotment, should be entirely left in the hands of the local boards. The Deputy Inspector of the district should be a member of the board, and its executive officer as regards its work of education. The Magistrate of the district should not be the chairman of the board, or even a member of it, in order to allow full and free scope to its working.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I would entrust the primary schools to municipal committees for support and management. It is but fair that, with additional privileges, they should be prepared to bear additional burdens. But if the municipal committees should fail to make sufficient provision for elementary education, the Government, on the representation of the Director of Public Instruction, should have the right of interference, and of compelling the committee to assign a fair share of their revenue for the proper maintenance of the primary schools under their supervision.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—So far as I know, there is no well-defined method of providing teachers for primary schools. In certain districts there are guru-training schools, from which teachers for primary instruction are generally selected. But in most districts such training schools do not exist: there the primary teachers are not selected with reference to any definite standard of qualification, although the best men available are usually appointed. Hence great difficulty arises in ascertaining the comparative merits of these teachers. It is highly desirable, therefore, to hold from to time examinations of candidates for primary teacherships, to grant certificates to those who are found qualified, and to appoint certificated teachers alone in public schools.

The gurus do exert some influence among the ignorant village population; their services are often sought for by the village people for getting their letters and documents written by them. In order to improve the position of the gurus or village schoolmasters, I would suggest the establishment, on a more extensive scale than at present, of schoolmasters' post offices. This would secure greater efficiency and economy in the postal arrangements, and would at the same time add something, however small, to the emoluments of the schoolmasters. It would be desirable to select, wherever possible, the future gurus from the sons of the village mandals, or other heads of villages. If these young men, appointed as gurus, were supplied with a small capital, such as would be sufficient for their maintenance, in the way I have indicated in my answer to question 14, the position of both primary schools and their gurus would be greatly improved.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The object of education is to learn "how to live, not how to live in the material sense only, but in the widest sense, meaning how to live completely." In his admirable treatise on education, Mr. Herbert Spencer says: "It must be admitted that knowledge immediately conducive to self-preservation is of primary importance." Now, if we are to examine the books that are used in primary schools, I am afraid we shall find that none of them are selected with reference to this important object. Bodhodoya, the highest standard in a primary school, though a good book in its own way, is not, in my humble opinion, at all suited to the requirements of a primary student. It teaches him nothing which can be of use to him in his subsequent daily life.

The following subjects should, in my opinion, form the course of study in primary schools:—

Short lessons on agriculture, with practical suggestions on improved methods of cultivation and the use of improved implements.

Lessons on the breeding and rearing of cattle and poultry.

Lessons on the use and advantages of economic institutions, such as savings banks, friendly and benefit societies, loan and co-operative societies. (These lessons would teach the student how poor people in civilised countries manage to live in ease and comfort.)

Lessons on the relation of landlord and tenant.

Lessons on the powers of the police and the magistrates.

Lessons on the dignity of labour, with illustrative examples.

Lessons on honesty in trade or other business.

And, if possible, a few lessons on chemistry as applied to agriculture and the arts.

Hygiene already forms a subject of study in primary schools, and should be retained.

But to teach these subjects properly and to the real benefit of the pupils, would require well-qualified teachers. I have observed with regret that the way in which lessons on the preservation of health are ordinarily given to students do them no good. It is a well-known fact that in most villages good drinking-water is scarce. Now, if a person walks round a village and visits the homes of the students who have read elementary hygiene, he will hardly find a single filter for purifying water, although such a filter, as is recommended in their class-book, is of simple construction, and would not cost more than a few annas in preparation. It is not the pupils only who are to blame; their teachers are equally negligent in providing themselves with the necessary means for the preservation of health. Unfortunately, a pernicious idea prevails among the students, as well as teachers, that what a student learns is for passing the examinations, and not for practical application. They forget that those lessons have any real bearing in regulating the ordinary concerns of their life. Steps should be taken at once to dispel this injurious idea.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amonst a poor and ignorant people?

Ans. 12.—I do not think the system of payment by results is calculated to promote education among a poor and ignorant people. The system benefits schools of a superior class only; but superior schools are only to be found among a people who have learnt to appreciate the value of education—a people who can, to a certain extent, be left to themselves. The schools in backward places have no chance of improvement without sufficient encouragement; on the contrary, they gradually sink into insignificance, and at last become extinct, or lead a precarious existence.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—It would be desirable to make it optional on the part of the pupils of primary schools to pay their fees either in money or in kind, such as rice or other commodity.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased by additional grants of money from the State, or by the adoption of the following means:—

I. Instead of paying monthly salaries to the primary school teachers, Government might advance to each school village, as a loan, a lump sum to the amount of Rs. 400, on the personal security of some of the head men of the village, in whose hands the entire management and control of the school should rest. The sum necessary to provide all the primary schools with the above amount Government might raise by a loan, the interest of which would be borne by the Primary Grant Fund. Government could raise the above loan at an interest of 4 per cent. per annum: therefore the annual cost to Government for each school would be Rs. 16. After two years had elapsed, each school might be asked to contribute to the State its own share (Rs. 16) of the interest. Supposing the teacher were an agriculturist or an artizan, he could, with the above capital of Rs. 400, earn annually from Rs. 100 to Rs. 150; and out of this sum he would be quite able, after the first two years had been over, to meet the annual interest of Rs. 16. I will show this by an example. I suppose a school kept by an agriculturist, who has been provided by Government with a capital of Rs. 400, and whose family would on an average consist of four members. A family of four persons could maintain themselves upon the produce of ten bighas of land. The purchase of this quantity of land in a village would not on an average cost more than Rs. 250; this would leave a balance of from Rs. 150 to Rs. 200, which might be laid out in the purchase of cattle and agricultural implements, and in building a house for the school and one for the schoolmaster himself. A year or two would pass for the completion of the necessary arrangements, and we have supposed Government to exempt the teacher from the payment of the interest during that period; but after that time he (the teacher) would be able to pay it. So much for the agriculturist teacher. The case of the teacher who was an artizan would be parallel in its essentials, so far as income was concerned. The teacher who was neither an agriculturist nor an artizan could by lending the Rs. 400 obtain an interest of 2 per cent. per month. This would give him a gross income of Rs. 96 per annum. Deducting Rs. 16 for interest, a clear income of Rs. 80 would remain to him—an income much larger than he gets now. Besides, he would command all the respect and influence of a small capitalist, whose position is a very respectable one in a village. Now, if a loan were raised by Government on 4 per cent. interest, and the present primary grant of six lakhs of rupees were applied to paying the interest for the loan, the Government of Bengal would at once be in a position to support about 38,000 schools in the aforesaid manner. After two years, when these schools would be in a position to contribute their own share of the interest, if Government raised a fresh loan of equal amount, another 38,000 schools could be established, and in four years we should see more than a lakh of schools scattered over the country. At the completion of the sixth year Government would be able to apply the annual primary grants to the liquidation of the debt, because a lakh of primary schools would be quite sufficient for the present; and in less than 75 years the whole debt incurred by Government on account of the primary schools would be paid off.

II. I am strongly of opinion that there should be a charge upon funds or properties endowed, for religious purposes, for contribution to elementary

instruction. In this respect the Hindus should follow the example of their Muhammadan brethren, who in almost all musjids maintain a number of muktabs for the education of the Muhammadan children.

To make primary schools efficient, it would be necessary to raise the standard of qualification of the teachers. This might be done, first, by opening season classes, where during the holidays the primary teachers might receive instruction; and secondly, by the formation of teachers' associations, one at least in each Sub-Inspector's division, for the discussion of methods of teaching and other educational matters.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—I do not think that the grants in the case of girls' schools are adequate. In this as well as in other matters concerning female education, I support the suggestions and prayers contained in the memorial presented by the associations I have the honour to represent, a copy of which memorial I send herewith.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Many of the subjects taught in the secondary schools are no doubt very useful; but I think the minds of young students are greatly distracted by having to study a great variety of subjects at the same time. It seems desirable that multiplicity of subjects should be avoided. Botany and chemistry are so wretchedly taught, that there can be no harm in excluding them altogether from the course of study. If those subjects are to be taught at all, they should be taught by organising a system of lectures with specialists as lecturers: each lecturer visiting the schools lying in a certain portion of a district, and lecturing at each school, he being provided with one set of apparatus and chemicals. It may be added that this system was recommended by Lord Brougham as chairman of a committee of the Society for the Diffusion of Useful Knowledge in 1839.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—I do not think that special normal schools are needed for the purpose of training teachers for secondary schools. The University curriculum affords a sufficient training for the purpose. But I believe that the graduates and under-graduates of our University require some practical training in the art of teaching and school management. For this purpose, I would propose the introduction of a system of apprenticeship. Before a man can enter business of any kind, he has to serve for some time as an apprentice; and I do not see why the work of a teacher —a work which is certainly difficult to perform properly—should be considered so light as to require no preliminary apprenticeship at all. Supposing this suggestion were adopted, before a person was taken as an apprentice teacher, it would be necessary that he should produce a certificate of unexceptionable moral character and capacity. I do not believe that every graduate or under-graduate has the capacity of being a good teacher. It is therefore desirable to introduce a system of examination on the lines of the Dutch system, as inaugurated under the Law of 1806. "The teacher in Holland, in order to enter his profession, had to obtain a *general admission*. To exercise it, he needed a *special admission*. The general admission was obtained by successfully passing the certificate examination. The teacher had now the general admission. If he wished to become a public teacher, he presented himself as a candidate for some vacant public mastership, and underwent a competitive examination." School methods and pedagogic aptitude formed an important portion of the Dutch examination, and the Dutch regulations instructed the examiner "to admit to the highest grade those candidates only who give signs of a *distinguished culture*."

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—In the districts with which I am acquainted, the schools are visited by Sub-Inspectors generally once in three months, but sometimes more frequently. I do not think that there is much reason for complaint on this head. But I believe there is a great lack in the subordinate inspecting officers of that intelligent interest which is necessary for rightly directing the education of a country. This want of intelligent interest is perhaps owing to the fact that most of the subordinate inspecting officers know so little of the literature on the subject of education, and how that education is administered in other countries and with what results. Even as regards the different systems pursued in this country, I was surprised some time ago to find that several Sub-Inspectors and a few Deputy Inspectors, with whom I came in contact, had not even heard of the halkabundi school system of the North-Western Provinces, or that some years ago Babu Bhudev Chunder Mukerji had prepared an admirable report comparing this system with his pathsala system. I am afraid they are equally ignorant of the fact that the Director of Public Instruction has, at the request of the Supreme Government, recently prepared an excellent report on primary education, giving much valuable information as to its rise and progress; also, of the fact that similar reports have been prepared by the Department of Education of the other provinces. Such being their ignorance about the literature of education of India, it would be no wonder if they showed greater ignorance about the educational system of foreign countries. But I do not blame them; for the Department of Education does not insist upon the necessity of their possessing such information. I understand that the Sub-Inspectors of Schools do not get the Annual Report on Public Instruction *gratis*. With a view to remove the ignorance complained of, I would propose, first, the formation of libraries, one at least in each district, for the promotion of knowledge in educational matters among the officers of the Department; secondly, enjoining upon the candidates, when appointments are made in future, the necessity of possessing such knowledge; and, thirdly, the formation of provincial and central commissions on the plan of the Dutch system. The united inspecting officers of each school circle are to form the provincial commission. This commission is to meet twice a year, and receive a report on his district

from each inspecting officer, who is to be a member of it. It is to be competent to any member to bring forward any new suggestion, either on the methods of teaching or on the system of education, for the consideration of the commission. Once a year it is to send as its deputy two of its members to Calcutta, to form, with the deputies from other provinces, a central commission to discuss and regulate school matters under the immediate direction of the Director of Public Instruction. These annual and biennial gatherings will necessarily bring the more deserving officers of the Department to the prominent notice of their colleagues and their superiors, and may, in this way, be the means of their promotion to positions of higher trust and emolument.

I would also propose the formation of a council of education to advise and assist the Director of Public Instruction in matters of elementary and secondary education. It will be necessary to select the members of this committee from among such educated men as take a real interest in the education of their country, and are able and willing to advise and assist the Director.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I can suggest two methods of securing efficient voluntary agency in the work of inspection and examination: (1) It is desirable to utilise in this connection the existing associations for the promotion of primary and female education. For this purpose it is necessary either for the school Inspector of the division, where or for whose benefit the association exists, or for the Director of Public Instruction, to select a certain number of competent men from the members of each association, and to authorise them to inspect and examine schools. They are to receive allowances to cover their expenses while engaged in inspection, but no salaries. If Deputy Inspectors and Sub-Inspectors were appointed from among such of these voluntary officers as have shown an intelligent interest in popular education and in the work of inspection, the efficiency of the inspecting body would be great indeed. Mr. Matthew Arnold says that in Holland "they are excellently chosen from this source." (2) Authors of school-books should be so influenced as to devote a certain portion of their time to the work of school inspection and examination. When the Department of Education provides them, though indirectly, with an income, it is but fair and graceful on their part to help that Department in the above matters, and to such an extent as is within their power. With a view to interest the authors, I would propose that of books of equal merit, those should be encouraged more by the Department of Education whose authors devoted a part of their time to inspection and examination, and did the work conscientiously and zealously. Of course, they are to receive from the Government, while engaged in inspection, allowances sufficient to cover their expenses. Any other educated person having time and will to undertake voluntarily the work of inspection and examination should be utilised.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I have already expressed my opinion on this subject in my reply to questions 10 and 26. But with regard to the secondary school course, I have one other remark to offer. The way in which history and geography are taught is scarcely of any practical use to the students. Speaking of English school histories, Mr. Herbert Spencer has justly remarked (and the remark is applicable with still greater force to the Bengali historical primers) that "the information commonly given under this head is almost valueless for purposes of guidance, scarcely any of the facts set down in our school histories . . . . illustrate the right principles of political action. The biographies of monarchs (and our children learn little else) throw scarcely any light upon the science of society. Familiarity with court intrigues, plots, usurpations, or the like, and with all the personalities accompanying, aids very little in elucidating the causes of national progress." With few exceptions, what are our historical manuals but biographies of monarchs, and chronicles of court intrigues, plots, usurpation, and the like? There is not a single book in which, for instance, there will be found a systematic account of the rise and progress of education—an agency which of all others has the most powerfully contributed to promote the progress of our country; no connected account is to be found of the great social and religious changes that have taken place from time to time; no account of the rise of some industries and the fall of others, and their effects upon the nation;—that which constitutes history properly so called, is in great part omitted from works on the subject. Now it may well be asked what is the good of reading a book on history that gives no information of our national life?

In teaching geography, the memory of the students is often so unnecessarily taxed with wearisome details of population, lengths of rivers, and heights of mountains, that while reading about one continent they forget the main political divisions and physical features of another which they read some time before. Our teachers often forget that the population of places is generally given for comparison of the density of the population of one place with that of another, and for deciding many other important economic and social questions, and not for the committing of the exact figures to memory without any specific aim or purpose. I would therefore urge that history and geography should either be taught intelligently or not taught at all.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in anywise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I believe that the Department of Education in all Divisions, except the Presidency, prescribes compulsory text-books for the use of schools. Such compulsory standards necessarily interfere with the free choice of the managers of aided schools in respect of text-books. The action of the Department of Education in this respect should be discouraged, as it is contrary to the general principles of the grant-in aid system, as laid down in the Despatch of 1854, the soundness of which principles has been recognised by His Excellency the Governor General in paragraph 17 of his Resolution dated the 3rd February 1882. The selection of scholarship standards should be left entirely with the Department of Education; but I am of opinion that the action of this Depart-

ment in insisting upon the introduction of the Government standard, as they call it in East Bengal, in intermediate classes, greatly interferes with the production of a useful vernacular literature; and this has lately been the subject of correspondence between the Deputy Inspector of Dacca and the Vikrampura Sammilani Sabhá. I have noticed with regret that a primer prepared by the head clerk of the Inspector of Schools, Dacca Division, has, in consequence of being inserted in the compulsory standard list, and inserted not because of its being superior in merit but from recommendation, secured almost an exclusive monopoly in the schools in East Bengal, while better and cheaper primers are ignored.

In this connection I am glad to be able to add that the subject of text-books occupied the attention of the Director of Public Instruction last year, and that on his recommendation the Government of Bengal in its General Department passed a Resolution, dated 7th January last, allowing to the managers of schools the fullest and freest choice as to the particular books to be used in their schools, "it being understood that their choice is strictly limited to the books contained in the . . . list," prepared by the Central Text-Book Committee. The Department of Education will under the above Resolution limit itself to the selection of the scholarship standards. This Resolution leaves no ground of complaint. I hope the abuses mentioned in the above paragraph will presently disappear.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy aay place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I do not think so. The result of the want of proper moral instruction in the schools has been disastrous, and is now keenly felt by the people. It is necessary that tutors specially qualified to teach children the duties and the principles of moral conduct and the fundamental truths of religion common to all creeds, should devote some hours in the week to giving lessons on those subjects. This system, I understand, has been introduced with excellent results into some of the private schools in Calcutta. It would, I think, answer very well if our schools were to follow a practice which has been largely adopted by the schools of some of the countries in the Continent of Europe, *viz.*, the practice of allowing the use of their school-rooms to persons of different religious denominations to hold their classes after school-hours for the purpose of giving religious instruction. I think the Despatch of 1854 provides for this object.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The Department of Education has made some provisions for promoting the physical well-being of the students of the zillah schools and colleges. But it seems that most of the teachers and students have gradually lost their interest in them, and they are seldom resorted to. I am sorry that little or nothing has yet been done to improve the physique of the students of secondary and primary schools. I would, therefore, recommend the appointment of itinerant gymnastic masters, who would visit all the schools in a certain portion of a district and teach gymnastic exercises at each.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think that the officers in the Education Department take too exclusive an interest in higher education as distinguished from mass education. But I am strongly inclined to the opinion that as all or most of the subordinate inspecting officers are recruited from the higher classes of the native community, who are not quite friendly to the education of the masses, these inspecting officers are unable to shake off completely the prejudices of their class, and many of them look on primary education, though not with utter distrust, at least with some apprehension. I believe that by introducing into the Department more men skilled in the art of teaching and in school management, beneficial results might be obtained. For this purpose I would suggest that from time to time duly qualified persons should be sent out by the Department of Education, who should travel at Government expense for two years in some of the most advanced countries of Europe and America, and study the educational institutions of those countries. It can confidently be affirmed that these persons would return with enlarged ideas on the subject of education, and would be much better fitted than now to direct the education of their country in a proper way. They would not only be highly qualified to fill important posts both as teachers and as inspecting officers, but they would be able to diffuse among their countrymen rational ideas on the subject of education and on the proper methods of teaching the different subjects of instruction.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—In my opinion the rate of fees in all descriptions of schools and of colleges should vary according to the means of the parents and guardians of the pupils. In support of this position I cannot do better than quote the following from the Report of the American Board of Education for 1872. The Secretary says: "The poor man, with a family of six children to be educated, ought not to be obliged to pay six times as much as the rich man with one child, or even as much as the latter with six children." Mr. Chamberlain, now a member of the English Cabinet, is strongly of opinion that in Great Britain "poor people are being taxed absolutely out of proportion to those who are well-to-do; instead of which, as the service rendered is really for the benefit of both rich and poor, the contribution of each ought to be proportionate to the stake which each has in the country, to their means, and not to the number of their families."

Ques. 55.—To what classes of institutions do you think that the system of assigning grants-in-aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 55.—I think the system of assigning grants in aid of the salaries of certificated teachers should be applied to all grant-in-aid schools. This would

avoid the great danger of inefficient teachers being appointed by the managers of grant-in-aid schools either through recommendation or out of personal interest. The competency of the schoolmasters being thus ensured, the schools would rapidly improve.

Cross-examination of Babu Duáraká Náth Gángulí.

By the Hon. Maharaja Sir Jotendro Mohun Tagore.

Q. 1.—In your 3rd answer you say that primary instruction is sought for by the people in general. What kind of instruction do they generally seek?

A. 1.—The ordinary kind of education given in the pathsalas and primary schools.

Q. 2.—Do you know of instances in which schools have failed for want of attendance?

A. 2.—Yes, in Dinagepore I have known of such instances; but there the majority of the boys belonged to the agricultural class. I have subsequently learnt that through the exertions of the Sub-Inspector some of these schools were re-established, but I do not know if they are now in a flourishing condition.

Q. 3.—You say that the attitude of the influential classes towards the spread of elementary education is not friendly. Do you know of any instance of active opposition on the part of influential men to the education of the masses?

A. 3.—No, I know of no such instance; but the conversations I have had with many zemindars have left a general impression on my mind that they are not friendly to mass education.

Q. 4.—With reference to your 9th answer, is it possible to find sons of village mandals who would be able and willing to act as gurumahashoys?

A. 4.—At present there may not be many such men; but wherever they can be found, they ought to be employed, considering that their position will always command a certain amount of respect.

Q. 5.—With reference to the list of subjects recommended in your 10th answer for the course in primary schools, do you know of any book or treatise which will give the kind of knowledge you recommend, and which will be adapted to the requirements of this country?

A. 5.—They must be taken from English books, and must be adapted to suit the requirements of our country.

Q. 6.—Do you mean to say that the law of landlord and tenant, and a certain portion of the Criminal Procedure Code, should be taught in primary schools?

A. 6.—No, not quite that, but some sort of summary of the laws might be prepared to give the pupils a knowledge of their rights.

Q. 7.—(*Through the Chairman*).—You say that the subordinate officers of the Education Department are recruited from the "higher classes." They certainly do not belong to the landholding classes, but generally come, I believe, from the middle class of society. Do you think that men from this class also are opposed to the education of the masses?

A. 7.—They generally come from the upper middle class. They are not generally very friendly to popular education, though there are some who are enlightened enough to appreciate its advantages.

By the Rev. W. R. Blackett.

Q. 1.—You think that the attitude of the influential classes is not generally friendly to popular education. Are the members of local boards usually drawn from these influential classes?

A. 1.—Yes.

Q. 2.—If so, are the local boards likely to manage primary schools in such a manner as heartily to promote the education of the masses?

A. 2.—I believe local boards are to be reconstructed. In that case, I hope that men of the middle classes, who are more interested in mass education, will find a place upon them.

Q. 3.—What sort of social status do the village schoolmasters enjoy? For instance, are they allowed a seat in the presence of Government officials, European or Native?

A. 3.—I do not know about the seat. They generally occupy a humble position, as they generally come from the lower orders, and are in no way recognised as Government officials. They belong, in East Bengal, mostly to the lower-class Muhammadans, or the barber caste; and occasionally Kayasths, poor but respectable.

Q. 4.—You think the minds of students in secondary schools are distracted by having to study too many subjects at once (answer 26). Would not the introduction of all the subjects you propose in answer be likely to distract the minds of little boys in primary schools still more?

A. 4.—I would put all these subjects in one text-book, in the form of reading lessons, not as separate subjects for study.

Q. 5.—In the scheme proposed by you in answer 14, is there not some danger lest the agriculturist or artizan teachers should neglect their schools for the sake of their agriculture or other work?

A. 5.—If proper supervision is maintained, I do not think such a danger would arise.

Q. 6.—Do you think that the headmen of the village would be likely to become securities formoney as you suggest, considering the danger of loss?

A. 6.—In some cases they would.

Q. 7.—The senate of the Punjab University College has commissioned a Christian gentleman to prepare a manual of moral teaching on a theistic basis. Do you think that such a work would be welcomed, or could be introduced, in the schools of Bengal?

A. 7.—I think that if it were on a theistic basis, it might be introduced. I think that a course of moral instruction, without any basis of religion, might also be accepted as such.

Q. 8.—In your answer 39 you suggest the appointment of special tutors to teach morality and the elements of general religion. Do you think that their teaching would be accepted by the members of other religious bodies than those to which the teachers themselves might belong?

A. 8.—As far as morality is concerned, it would; as to the elements of religion, it is doubtful.

Q. 9.—If gentlemen were sent to Europe, &c., to study education for two years, as your answer 50 proposes, do you think they would afterwards be content with the position of a Subordinate Inspector, at least on such a stipend as could be given?

A. 9.—I think they would be content with the post of a Deputy Inspector on the best pay, or of an Assistant Inspector.

Q. 10.—Are we to understand your 55th answer as meaning that you think no grant-in-aid should be given to a school unless the teacher held a Government certificate?

A. 10.—Yes.

Q. 11.—Do you think it would be possible to ascertain the incomes of parents so as to apply fairly a varying scale of fees, such as you suggest in your answer 53?

A. 11.—I think it would be possible to a great extent.

By MR. CROFT.

Q. 1.—You say in your 4th answer, "the old-fashioned indigenous schools have nearly disappeared, and their place has been occupied by State primary schools." You are, no doubt, aware that the new primary schools are not strictly Government schools, but are really the old private pathsalas aided and encouraged by Government on condition of their teaching the improved course?

A. 1.—Yes.

Q. 2.—With reference to the question of private agency for the supply of elementary instruction, do you consider that the indigenous schools of the country, wherever they exist, may safely be utilised by Government as the *basis* of a system of general primary instruction?

A. 2.—Yes; I think so.

Q. 3.—In your 5th answer, you say that if Government desired the co-operation of the associations therein named, they would be willing to undertake on a limited scale the work of inspection and examination. Do you think that the gentlemen composing those associations, or any of them, would be willing to co-operate with the officers of the Education Department in holding public examinations of schools collected at centres, at stated seasons of the year, in accordance with the system now generally prevalent?

A. 3.—Yes; I think so.

Q. 4.—In the absence of training schools in sufficient numbers, it is in contemplation to offer rewards of Rs. 25 or Rs. 50 to any teacher in a primary school who passes the Upper Primary or the Middle Vernacular Scholarship Examination, with the object of replacing the present inferior teachers by men of better education, though still untrained. Do you consider that that would be an efficacious plan?

A. 4.—I think it would.

Q. 5.—In reference to your 12th answer, I may state that the principle now gaining favour is, that fixed stipends should be given to two classes of primary schools,—the good schools in advanced places, which may serve as models to the rest, and the struggling schools in backward places, which as yet have little chance in a general competition; and to pay all other primary schools in accordance with the results of examination. Will you say whether that method commends itself to you?

A. 5.—Yes.

Q. 6.—With reference to the memorial of the Jessore Union, are you in favour of mixed schools for boys and girls up to the age of (say) ten years? Do you think that emulation is encouraged by such a system?

A. 6.—I am in favour of mixed schools, in which girls of eight or nine read with boys. Emulation is encouraged by the system.

Q. 7.—In the districts represented by the associations named in your evidence, is there any considerable amount of home education for girls? Are these girls subject to a common examination? The girls being examined at their own houses, what safeguards are in force to secure the purity of the examination? Do you think them sufficient?

A. 7.—There is a certain amount of home education, but chiefly so far as it is encouraged by these associations. The girls are subject to a common examination. The safeguards are certainly not perefect; but we do our best to secure the integrity of the examination by appointing trustworthy persons as supervisors.

Q. 8.—Are you of opinion that the establishment of a class in the Medical College for women doctors thoroughly trained to a high standard, would be regarded as a boon by the Native community at large? Do you think that any considerable number of educated women would be likely to adopt such a profession?

A. 8.—It would be regarded as a blessing. I know there are three or four ladies willing to adopt that profession. I would not, however, confine the teaching to those who had passed the Arts Examinations of the University, but would also establish vernacular classes of medicine similar to those in which young men are now trained.

Evidence of MISS GOOD, *Superintendent of the Church of England Zenana Missionary Society's work at Barrackpore (Bengal).*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been for ten years engaged in zenana and school work, two and a half years in Calcutta, and the rest of the time in Barrackpore. I had the superintendence of the Normal School, Cornwallis Square, for a year, and at present have eight schools for Hindu girls and eighty zenanas under my care in the villages round about Barrackpore.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I have not known of any indigenous schools for girls, properly so called, that would correspond with the pathsalas for boys; but I have known of some schools for girls carried on by a committee of native gentlemen, where the girls are taught by a pandit, and a grant-in-aid is given. These schools do not, as a rule, work very satisfactorily, chiefly for want of proper supervision, and in many cases applications have been made to myself and other ladies connected with the Society to take these schools into our hands. I have known of one or two schools carried on for a short time by Hindu widows, but the instruction in these schools is of a very superficial character, the teachers themselves not being properly trained.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—I do not know of any girls' schools instituted by the Department. The only Government girls' school that I know of is the Bethune; all the other schools that I have ever seen or heard of are connected with some missionary society or managed by native gentlemen, and the number of the latter is in my experience but small.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I consider mixed schools not suitable for India,—that is, anything beyond an infant school. Girls may attend boys' schools up to the age of seven, but not after. I have known of quite young girls attending the pathsala for boys where no girls' school exists, but they are withdrawn at a very early age.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Normal schools and normal classes connected with ordinary girls' schools should be largely aided, and every encouragement given in the work of training native girls and especially widows. At present these will be mainly drawn from the Native Christian community. The time does not seem to have come yet when Hindu widows of good character can be got to attend normal schools for the purpose of being trained as teachers. Here and there one or two might be found, and it is probable that as female education advances, year by year it will become easier. For the present, perhaps, some plan might be adopted of giving scholarships to Hindu widows instructed in their own homes, which would encourage them to study more, and I would suggest that, where practicable, these widows be employed as pupil-teachers in schools, under careful supervision in their own immediate neighbourhood.

I have employed two Hindu widows in the capacity of pupil-teachers with satisfactory results.

Encouragement might also be given by the Department to the native teachers now employed in school and zenana work, which would stimulate further study and improvement. For this I would suggest scholarships, tenable for two years, of from Rs. 2 to Rs. 5, according to the standard of examination, to be held by teachers employed in work under Government inspection.

If the "Pass Examinations" now held for boys were a little modified and adapted for girls' schools, it would also be a way of encouraging female education, and an incentive to native teachers to be efficient in their work.

I do not advise the employment of male teachers in girls' schools. It should only be done where female teachers are not available.

I would suggest further efforts being made to train Eurasians for educational work amongst the native women and girls, and suitable scholarships might be provided for such, to which scholarships Eurasian teachers now employed in work under Government inspection should be eligible upon their passing the required examination.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—I am not in a position to compare the grants given to girls' schools with those given to boys' schools, but my experience has been that Government grants have been obtained with much difficulty, and the proportion given has been one-third of the expenses, taking them at their lowest; and in *some* cases the proportion has only been one-quarter or one-fifth.

Sufficient allowance has not always been made by the departmental officers for the difficulties of carrying on girls' schools, especially in the villages.

The present system of inspection is not in all cases sufficient, nor is it always satisfactory.

In some schools a male Inspector going would almost cause the school to be closed, and yet there are schools under my supervision that have not been visited by the Inspectress for two years.

I would suggest increased grants and greater facility in obtaining them.

If this were done, I could open more schools in this neighbourhood.

I would also suggest some revision of the standards and rules for scholarships. There should be more scholarships given, and the books and subjects required for these should harmonise with the standards given by the Department for girls' schools.

Convenient arrangements should be made for scholarship examinations both in Calcutta and also in the mofussil.

Payment by results in girls' schools is not suitable as a rule, especially in the country.

Small fees are now paid in most of the girls' schools in Calcutta, but in the villages it is not always practicable yet to introduce this system.

Home education is sometimes adopted for girls among the higher classes, but not to any considerable extent. Girls are sometimes taught by pandits, as long as they are still young. I have occasionally met with women unconnected with any society who go about teaching needle work.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In the Province of Bengal, connected with the society to which I belong, *viz.*, the Church of England Zenana Missionary Society, there are 24 European and Eurasian ladies engaged in zenana and school work, and working under them 66 Native Christian teachers and six Hindu teachers—

1 Normal school with	9	pupils.
1 Training class for native teachers	10	„
Hindu girls' schools	30	„
Number of pupils in do.	1,200	„
Zenanas	316	„
Number of pupils in do.	456	„

The places where work is carried on are Calcutta, Agurpara, Barrackpore, Chinsurah, Burdwan, and Krishnaghur.

European ladies not connected with missionary societies might render help to the cause of female education by visiting girls' schools in their neighbourhood. In some cases such ladies might be made members of managing committees.

In the mofussil the wives of civilians holding office under Government visiting girls' schools might prove a considerable encouragement.

Supplementary question.

Q. 71.—What effect has zenana teaching on girls' schools?

A. 71.—The system of zenana teaching has a decided effect on girls' schools, as those who have learnt something themselves care more for the education of their girls. Many girls pursue their studies at home after they are no longer allowed to attend school, and many who have never been taught in schools have gained a fair knowledge of elementary education by being taught in their zenanas.

Evidence of Mr. G. A. Grierson.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was for more than three years in charge of the Madhubani sub-division of the Durbhangah district. Before that time (*i.e.*, between 1873 and 1876) I had devoted my leisure hours to the comparative study of the modern Indian languages. On my arrival in Bihár in 1877, I commenced to specialise my studies in the direction of the Bihár dialects, and, with the exception of one interval of three months' privilege leave, I have since then devoted every available moment of my spare time to the subject. In October 1880 I was transferred to Patna as Inspector of Schools, in which post I officiated for three months. Since then I have officiated as Joint Magistrate of Patna. I have thus been locally favoured for the pursuit of my studies. One of the main sources to which I directed my attention was the village school system, from the officers of which I obtained a great mass of valuable information; I was able to take special advantage of this during my cold-weather tours in charge of sub-divisions, and while I officiated as Inspector of Schools.

The result of my studies was, first, the compilation of my Maithili Grammar, now in course of publication by the Asiatic Society of Bengal, and of my Maithili Chrestomathy and Vocabulary, now being printed by the same Society; and, second, that I was placed on special duty in 1881 by the Bengal Government to compile grammars of all the Bihár dialects. These grammars are now completed. The introductory volume is ready for the press order, and the Patna and Gaya Grammar is now in the press. By the kindness of Mr. Croft, the Director of Public Instruction, I was placed, while on special duty, in communication with the Educational officers of Bihár, and by their help was enabled to bring the work to a successful conclusion.

I therefore think that I may lay claim to write concerning the Bihár dialects in relation (amongst other things) to the schools of the province.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools[1] of Bihár is not the dialect of the people. It is not even congnate to the dialect of the people.

To prove this fully would take more space than is here available. It is discussed very fully in two articles of mine which appeared in the *Calcutta Review* for 1880 and 1881, entitled respectively "a Plea for the People's Tongue," and "Hindi and the Bihár dialects." The subject is also exhaustively treated in the introductory volume to my grammar of the Bihár dialects, now being printed for Government.

I shall therefore, as briefly as possible, state the points of argument.

The languages of North India are divided into two great classes, an Eastern and a Western. To the latter belong Panjábí, Gujrátí, Sindhí, and the various dialects on which Hindí is founded; to the former belong Assamese, Bengálí, Uryá, and the Bihár dialects. Each of these classes is totally distinct from the other in origin, grammar, and vocabulary. Of course, here I can only state the fact, but I am quite prepared to give proofs if necessary.

At the same time all the languages of one class are very closely connected together. Their origin is the same, and their grammars are closely connected. As an example, I can give the word for "I saw." In Bengálí it is *dekhinu* or *dekhilám*, in Bihárí it is *dekhalúm*, while in Hindí it is *dekha*. These Bihár dialects are three in number, *viz.*, Bhojpúrí, Maithílí or Tirhútí, and Mágadhí. They are, however, so closely connected amongst themselves that really they are only dialectic varieties of one language, which is called by most persons who have studied the subject "Bihárí." So similar are these dialects to each other, that a master of one of them could easily make his way by its aid from any part of Eastern Hindustan to any other part, while, if he spoke in Hindí only the educated could understand him. Bihárí is in fact the language of all the country between Benares and Purneah, and it extends from the Himalaya Mountains as far south as Jubbulpore in the Central Provinces.

The very existence of this language is denied by many foreigners, and many decry it as being only the language of the poor low-caste Domes and Dusádhs. But neither of these statements is the fact. Unfortunately the greatest decriers of it amongst natives of Bihár are Kayasths. They are the class who (with Muhammadans) first opposed the introduction of the Kaithi character into our law courts, and for a very similar reason they decry Bihárí. They are about the only Hindus who would lose by its introduction. Their whole education has been devoted to Government service with its elegant Persian and Arabic phraseology; but if pressed, even a Kayasth will admit that in his own village and in his own house he talks Bihárí.

As a matter of fact, all classes, high and low, keep Hindí for talking to strangers and Bihárí for their own homes. I suppose there is no person of higher position in Bihár than His Highness the Maharaja of Durbhangah, and I myself have heard His Highness's brother talk to his relations in the Maithílí dialect.

Planters are well aware of this fact, and the majority of them speak Bihárí far better than they can talk Hindí; and missionaries, who of all people know best what is the dialect of the people, use, for the people of Bihár, Bihárí translations of the Bible for their tracts. As far back as the year 1809 the Roman Catholic missionary Antonio found it necessary to translate the Gospels and Acts of the Apostles into the dialect of Bhágalpur,—that is, into Maithílí.

The mistaken idea about Hindí being the language of Bihár is due, I think, to the idea which has been prevalent since the time of Colebrooke, that the language of the "Gentoos" was the same all over India. It took a long time to discover the existence of Bengálí. Then later still Assamese, Uriyá, and Pánjábí were discovered, and last of all Bihárí has remained uncared for and unloved except by its own speakers. Hence has arisen, too,

[1] It must be understood that, unless otherwise specially mentioned, by "schools" I mean "aided primary schools."

the idea that Bihárí has no literature. It really has one quite as large as Hindí had before it was brought to the front by the English. Curiously enough, the best part of the Bihárí literature has been adopted by Bengálís as their own, while its very existence is denied by those who pretend that Hindi is the language of the country.

Hindí is the language taught by gurus in the schools; but out of the many thousand gurus I have met, I have seen very few who could understand anything but the simplest work in that language. Some time ago I had occasion to get a Hindí book indexed out by some gurus, and the mistakes many of them made were so numerous and bad that I had to have the whole work done over again. Yet these men were all selected as being specially intelligent. I think, therefore, that Hindí, which is the vernacular taught in the schools of Bihár, is not the dialect of the people. Here, however, I must stop to make a definition. By "schools" I mean "aided primary schools." In unaided schools as a rule Hindí is not taught, but Bihárí. In these unaided schools teaching is not by book but by dictation, and so the art of reading is not forced into the Hindí channel as it is in the primary aided schools, where books in the Hindí language are alone distributed.

B.—I have now to answer the second part of the question, and I must answer it in the affirmative. The primary schools are certainly less useful, and with the masses less popular, on account of the Hindí teaching in them.

What an average boy is expected to learn in a village school is, to know a little accounts, to be able to draw a bond or a lease, and to write a letter to a friend. These are always written in Bihárí amongst villagers, and in unaided schools the boys are taught them in that language.

The advantage to a native mind in an aided pathsala is that there the cutcherry language is taught. No native who does not know Hindí will go to cutcherry if he can help it; and hence, if he is summoned as a witness in a case and does not know it, he tries to get some accomplished friend to go and give evidence instead of him. There is a well-known proverb, "*Bolak dhang nahi kachahri chalai*," "he does not know how to speak, and he goes to cutcherry," which exactly exemplifies this feeling. But the number of cutcherry-going villagers is small, and the vast majority prefer to go to schools where they are taught their own education, in their own language, and in their own way. Of course the aided schools have a tremendous advantage over the indigenous ones in the mere fact of their having a grant-in-aid, and hence they have larger rolls; but I am convinced, both by my own experience and from my enquiries from persons who are likely to know, that there roll-numbers would be largely increased if the instruction was conveyed in the vernacular of the district. At present the Government system of primary instruction is that of offering to the masses a luxury which they hardly appreciate, while it entirely neglects the absolute necessity of a true system of primary education, *viz.*, teaching village boys and girls to read and write their own language. It is just as if the Italian Government were to insist on every child knowing French, while it left them to learn to read and write Italian as best they could.

I do not go so far as to say that teaching Hindí is unpopular. It is certainly very popular with a certain class. But it is popular as an *addition* to, and not as a part of, the three R's, and the question then arises, "Does it fall within the province of primary education to teach an accomplishment?" I maintain, certainly not. The teaching of an accomplishment of this kind by men, the vast majority of whom are ignorant of everything but its rudiments, is objectionable, first, because it is costly, entailing an expense in normal schools which could otherwise be avoided; and, second, because it is imperfect. It stands to reason that men who do not know Hindí can be had for less money than men who do, and every extra rupee spent towards teaching a foreign language I hold to be so much absolute waste of the primary grant.

There is one objection to my theory which I must note here. It is urged that it would be necessary to teach in all the three different dialects, and to have text-books in all of them. I am not sure that even this would not be better than teaching Hindí, but it is not what I advocate. I have already said that the three dialects are closely cognate to each other. All I ask is that one of them should be made the standard. They can all be understood throughout Bihár, their differences are very slight, and on one being formally adopted, the points of difference would tend gradually to disappear. This can never occur if Hindí is made the standard; for the whole genius of Hindí is different from that of the Bihár dialects, and they could never, by any possibility, assimilate to it.

Another objection, the fallacy of which it is necessary to show, is that there are a great many words common to Bihárí and Hindí; and hence, it is urged, they are the same language. But this does not follow at all. The word *ghora* means a "horse" in almost every modern language of Hindustan, but it does not make Bengálí and Gujaráthí the same language because it is common to both of them. The fact is that all the modern Aryan languages of Hindustan have the greater portion of their vocabularies composed of a common stock, and the fact of Bihárí also indenting on this common stock in no way interferes with my argument. Exactly the same reasoning which makes Bihárí the same as Hindí would make Bengálí the same as Gujaráthí. Or, to take an example the other way; I once heard two Bengálí Babus speaking to each other in Monghyr, and one of them said "*e sthánér climate constitutioner janya atyanta bhala*," meaning that the climate of Monghyr was very good for the constitution. Now, the above sentence, though it is mainly compound of English words, is as much Bengálí as the most elaborate periods of the *Naba Nári*; but the reasoning I combat would make it English.

The population speaking Bihárí must be not less than seventeen millions of people in Bihár alone. To this may be added an equal number of persons inhabiting the North-West Provinces, and the unnumbered millions of the Nepál Tarái, so that we shall be well within the mark if we put down the population of the Bihárí-speaking tract as thirty-five millions. Assuming that one person in seven of these is educated highly and can talk Hindí fluently—which is about the average I have found to be correct after including the inhabitants of cities like Patna or Bihár—there remain thirty millions of people whose language is Bihárí, and on whom Government is trying to force a thoroughly foreign language, which they never learn thoroughly, and which very few can speak or

understand with readiness; while at the same time in their intimate intercourse with their fellows they never use this foreign language, but adhere tenaciously to the forms of their own national speech.

Here I would point to the fact which must have forced itself on the observation of every Magistrate and every Sub-Divisional Officer in Bihár. When examining the pupils of aided primary schools they will, no doubt, have been satisfied with the fluency with which the pupils can *read* Hindí. When, however, they are asked the meaning of what they have read, the result is very different. Not one boy in ten can give an intelligible account of what he has just read so glibly. The reason is obvious. The character is familiar to him, but the language is foreign.

In conclusion, I would again repeat here what I have elsewhere repeated *ad nauseam*, but apparently without much effect. It is this, that the proposition, "As Frenchr is to the Provençal dialects, so is Hindí to to the Bihár dialects," is not true.

The following is nearer the truth: "As French is to Italian, so is Hindí to Bihárí."

[The following answers to other questions are appended, as bearing on the same subject. As a rule I have avoided giving reasons, since they will be found in my answer 11. It must be understood that I am only dealing with primary instruction, and that (unless otherwise specially stated) when I use the word "schools" I mean "primary schools."]

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—Primary education is not capable of development up to the requirements of the community as long as instruction in Government aided primary schools is given in a foreign language, such as Hindí is in Bihár.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There are two classes of people who nominally seek primary instruction. One is the villager's son pure and simple. He prefers his unaided village school where instruction is given in his own language. These, in my opinion, are the only persons who really seek *primary* education. The other class is composed of those more ambitious boys, sons of the comparatively educated classes, who seek a kind of lower middle-class education, so that they may be able to appear in public and take a public share in bazaar life in large towns. These boys crowd to the Government aided "primary" schools, where Hindí is taught. These are the boys whom educational authorities meet. At a pathsala gathering, when aided and unaided pathsalas meet on common ground, the examination is entirely in Hindí. Hence the unaided pathsalas make a very poor show of learning indeed. But if the pupils are given something to read or write in their own language, the case is reversed, and the unaided schools appear as the best. Unaided schools (including those encouraged by petty rewards at these gatherings), though smaller in their rolls, outnumber schools aided by fixed stipends at least in the proportion of fifteen to one.

Hindí is popular with certain classes for two reasons: I—It is a *lingua franca*, and hence useful for talking to strangers. II—It is the language of Government.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid as given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools, relics of the ancient village system, exist in almost every village. Some of them have been converted into aided schools, and thereby their system of instruction has been entirely altered into that of a lower middle-class education. The masters in these aided schools receive a training in the normal schools, and are expected to teach the Hindí language, and other subjects in that language. Their knowledge of Hindí is as a rule most insufficient, and when they teach anything beyond the most elementary text-books, they continually make the most ludicrous blunders.

The grant-in-aid system of primary education would be infinitely more popular if the educational system devised by the people themselves was adhered to, and the teaching of the three R's in the vernacular of the district encouraged.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—The usual method of unaided primary instruction, so far as the employment of instructors goes, is as follows: One of the more well-to-do people of a village grants a school-room and calls a *guru*, whom he generally feeds. The villagers then send their boys to the guru for instruction, and without paying him regular fees, make him occasional small presents. There is thus a continual demand for instructors suited to the wants of the village, and this demand is met by a corresponding supply. What I would recommend is, that Government should foster this indigenous system by a more liberal application of the method of payment by results: but the system of teaching, and specially the language of instruction, should be interfered with as little as possible. If Hindí is still insisted on as the language of the more important aided pathsalas, the indigenous pathsalas should not be brought into competition with them.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I have always considered it advisable to raise the status of the village schoolmaster, where his school is unaided, by making him the leading member of the village *chowkidari panchayet* under Bengal Act VI of 1870.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—What a villager wants is, to be able to read and write his own language, and to know the simpler rules of arithmetic, with a little rough knowledge of mensuration. At present, for want of printed books in his own language, he can only read from manuscript, which, when in a language familiar to him, he can do with astonishing facility. I would recommend supplementing this system of instruction by the free distribution of elementary books in the Bihárí language printed in the Kaithí character.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

A. 13.—The question of fees had best be left to be settled between the villagers and the schoolmaster.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—I doubt if the number of primary schools in Bihár needs much increasing. My experience is that in the great majority of villages there exist already the rudiments of a primary school. This has only to be fostered on the lines above sketched out. In a few villages, it is true, inhabited only by the lowest castes, education is at a discount; but these are few in number, and, being exceptional cases, will demand exceptional treatment.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In my opinion the system of payment by results—a subject to which I have given some attention—is eminently suited for the promotion of education amongst the people of Bihár, whether they can be called poor and ignorant or not. They are certainly backward. The system I would advocate is the chief-guru system now obtaining in Bihár, with the following modifications:—

(1) The rewards should be on a more liberal scale.

(2) Capitation rewards should be given for the number of boys attending an unaided school, if the average monthly attendance can be obtained in a trustworthy manner.

(3) They should not be put into competition with other schools in which Hindí is taught.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily to interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 34 & 35.—The question of text-books for primary schools has been already dealt with.

In consequence of Hindí being the language in which text-books are written, a two-fold disadvantage has arisen:—

(1) The text-books are not suited to the wants of unaided pathsalas. In a few, however, they are used to a moderate extent, but without success.

(2) Hindí being the language of authority, has checked to a great extent the production of a useful vernacular literature.

Omitting school-books written under Government patronage, and one newspaper written specially for the upper classes of Patna, I do not know of a single original work published in Bihár in the Hindí language. On the contrary, though most Europeans are not aware of the fact, there is a vernacular Bihárí literature existing now which dates from the 14th century. I mention now the first two names which come into my memory, those of Harakh Náth and Fatúrí Lál, both of whom are now alive (or were a year or two ago), and who write entirely in Bihárí. I question if ten other Europeans besides myself have ever heard their names; and yet their works are more popular in their own district than all the Hindí books that have been published this century. Fatúrí Lal's poem on the famine of 1873 especially is known in every village of Tirhoot. These works would have popular imitators throughout the whole of Bihár, were it not for the incubus of Government-produced Hindí literature, which presses down all orginal enterprise and tries to force it into the Hindí mould. This it will never do; for a writer will not write anything unless it will pay him to do so, and a new Hindí book without Government patronage will not sell in Bihár.

As it is, the popular Bihárí books above mentioned, though well known, have only a limited circulation in manuscript. It is not thought worth while to print them, because they would have no chance of obtaining Government approval. Hence, every really original vernacular production of Bihár is cramped and confined to its own district, and the printing press is never used to give it its natural development, wholly on account of the Government support of Hindí text-books.

In conclusion, I may say that what I advocate is the discontinuance of Hindí as a *medium of instruction* in primary schools. Boys in primary schools should be taught in their own language, and not in a foreign one. If Hindí appears in any guise in any class of schools in Bihár, it should appear in its proper place as *an accomplishment to be taught*, just as French or Latin are taught in schools at home, or just as Persian, or Arabic, or Sanskrit are now taught in the schools in India. Then, once it is recognised as an accomplishment,

i.e., as an extra something beyond the three R's,—something, in short, which has *to be taught*,—it will be time to consider whether it should form a proper subject of study in our primary schools, whose first charge should be the teaching of reading, writing, and arithmetic in the vernacular of the country.

I here append two letters written to me by two Deputy Magistrates, Babu Medini Prasad Singh and Babu Sivnandan Lál Ray. These two gentlemen come from the two extremes of Bihár, and their evidence is entirely in accordance. It will be seen that they do not agree with me altogether, but in the main they bear out my assertions. In Babu Sivnandan Lál's letter I have taken the liberty of omitting a few passages, treating of the relationship between Urdu and Hindí which were not germane to the matter in issue.

I.—*From* Babu Medini Prasad Singh.

The vernacular taught in the schools of Bihár is by no means the dialect of the people.

The above facts do not in any way interfere with the usefulness of the schools; for though the language to be dealt with is not one in which the people of the province converse at their homes, it is undoubtedly an improved form[1] of it, which the readers have ultimately to come across in law courts,[2] &c., either as public servants or private individuals.

As to the language being popular or otherwise, it may be noted that there are some classes of people who are averse to high or improved education, and would be perfectly content with giving their sons an elementary knowledge of Hindí and arithmetic, which they consider is all that they want; and as soon as their infants have learnt to read and write simple Hindí (and to work simple arithmetic sums) which they have to meet with in the course of their profession, they, notwithstanding the various inducements of the Educational Department, take away their children from schools.[3] Instances are not rare in which many have not allowed their sons to accept primary scholarships, and prosecute their studies further in higher schools free of cost. In this point of view the schools, as they at present stand, cannot be said to be popular generally.

There are, again, some men[4] who like to give their sons and relatives a higher education, and by them the instruction imparted in schools is fully appreciated: their impression is that the elementary knowledge which the readers will derive from the study of the vernacular at present taught in schools will, to a great measure, assist them or serve as a stepping-stone to higher education. They also believe that what their infants learn in the vernacular in a very short time might take a comparatively long time if taught otherwise. To them these schools, whatever they may teach, are popular.

Under the present system of primary schools the majority of the pupils are those belonging to the lower classes or "masses," and their interest is a question of the utmost importance, as their education begins and ends in a pathsala It would be well, with due regard to the interest of these classes, to have school-books compiled or translated into their vernacular, and to have them introduced in these schools.[5] In this way the boys will be able to learn in a short time what they would learn in years if taught otherwise.

[1] This, of course, is not the fact. They are distinct languages, and not dialectic varieties.—G. A. G.

[2] This is the real reason for the preference shown for Hindí. It is useful in the law courts.—G. A. G.

[3] The reason is plain enough. Poor men's sons have no time to spend in learning anything beyond the rudiments of a foreign language.—G. A. G.

[4] Of course; let these men have their children taught Hindí just as I was taught French when a boy.—G. A. G.

[5] This is exactly what I am advocating.—G. A. G.

II.—*From* Babu Siv Nandan Lál Ray.

Dated Bankipore, the 22nd March 1882.

Referring to your letter dated 20th instant, inviting my opinion on the question whether the vernacular recognised and taught in the schools of Bihár is the dialect of the people, and, if not, are the schools on that account less useful and popular, I have the honour to state as follows in reply.

Hindí or *Nágrí*,[1] a dialect of the Sanscrit, is the book language of the whole of Hindustan proper, including Bihár. It is generally read by the Hindus, and is held in greater favour and regarded as an acquisition by them.[2] It helps them to gain an insight into their religious books, most of which have been now translated in that language.[3]

Under the old system of village pathsalas, which existed in almost all important villages, the gurus did not aspire beyond teaching mental arithmetic (which consisted of an elaborate multiplication table and bazaar accounts) and the character prevailing in the district, embracing an instruction in the various modes of writing pottahs, kabulyats, letters, receipts, and a general knowledge of the mode of keeping zemindary accounts. This was all that an ordinary villager could possibly feel the necessity of in his daily transactions of life. Neither the villagers required nor the guru was prepared to give more. Even now in all the unaided village pathsalas instruction in the subjects mentioned above is given in the dialect of the district.

Since the introduction of primary education and establishment of grant-in-aid pathsalas, the gurus are selected from among men trained in Government schools, and able to teach Nágrí books[4] in addition to the subjects that heretofore used to be taught by the gurus under the old system.

From the above it will appear that neither is Hindí the language spoken by the people, nor have the schools lost in usefulness[5] by the adoption of the scheme of giving additional instruction in Hindí.

The spoken language of Bihár is not Hindí, but a corruption[6] of Hindí, which has taken three forms, *viz.*, the Bhojpuri, Magahi or Magadhi, and the Tirhúti. These are the three provincial dialects spoken by all the natives, high or low, educated or uneducated, in their delay intercourse. It is only the Muhammadans, and the educated Hindus in their conversation with Muhammadans, strangers or mere acquaintances, or in company, who talk Urdú. But this fact does not in any way make the teaching of Hindí in the village schools unpopular with the masses, who are too glad to acquire a knowledge of the language of their books.[7]

For these reasons I can confidenly say that the teaching of Hindí (though not the dialect spoken by the people of Bihár) in the schools of Bihár, *in addition*[8] to the subjects that used to be taught under the old system of village pathsalas, cannot be said to have[9] impaired the usefulness of the schools conducted under Government management.

[1] Nágrí is the name of the character, and not of the language.—G. A. G.

[2] It is hence a sacred language, *i.e.*, an accomplishment, and not a necessity.—G. A. G.

[3] Many of them have also been translated into Bihárí—G. A. G.

[4] In other words Hindí.—G. A. G.

[5] That may be true; but are they any longer *primary* schools?—G. A. G.

[6] This is the native idea; bnt it can easily be shown that they are distinct languages, *i.e.*, that they are not dialects of Hindí in the sense that Provençal is a dialect of French, but that they and Hindí are distinct languages, like French and Italian.—G. A. G.

[7] The reason is this, that the only printed books obtainable are in Hindí, and hence these who want to read printed books *must* learn that language.—G. A. G.

[8] Observe the words "in addition."—G. A. G.

[9] This all depends on what we want to do. Do we want to teach the three R's in our primary schools alone, or with an accomplishment superadded? What I maintain is: (1) that Hindí is popular because it is the only language in which printed books are obtainable, and printed books are popular; and (2) that Hindí should not be made the *medium* of *primary* instruction.—G. A. G.

Evidence of the Rev. W. Hastie, B.D.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Any opportunities I have had of being able to answer this question have been in connection with my work as Principal of the General Assembly's Institution of the Church of Scotland for the last three years, and as a Fellow of the Calcutta University. My experience has been mainly confined to the work of higher education, and I would consequently speak only as to that and so far as it relates to the Province of Bengal.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any such instances; and, as regards the reasons, I have had, of course, no opportunity of acquainting myself with those of the Department or the Government, but I have grave doubts whether the time has yet come for transferring these institutions to the management of local or private bodies. I do not know that there has been any demand for such transfer on the part of local bodies; and in my opinion the social and intellectual conditions of the Hindu community as yet are hardly such as to render it in any great degree advisable.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The only Government institution with which I am directly acquainted is the Presidency College, which I consider could not be closed or transferred to any private body at present, without injury to education. I do not know of any local body that could take over the Presidency College and conduct it as it is now conducted with such advantage to the general interests of education. I may give it as my opinion that the teaching in some departments of the college might be somewhat limited. For example, up to the F.A. standard it can hardly be called necessary, and, if strong reasons for it existed, the teaching of the A. course up to B.A. might be dispensed with. The college is better, in the meantime, under Government management. As regards the minor colleges in the mofussil, on mere financial grounds it would be easy enough to say "close them." But I am not able to say that I have found grounds for that opinion from direct examination or experience.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—I do not know the details of the administration of the grant-in-aid system. I can only speak of it so far as it has come within my own experience. We were affiliated to the University in 1864 with a grant of Rs. 350 a month, on the distinct understanding that this would be a third of the whole local expenditure upon the college. That condition was always fulfilled by us, and latterly much more than fulfilled on account of the growth of the college and the increased expenditure. In consequence, some two years ago I applied for an increase to the grant, which after some time was conceded, so that our grant was raised from Rs. 350 to Rs. 600 a month, and we have now held that grant for more than a year. The grant of Rs. 350 was latterly inadequate in any sense or proportion, and out of relation to the original rule or condition. The increased grant is, of course, much more adequate; and in the meantime we are fairly satisfied. Were the original condition, however, applied, our grant would have to be raised to at least twice as much. On the whole, we find it nearly adequate to pay the salaries of the native professors who work in the college. We have no other grant in the institution,—that is to say, none for the lower department.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it, as regards Government aid and inspection?

Ans. 20.—So far as our experience is concerned, we have found the system to be one of practical neutrality, and have suffered no disadvantage, as regards aid and inspection, from our religious principles. We have always been treated with fairness by the Government of Bengal, and have received friendly countenance and encouragement from the successive Directors of Public Instruction. I understand the word "neutrality" here to mean non-interference by Government with our religious teaching.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—As regards our experience in the General Assembly's College, we find that our students almost all belong to the middle classes. They are generally poor, and, so far as we can judge, hardly able to pay a higher fee. Some of them have great struggles indeed to pay the fee of Rs. 5 a month which is charged in our college, according to the conditions of our grant-in-aid. We have only one student who belongs to what is called the highest or wealthy class. Generally, I do not think it possible or desirable to organise the several colleges so as to exact fees in any one college which would be much larger than those in the other colleges. In our Scotch Universities the wealthy and the poorer classes pay alike. I do not think it desirable to have different scales of fees in the same college. The wealthy classes will always have the advantage of private aid.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—The General Assembly's College is an example of an institution of the higher order which has become influential and stable alongside of a similar Government institution. It has become so partly because of its long history, its convenient situation, the liberality of its supporters, and the persevering work done by its teachers. To this I may also add the fact that, although we have had to compete with the Government College, no unfair impediment has been thrown in our way. I think the same conditions applied in other cases would lead to similar results. I may add that while the Government College has had the advantage of prestige and a much larger staff of instructors, our fees have been lower; and this,

so far, has formed a counterpoise to the attractions of the Government College in the case of the classes who have sought our teaching.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—In Calcutta there is much and keen competition on account of the large number of colleges (which number is increasing; but I do not think the competition is unhealthy, nor that it injures the higher education. There are always minor difficulties cropping up in detail; but these, on the whole, are not very important, and have little effect upon the general result.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—The students complain that they do not readily find remunerative employment, but I find that this applies to the less advanced students. Those who are really well educated and have distinguished themselves in the University do, as a rule, find what may be called remunerative employment.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans 31.—My only experience of teachers is in connection with our school department. The University curriculum cannot be said to give a sufficient training for practical teachers,—in fact it gives them no practical training at all; but as the students have themselves passed through a course of training in the school department, they make fair teachers according to the current standard and want. If the primary and secondary education are to be much extended, then special normal schools would, in my opinion, be absolutely necessary. In the early times of the General Assembly's Institution, a normal class, or department for the training of teachers, was attached to the school, and by this method the institution supplied itself with trained teachers. This has been given up for many years on account of the large supply of educated students always available.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I think the standard of instruction would have a tendency to deteriorate generally, more particularly in mathematical and physical science, the standard of which has been unquestionably raised by the Government teaching. In such colleges as the General Assembly's College, I believe the literary and philosophical teaching would not deteriorate, but would at least be maintained up to the B.A. standard. I find from the programme of studies in the General Assembly's College in 1841 that a comparatively high standard was aimed at in mathematics and physical science. The college was divided into four classes, taught during so many consecutive years, and in the 4th year class analytical trigonometry and analytical geometry were taught, along with the differential calculus and the first principles of the integral calculus. La Place's *Mechanique Celeste* was also a text-book. At that time, however, the missionary staff was strong in mathematical power. Such a standard might, perhaps, still be attained apart from Government colleges; but I am myself inclined to think that few of the colleges, apart from the stimulus of high Cambridge graduates in the Government service, would be likely to carry this department so far. At that time "Brown's Mental Philosophy" was the text-book in mental science, which must have been as difficult as the text-book of the B.A. is now. To prevent deterioration, the University (which really regulates the standard) would have to take very careful measures. But the University would suffer by the withdrawal of the present Government professors, especially in regard to mathematics and physical science. Generally, with regard to the limitation of Government teaching, I have myself no desire to see less of it in the higher departments. I do not think we have too many educated Englishmen engaging in the higher work of education in India, and the withdrawal of any one of them would be a loss in the meantime. I say this both from the educational and from the missionary point of view as they appear to me; but at the same time I am of opinion that the Government requires to use care and precaution to see that its professors keep within the conditions of their appointment. I mean that, while they honourably discharge (as I believe they all do) their special functions as teachers, they should be cautioned to observe the most careful attitude towards the principle of non-interference with religion. Much has been said with regard to this lately. I have myself experienced nothing that would justify any complaint or alarm. On the political and financial aspects of the modification of the present Government system of higher education, I do not think it is within my province to make any remarks.

Cross-examination of THE REV. W. HASTIE.

By MR. PEARSON.

Q. 1.—What importance do you attach to a prejudice, on the part of some of those who make use of mission colleges, against compulsory religious instruction?

A. 1.—The prejudice is not great, nor, as a rule, founded on very earnest convictions. It is often enough, however, used as a pretext in order to economise time, or to escape from the study of a subject which has in the eyes of most students no practical value.

Q. 2.—When secular education is sufficiently provided by means of a mission college, is Government bound to keep up a college of its own to meet the wishes of those who object to compulsory religious instruction?

A. 2.—I would say that Government is not *bound* to keep up a college for any special class in the community, if secular education is already sufficiently provided for. But it would be reasonable to consider such an objection, and to try by any special arrangement to overcome it. Even in the case of the Government withdrawing from the colleges, I do not think there is a likelihood of any difficulty of this kind arising in Bengal. The Native College would always furnish a refuge for such objectors.

By Mr. Jacob.

Q. 1.—Can you state approximately what proportion of the graduates from the General Assembly's Institution have during the last five years chosen a career independent of the public service?

A. 1.—I cannot say exactly; but the larger proportion do seek Government service.

Q. 2.—Will you kindly state whether any students in the General Assembly's Institution are wholly exempted from the payment of fees?

A. 2.—There are no students wholly exempt in the college department; but we have a few small scholarships amounting to Rs. 5, Rs. 4, and Rs. 3 each, and these, of course, pay their fees. But such students form a very small proportion. Perhaps, out of a total number of 500 students, we have three or four who have that advantage, and those are Christian students. It has been only lately attempted to throw these scholarships in their way in order to encourage the Christian element, but all the rest have to pay.

Q. 3.—Is poverty a condition of competition for any of the Government scholarships tenable in your college?

A. 3.—Poverty is not a condition of competition.

Q. 4.—Besides the Government scholarships, what other encouragement is offered to poor students to join the college?

A. 4.—No encouragement is given to poor students to join the college. The Government scholarships are all gained in the general examinations. We have no pauper students, although many of them have great struggles in paying their fees. The Government scholarship-holders have no advantage, but rather the reverse, since the preference is given, in our competition for the small college scholarships, to those who have no other scholarship. As a rule, we set apart for scholarships in the college Rs. 75 a month just now, but that amount will afterwards be increased to Rs. 100, so that for all the classes there will be about 20 scholarships for the half-yearly examinations.

By Mr. Browning.

Q. 1.—How many European teachers and professors have you at the college under your management?

A. 1.—There are just now four European professors in the college department.

Q. 2.—What intercourse is there between your professors and pupils out of school hours?

A. 2.—Under present circumstances not so much as we could wish, but that is a relation which we desire to cultivate. We see them occasionally, they visit us at various times, and we are always ready to speak to and see them and cultivate friendly relations.

Q. 3.—Do your European professors reside near your college?

A. 3.—The European professors all reside within the compound.

Q. 4.—Gentlemen sometimes complain of certain faults of manner observable in Bengali students educated in the colleges. What efforts are made in your college to correct such faults?

A. 4.—We have not much experience of that kind. The students are always respectful, and in their own way exhibit good manners. Of course we do not expect from them the same refinement of manners and habit as we might expect from highly educated Europeans. But I have no fault to find with them in this respect.

Q. 5.—Have you many college students who come from a distance and whose parents and guardians do not reside in Calcutta?

A. 5.—That is a point I have ascertained to-day. I find that hardly a half of our students belong to Calcutta. A very large proportion of our students come from Eastern Bengal, and they are excellent students. Some come from the North-West, and a few from Central India and Assam. In fact the range from which they come—especially in our senior classes—is very extensive. The majority of our students in the B.A. class do not belong to Calcutta.

Q. 6—Under what moral restraints are such young students when not in the lecture-room?

A. 6.—We have no means of supervising them apart from our connection with them through the college, and we take no responsibility for them except when they are within the compound. If, however, we heard anything to their discredit, we should consider ourselves justified in exercising a proper discipline.

Q. 7.—If boarding-houses were established and placed under proper supervision, would not the education in your college be more effective than at present, especially in the formation of character?

A. 7.—We greatly desire the means of coming into closer communication with our students. Any such means would be welcomed by our college.

Q. 8.—I think that in your college classes there are many boys who attend but are not enrolled, so that your average attendance sometimes exceeds the number enrolled. Do such unenrolled students pay fees?

A. 8.—We do not encourage unenrolled students. They do not pay fees.

Q. 9.—Please let me know the strength of your Entrance and Preparatory classes?

A. 9.—Our Entrance class is exceptionally large. We have in it 180, and in the Preparatory class 72 students. I regard that as too large an Entrance class, and am desirous to divide it into two sections.

Q. 10.—To make your high school thoroughly efficient, you must have, I suppose, more teachers; and such an increase will require additional expenditure and a larger income than you at present obtain?

A. 10.—We get no grant for our school department at all.

Q. 11.—Are students allowed to remove books from your college library?

A. 11.—Yes, under special circumstances. When we know those who apply, we give them the use of the library so far as is practicable.

By Mr. Fowler.

Q. 1.—You stated the amount of the Government grant to your college to be Rs. 600 a month. What is your total monthly expenditure on the college, and the percentage of the Government grant to the said total expenditure?

A. 1.—Taking last month (February), our total expenditure, including the allowances to European professors, amounted to Rs. 3,455.

Q. 2.—What is the aggregate amount of the Government scholarships held in your college? Is this amount included in the Rs. 600?

A. *2.*— I send a monthly bill for them, which amounts to from Rs. 400 to Rs. 500. That amount is not included in the Rs. 600. These scholarships

have been got from Government examinations and elsewhere.

Q. 3.—You just referred to the size of your college classes. What do you regard as the proper maximum number for a B.A. and F.A. class respectively?

A. 3.—It depends very much on the teachers. I should put that down as a proviso. We have a very large First Arts class just now— about 190 students. In the B.A. class we have 98—the largest B.A. class we have ever had. Ours is a missionary college, and we are glad to have them in large numbers from that point of view.

Q. 4.—Is not the fact that English is not the vernacular language of the student an argument against such large classes?

A. 4.—As all our European professors have been educated in Scotch Universities, these large numbers do not appear to us so formidable as, perhaps, they do to some others. In Scotland the professors have very much larger classes. I have myself been in a class consisting of more than 400 students—the class of anatomy in the University of Edinburgh—and the teaching was altogether admirable. I regard the method of the Scotch Universities as incomparably the best for training to successful teaching of the kind generally required in Indian colleges. If the teacher have a distinct voice, the only difficulty he might have in a large college class would be in examining exercises. But so far as such general subjects as English and philosophy are concerned, a large number gives an impetus and force to a teacher, who can secure attention and retain it.

Evidence of Miss A. M. Hoare.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I have been seven years in Bengal engaged in the supervision of female education in the neighbourhood and suburbs of Calcutta, and have stayed a good deal in the villages.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education has not been placed on a sound basis. The mass of boys and girls do not know their letters. I would suggest that the Education Department should request the managers of existingpathsalas, if not already receiving grants-in-aid, to allow it to send competent Inspectors to the schools; and if grants are not required, that the master or gurumahashoy should be encouraged to improve his school by the promise of a bonus or prize when he can produce a certain number of boys up to certain standards. Care should be taken that the same boys do not present themselves for examination in more than one school.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There is a very general desire for primary education in the suburbs, and in some cases there is a greater readiness to pay a fee in proportion to the income among the lower classes than among the middle and upper classes. Muhammadan girls have come to my schools, but they always leave very soon. My opinion of the cause is that the priest forbids their attendance.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Both masters and mistresses do, in my opinion, exert a beneficial influence in their villages.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—No, I think not.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspection of schools (boys and girls) by paid native male agents, whether of private societies or of the municipality, is, as far as my experience goes, wholly and ludicrously ineffective. School inspection might be more effective were the Inspector better informed and more independent of the masters and mistresses. I have no experience of Government Inspectors.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Free passes on Government or municipal railways, canals, tramways, &c., and gharry hire, where requisite, would encourage voluntary Inspectors and Inspectresses.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Department has made no progress in instituting girls' schools. There are Government aided schools. The instruction given in them is according to Mrs. Wheeler's standards.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I entirely disapprove of mixed schools for children above the age of 7 years.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The department's grants to the girls' schools with which I am connected are liberal.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to

increase the interest which ladies might take in this cause?

Ans. 46.—My opinion is that, had it not been for European ladies, female education would not have advanced at all. When new ladies come from Europe, the department might pay a percentage on passage-money, and also give a monthly grant for a certain period towards pandits' or monshis' expenses.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it had been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The scholarship standards should harmonise with Mrs. Wheeler's new standards.

Supplementary questions.

Q. 71.—Do you consider that the female teachers now engaged in the education of women and children are properly fitted for their work? If they are not, can you suggest a method for their improvement?

A. 71.—As a rule, they are not efficient. They might be improved by encouraging those who are below par to work themselves up to pass fixed standards, when the Department should give them a bonus, their school or zenana work being at the same time satisfactory. Liberal grants should be made to Normal schools or classes.

Q. 72.—Is it desirable to teach English in primary schools for girls?

A. 72.—I am strongly of opinion that the upper classes of women of this country can never take their proper place in society without a knowledge of English. In order to give them this knowledge, all teachers must be capable of imparting it, and therefore the rudiments of English should be taught in all girls' schools, as no one can possibly say which girl may become a teacher. A knowledge of English too will enable a girl to earn her own living in other ways.

Q. 73.—Is payment by results in zenanas and girls' schools suited to the present stage of female education?

A. 73.—I think not. One reason I give for my opinion is that if a native lady who last month could not bear to be touched by a European makes no objection this month, that lady has advanced considerably in education; but it could not come under any standard.

Q. 74.—Are Mrs. Wheeler's new standards wholly satisfactory?

A. 74.—No; they need revision so as to require a girl reading Bodhodoy to be able to write down a common bazar account.

Evidence of THE REV. W. A. HOBBS.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—For more than twenty years I have been engaged in preaching the Lord Jesus Christ and His religion, and teaching in and superintending primary schools in the villages of Bengal. During most of these years I was located in the districts of Jessore and Beerbhoom. For the last two years I have been Honorary Secretary to the school department of the "Christian Vernacular Education Society," which has 24 circles of primary schools, comprising in those circles 146 town and village schools. These are all under my visiting superintendence. The schools are located in Calcutta, and in the districts of Hooghly, the 24-Pergunnahs, Burdwan, Beerbhoom, Jessore, Fureedpore, Rungpore, and Midnapore.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what cause? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—So far as my observation has extended, I can say that primary instruction *is* sought for by most classes of the community. The only classes that seem not to care to avail themselves of it are the low-caste Hindus, such as the Domes, the Harees, the Kaoras, and also the poorer families amongst the Musalmans.

No doubt there is still a feeling of aversion in the minds of many middle-class Hindus, and perhaps amongst respectable Musalmans also, to let their sons sit side by side with the children of the Chandal; but this feeling is gradually dying out, and in some of our schools all classes of the village community mingle together during school hours without any apparent friction.

As to the attitude of the influential classes towards the extension of elementary knowledge to *every class of society*, I strongly incline to the opinion that the influential classes, with many honourable exceptions, care little, if at all, for the education of the lowest strata of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—By indigenous schools is meant, I presume, the tōls and the old-fashioned village schools which existed before the system of Government grants-in-aid was introduced. The tōls are now, at least in the districts with which I am best acquainted, few and far between, and in a generation or two will probably disappear. The old sort of pathsala also seems to be passing away—either dying a natural death, or becoming

transformed into a grant-in-aid school. It is well that, in the case of these old indigenous schools, they *are* passing away, for few persons, I presume, would be found contending that the former days of village education were better than are the present. Twenty years ago, when first I visited village schools, the subjects taught in them were very few, whilst some of the reading-books were of an objectionable character. A little instruction in reading (and that mostly in jingling verse), in bazar accounts, and in writing upon palm leaves forms of agreements, rent complaints, and money receipts, constituted their curriculum. Most of the village schools with which I am acquainted are no longer of this character. The course of instruction in many of the village schools which I now either regularly or occasionally visit, embraces the reading of instructive books (such as Bodhodoy, Chárupáth, Akhanmonjoree, Paddomonjoree, &c.), the meaning of words, dictation, writing, slate and mental arithmetic, bazar accounts, and in some schools the elements of grammar and geography.

As to the classes of the community from which the masters of pathsalas are selected, I believe that as regards the old-fashioned schools, the office of teacher descends from father to son; and in the case of his having no son, he selects some favourite scholar to succeed him. Schools thus managed are, as might be anticipated, poor and feeble. There is no life or cheerfulness about them. Many of the teachers go through their work in a merely perfunctory manner, lack of training and tact making their teaching hard to themselves and wearisome to their scholars.

I see no reason why these indigenous schools should not be turned to good account as part of a system of national education, provided Government will give a sufficient grant-in-aid to secure the present incumbents from prospective loss. To secure anything like the general and speedy consent of the gurus, however, it strikes me that the present primary school grant-in-aid of 9 annas per year for each scholar will have to be considerably exceeded. Many of them would not risk the fees they now get from their scholars, and submit to the examination of their schools by a Government Inspector, for the bare chance of getting what some of them derisively term a little *bukshish* from Government.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Private effort, by which I mean individual effort, for the supply of elementary education cannot, I fear, be *much* relied upon for continued efforts. Strong moral suasion, or a passing kindly influence, may occasionally lead to a little united fitful effort, but it expires as soon as the pressure or influence is removed. Here and there a wealthy native gentleman will maintain a village school at his own cost, but in many cases such schools are mainly attended by boys belonging to his own caste, and do not touch the lowest class of society in the village.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I am of opinion that the primary education grant for each district might be entirely trusted to, and be administered by, district educational committees, or local boards, the Circle Inspector of the district being *ex-officio* a member of the committee with power to depute his Joint Inspector, or even Deputy Inspector, to be present at the meetings of the committee when he himself could not be present. The District Magistrate should not, in my opinion, be a member of the committee, though he might be invited to meet the committee, or give them his advice in any matter in which the committee desired it. Were he a member of the committee, his decidedly expressed opinion upon any subject would fetter the free action of many others who were present. They would fear to oppose him by voting against him, and then subsequently complain of the decision which had been arrived at. This is no mere conjecture on my part. I have been upon a district education committee, and know that what I say is true. A Joint Magistrate or Assistant Magistrate (if not in charge of the district) might be a member of the district education committee, just to represent the official mind, but he should not be the chairman of the meeting, nor do anything to bias the free vote of the committee. I feel convinced that native gentlemen who sit upon such committees would take a much more lively and personal interest in primary education if they felt that a goodly measure of power and responsibility had been devolved upon them.

In cases where any Christian missionaries resided in the locality, it would be well that the one amongst them who took the most lively interest in educational matters should form one of the members of the district educational committee. I have found that their experience is valued, and that they ususally work harmoniously with the native members of the committee.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I would entrust only the primary schools to municipal committees. I doubt if it would be either wise or fair in the present tentative stage of representative institutions to tax the municipality (educationally) to a greater extent than this. In the case of a municipality, after deliberately accepting the responsibility of providing the means for primary education in its midst, declining to make adequate provision for it, the Magistrate of the district might hold a conference with the committee with a view of impressing his views upon them and persuading them to lay an educational rate upon the municipality. If the cause of contention were as to the absolute need of so many primary schools existing in the town at the expense of the ratepayers, the question in dispute might be referred to a higher authority for absolute decision. Such unseemly disputes, however, might be prevented if Government would lay down as a rule that all municipalities shall, if called upon by the Magis-

trate, make provision for the primary education of a certain number of boys in proportion to the population. I do not anticipate, however, that hitches of the kind alluded to would often occur if the members of municipal committees were generously trusted by the Government authorities.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—By the "system in force for providing teachers in primary schools" is meant, I suppose, the training men for school work in the *eight* first grade and *six* third grade normal schools scattered over Bengal. That trained teachers is the crying want for our village schools is a fact patent to any one who knows much about them. I greatly fear, however, that until the remuneration of primary school teachers rises to a much higher level than at present, the demand for teachers will be exceedingly small. Knowledge is wealth to a Bengali schoolmaster as well as to an English schoolmaster, and when he has been trained for teaching, it is scarcely likely that he will be satisfied with the few rupees monthly salary which certain small school-fees, supplemented by a Government payment averaging 9 annas a year for each child, will produce. I note at page 95 of "the General Report on Public Instruction in Bengal for 1880-81" that the eight first-class normal schools contain altogether 483 students, including 21 in the English department at the Patna Normal School, and a number of others who are classified as pandits to distinguish them from the ordinary village teacher. As regards the Hooghly and Chittagong Normal Schools, I find that out of a total of 142 students 31 were sent out to schools during the year. Of the number sent out from the other six first-grade schools no information is given. Assuming, however, that they were in the same proportion, it appears that little more than a 100 trained teachers were all that were sent forth into the 36,000 aided schools of Bengal. At this rate, even supposing that trained teachers will stay in their ill-paid schools for any considerable length of time after they have joined them, it would take hundreds of years before the existing schools could be supplied. Would it not be better to cease for a while from extending the number of primary schools (at least in some districts), train more teachers, and allot a more liberal primary grant allowance?

In reply to the question—"What is the present social status of village schoolmasters?" I reply, their status is usually a somewhat respectable one. Many of them are relatives or friends of a leading man in the village, but they not being able to get employment, he lends them a house and they start a school, which they conduct until they can find something better to do, when it is taken up by some one else in much the same condition of need.

It is asked—do these village teachers exert a beneficial influence amongst the villagers? I think they do. In some cases, probably, they encourage litigation for the purpose of earning a trifle by writing out petitions or complaints to the Court, but, as a rule, I believe them to be a class of men on the side of law and order.

I do not know how their position can be improved other than by an increase of their salaries unless Government were to offer liberal gratuities (say Rs. 50) to all teachers who had kept their schools for five years, had had upwards of 25 pupils in attendance during the whole of the five years (except in years of pestilence or famine), and whose schools should be reported by the Circle Inspector every year to be in an improving condition. Such a hope would keep the teachers at their schools, and prompt them to efforts for self improvement.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—It appears to me that *all* primary schools cannot be regulated by exactly one standard. In schools where the lads are mostly of the peasant class, the subjects taught might be limited to reading, writing, multiplication table, and bazar accounts. Boys of this class do not usually stay long at school; nor do they attend very regularly whilst they are scholars. This being so, it would be better, in my opinion, to teach them a few absolutely necessary things fully, rather than occupy them with so many subjects that they have no time to learn much of anything. This might perhaps be left to the Deputy and Sub-Inspector's discretion.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Yes, I think so, provided that the payment by results is of an amount sufficient to stimulate the zeal and efforts of the teachers. But, as a matter of fact, is this so?

The last published report of the Director of Public Instruction in Bengal states (page 7): "The general character of the Bengal primary system is best indicated by the fact that each pupil costs Government 9 annas a year out of a total of Rs. 2-9. The schools are therefore essentially village schools, maintained *by* the people *for* the people, with some moderate support from Government."

Now, I regard the present amount paid to primary school teachers as *very inadequate*. So far as my observation has gone, the small aid doled out to them excites no enthusiasm on the part of the teachers, is a barrier to the procuring of good teachers, and is moodily accepted simply upon the principle that to a hungry man a slice of a loaf is better than no bread. The meagreness of the help rendered to primary schools stands out the more strikingly when contrasted with the exceedingly bountiful expenditure of the State upon high education. The average cost of pupils to the State in the twelve Government colleges is Rs. 215 each per year (see page 14 of the last report of the Director of Public Instruction for Bengal), which is equal to the sum expended by Government upon 382 scholars in the primary schools. Indeed, the expenditure upon each pupil in the Sanskrit College equals the sum awarded to 782 primary school scholars, whilst the Berhampore College costs for each of its few pupils as much as is allowed for 1,472 poor boys in the

primary schools. To me, and to thousands besides me, this amazing disproportion in the sums paid by the State in the shape of help to primary and high education respectively, appears exceedingly unjust, and makes one almost doubt whether the State is really desirous that the poor of the land be educated. In my opinion, the sum paid to primary school teachers as "payment by results" should not be less on an average than Rs. 1-4 annas per child for the year. As the average number of children in aided primary schools is but 17 per school (as may be seen by dividing 618,062 scholars in aided schools by 35,992 aided schools), this would give an average of Government aid to each school of about Rs. 1-12 a month—a sum, in my opinion, rather too small than too large in the present state of vernacular education for any school that is worth aiding at all.

I would suggest further, for the consideration of the Education Commission, whether it might not give fuller scope to the system of payment by results, if there were two standards for the primary examination (a low standard and a higher standard), the higher standard being not a compulsory but a voluntary one; and that every teacher who succeeded in passing a given number of pupils in the higher examination should receive in the shape of a bonus, say, Rs. 5 additional at the end of the year.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I think it highly desirable that fees, however small in amount they may be, should be paid in some way or other by every scholar. The amount to be charged, however, cannot, I think, be governed by any hard-and-fast regulation. Some schools are largely composed of children whose parents cannot give a money-fee. What they give to the teacher, they give in the shape of rice or some other edible or consumable commodity. The teacher and the parents had better be left to make their own arrangements.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—If the teachers were better paid, the schools would increase fast enough. The Director of Public Instruction in Bengal tells us that during the last year primary schools advanced from 35,258 to 41,669 (an increase of 6,441 schools). Though this increase is a matter for thankfulness, yet, remembering that in the districts of Chumparun, Hazaribagh, Purneah, Bogra, Julpigoree, Darjeeling, and the Senthal Pergunnahs, the boys of school-going age are attending school only in the proportion of 1 out of 15, and that in the districts of Mymensingh and Rungpore matters are worse still, it is lamentably evident that an immense amount of primary educational work has yet to be overtaken. To overtake it, more encouragement should be given to fairly intelligent men to start schools in their neighbourhood, by the offer of a fuller measure of help, at least for a time, than is now tendered to them.

The Commission further enquires—"How can these primary schools be gradually rendered more efficient?" I reply, by Government providing a much larger supply of trained teachers than at present is provided, and by giving a generous bonus, at the expiration of (say) five years, to those untrained teachers whose schools show unmistakeable signs of steady improvement. I am aware that all this will require a much larger grant-in-aid from the State for primary schools than is at present given; but this can scarcely be urged in the way of an objection with much effect, when the report of the Director of Public Instruction shows that the present amount of the primary grant for the education of all the poor in Bengal is less than is the cost for the direction and inspection of educational work in the province The poor have a claim upon Government for enlightenment which the wealthier classes have not, and if Government cannot help all, the poor should have its first care. The upper and middle classes of society could (if they would), to a much larger extent than they do, provide for themselves.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—To some extent this might be done by enlisting the sympathy and co-operation of native members of the district education committees. Some of these gentlemen are men of both intelligence and leisure, and would feel honoured by having a measure of inspecting responsibility devolved upon them. From what I know of their readiness to help at examinations, I think it would please them, and also somewhat relieve the pressure upon the time of the Sub-Inspectors, if some of these gentlemen could be entrusted with the responsibility of periodically visiting and inspecting a given number of schools in different localities.

As Secretary to the "Christian Vernacular Education Society," Mr. Hobbs supplied also the following evidence:—

The "Christian Vernacular Education Society for India" was established at the close of 1857, as a memorial of the Mutiny, to express gratitude to God for the nation's deliverance from that great peril, and for His goodness in again establishing our rule in India—by giving to its inhabitants more of the means of acquiring knowledge, both human and divine, through their own mother-tongues.

The *statement* that has been submitted to you by S. Jacob, Esq. (the Society's Bengal President) sets forth that the "Christian Vernacular Education Society for India" has sought, and is seeking, to effect this object by establishing training institutions for teachers, by preparing and printing in the languages of India reading-books and a Christian literature, and by giving encouragement to the village schoolmasters, both by teaching help and money aid, to secure a better and purer education in their schools than that which has been current for centuries.

It is to the last-mentioned of these three great objects sought by the "Christian Vernacular Education Society" that my remarks will have reference.

1. The aim of this Society has been not so much to establish new schools (though many new schools have been established by it) as to improve existing schools; and this it has done by making such arrangements with groups of neighbouring village teachers as shall give its agents the right of entrance into their schools as

often as they desire. These schools are then formed into circles—each circle comprising five or six schools—and a Christian teacher set over each circle. This circle school teacher's work consists in visiting and teaching in one or more of his schools daily, devoting about half his time to supplementing the secular instruction given by the village school teacher, and the rest of it in teaching the elementary truths of the Christian religion.

The circle teacher is placed under the superintendence of either a European or accredited native missionary residing in the locality, who is responsible for the efficient working of the circle, and who is required to send "monthly returns" to the Society's local committee at Calcutta, whose Honorary Secretary from time to time visits the schools in the various districts where they exist, for the purpose of ascertaining by a personal and full examination if good instruction is being given to the scholars alike in subjects secular and religious.

2. The "Christian Vernacular Education Society" has in connection with it 146 of these primary schools, comprised in 23 circles, and containing 5,456 scholars, which gives an average of 38 to each school. Of these 5,456 scholars 65 per cent. are Hindus, 32 per cent. are Musalmans, and 3 per cent. are Christians. The average time that these circles have been connected with the Christian Vernacular Education Society is 11½ years.

3. In 14 circles out of the 23, containing 90 schools with 3,207 scholars, the schools are supported by a fixed monthly grant-in-aid, which is paid to the schoolmasters through the superintending missionaries, the grant being provided in almost equal proportions by the "Christian Vernacular Education Society" and the Government of Bengal.

In these 14 circles of schools, the annual cost for each scholar is Rs. 2-4-8, of which the State pays Re. 1-1-3, whilst the Christian Vernacular Education Society pays Re. 1-3-5.

4. In four of the circles (Calcutta, Bhowanipore, Dum-Dum, and Soory), the Government, instead of giving fixed monthly grants, pays by results. The amount thus obtained being much less than the sums received in the shape of monthly grants, the teachers are dissatisfied, and complain of their inadequate remuneration, notwithstanding that the Christian Vernacular Education Society has advanced its grants in their particular cases about 8 per cent.

5. In the remaining five circles, comprising 27 schools with 1,020 scholars, which are entirely dependent upon the Christian Vernacular Education Society's Fund, the annual cost per scholar to the Society is a trifle beyond Re. 1-8.

6. The course of instruction in most of these schools embraces reading, writing, dictation, multiplication table as far as 20 times 20, slate and mental arithmetic, bazar accounts, and, in a few of the schools, the elements of grammar, geography, and land-measuring. The religious instruction comprises the teaching of the First Catechism, the Ten Commandments, the Lord's Prayer, and a number of facts from both Old and New Testament history.

7. The reading-books used in most of the schools are the same as those used in the Government aided schools which send up scholars to the primary scholarship examinations.

8. All circle school teachers, before being confirmed in their appointments, must pass the "Christian Vernacular Education Society's" first standard examination, which embraces the following subjects:—

(1) Correct reading and writing.
(2) A good knowledge of the first half of "Lobaram's Grammar."
(3) An examination in geography, from the "Bhoogul Probésh."
(4) An examination in arithmetic, from the "Ganitanko."
(5) A Bible lesson.
(6) A good acquaintance with the historical facts and characters of the Old Testament. Also a thorough knowledge of the "Gospel of Luke," the "Acts of the Apostles," and "Stern's Catechism of Systematic Theology."

9. Included in the Society's 146 schools are 11 night-schools for youths and adults, and 7 girls' schools.

10. The "Christian Vernacular Education Society" expends yearly upon these schools and their inspection upwards of Rs. 7,000.

Cross-examination of THE REV. W. A. HOBBS.

By MR. PEARSON.

Q. 1.—Do you think that the aided pathsalas of the Government system in Bengal have already been improved sufficiently to justify the expenditure of public funds upon them?

A. 1.—In most cases, yes.

Q. 2.—Supposing that it is inexpedient for Government to give a considerably larger grant than the present for primary education in Bengal, would you reduce the number of aided schools in order to aid efficiently the remainder?

A. 2.—I am inclined to think that I would.

By MR. MILLER.

Q.—You are in favour of a system of payment by results even where there is no indigenous school; but in the circumstances of ordinary villages, would the hope of such payments as Government is able to afford be a sufficient inducement by itself for individuals to open schools?

A.—The present scale of payment would not be sufficient in most cases to induce individuals to open schools. If the scale of payment by results cannot be materially increased, I should prefer the system of fixed grants. By "materially" I mean a scale of payment of about Re. 1-4 per annum for each child instead of the present rate of about 9 annas.

By MR. LEE-WARNER.

Q. 1.—What proportionate increase do you consider it absolutely necessary to make to the present grants-in-aid to primary schools in order to make these institutions efficient?

A. 1.—I consider that where 9 annas are now given, Re. 1-4 must be given.

Q. 2.—You have noticed the enormous increase of primary schools and scholars by tens and even hundreds of thousands a year, which recent reports of public instruction in Bengal have reported. Do you consider these statistics reliable?

A. 2.—The increase arises not from the establishment of new schools, but from the discovery of indigenous schools which are brought on to the books of the department. Whether the statistics furnished by these schoolmasters are accurate, is a

question on which I have no means of giving an opinion.

By MR. WARD.

Q.—With reference to your answer 7 and your answers to Mr. Ranganada, do you think that in committees, such as they exist in most districts, you would find non-official gentlemen competent to carry on the duties of chairman?

A.—I think so, so far as Bengal is concerned.

By MR. BROWNING.

Q. 1.—So far as you know, do gurus live in the villages in which their schools are situated?

A. 1.—Many do, many do not.

Q. 2.—With reference to the first part of answer 12, do you think that the payment by results system is suitable for the promotion of primary education in places where there are no indigenous schools?

A. 2.—I think so.

Q. 3.—Is it your opinion that the gift of a bonus of Rs. 5 (suggested in the latter part of your answer 12) for students passing an examination of a higher standard than that now required, would cause gurus to educate a few boys to a higher standard than is at present attained, rather than to attract as many boys as they can to their schools?

A. 3.—There would at first be a tendency in that direction, but matters would soon right themselves. The teacher would desire to pass boys in the higher examination not simply once or twice, but *every year;* and his common sense would tell him that, unless he kept up a good supply of *advancing students*, he would soon have no more whom he could hope to pass.

Q. 4.—Would such a tendency be objectionable?

A. 4.—I do not think it would be found to work injuriously.

By MR. BROWNING (*through the President*).

Q. 5.—With reference to your answer to the Reverend Mr. Miller, what persons would open primary schools if there were no indigenous schools in any province?

A. 5.—Fairly educated men who are out of employment.

Q. 6.—Does your answer apply to Bengal only?

A. 6.—Yes, to Bengal only; I have no experience except in Bengal.

By MR. FOWLER.

Q.—I understood you to say you would like to see results grants paid month by month. Is that your view?

A.—No.

By MR. RANGANADA MUDALIAR.

Q. 1.—Do you think that greater stress should be laid than now, in the Government system of primary education, on mental arithmetic and zemindari accounts?

A. 1.—Most certainly I do. Enough attention is not now paid to those subjects.

Q. 2.—Do you intend it to be concluded from your answer to question 6 that primary education can be satisfactorily worked out only by Government and by public bodies?

A. 2.—No, not necessarily. Private schools might be established. I understand by private effort the effort of private individuals.

Q. 3.—Do you consider it an unmixed good to keep the District Magistrate out of the District Educational Committee?

A. 3.—I do not know that it will be an unmixed good, but I believe that it will be a preponderating good.

Q. 4.—Would you hold that, as a general rule, members of district committees are void of that independence of character and self-reliance which will enable them to hold their own against even a District Magistrate?

A. 4.—I am not prepared to say they are void of those qualities, but they are very deficient in exhibiting them.

By SYED MAHMUD.

Q.—With reference to your 3rd answer, in which you refer to "the poorer families amongst the Musalmans" and "respectable Musalmans" as having held aloof from the system of primary instruction, will you kindly state whether religious prejudices have anything to do with the matter?

A.—I am inclined to think that in many cases the religious prejudices of the Musalmans have been the cause which has kept them aloof.

By DR. A. JEAN.

Q.—Referring to your answer to question 12, please tell me whether, in order to give the teachers of a poor and ignorant people a fair chance to receive sufficient payment by means of the results grant system, it would not be enough, in your opinion, to lower or to simplify the standards of instruction in favour of the children of the poor classes, so as to make it more easy for such children to pass their examination.

A.—I would make generous allowance for those schools where the children are specially weighted by poverty or any other manifest disadvantage.

By THE HON. BHUDEB MUKERJI.

Q. 1.—In reference to your answer 4, I beg to ask if it will please you to name some of the books taught in the old pathsalas which you consider as objectionable.

A. 1.—I cannot now remember the names of the books which twenty years ago I thought objectionable.

Q. 2.—Will you kindly explain how the gurus would "risk the fees" they get from their pupils by letting their schools be inspected or examined by Government officers?

A. 2.—Some of the parents of the pupils, imagining that the gurus were receiving an indefinite amount from Government, would withhold the fees they were paying for the instruction of their children.

Q. 3.—If the case be as expressed in your answer, how do you provide against the difficulty that would arise on the Government aid to pathsalas being increased? Would not the difficulty greatly increase?

A. 3.—Possibly so. But the Government has the remedy in its own hands. The remedy is this—that Government should not be in connection with any school which did not raise a certain amount of fees, and the teacher himself might be regarded as the authority in the matter whether the sum was raised or not.

Q. 4.—In reference to the 8th paragraph of your supplementary statement, I beg to enquire if your circle school teachers are Christian converts?

A. 4.—They are all Christians.

By THE REV. W. R. BLACKETT.

Q. 1.—In your reply to Mr. Ranganada, and in your answer No. 6, do you include the work of missionary or other philanthropic bodies in that "private effort" which you regard as unreliable for continued efforts?

A. 1.—No, I understood the question to refer to the efforts of private individuals only.

Q. 2.—From paragraph 5 of your supplementary statement I understand that the schools of these circles receive no grants from Government; if so, why not?

A. 2.—These schools did receive fixed grants, but as the system of payment by results is now being pressed, these fixed grants have collapsed. It will be open to the teachers to endeavour to get payment by results.

Q. 3.—Has your society a training institution at present?

A. 3.—It has three, which have sent out about 130 trained teachers. We have no such institution in Bengal.

Q. 4.—Do you think that the present system of inspection and examination is satisfactory, especially in regard to the examination of boys at certain centres?

A. 4.—I approve of the examination at centres, but the work as a whole is far too large to be overtaken by the present staff.

Q. 5.—In respect to your answer No. 12, as to the expense of higher education, do you consider that any part of the expenditure now incurred in teaching English is unnecessary, and how might a saving be effected?

A. 5.—I think that a considerable sum might be saved from the grants made to the middle English schools. The Director of Public Instruction informs us at page 42 of his last printed report: "The standard of the *Middle English* Scholarship examination is that of the *Middle Vernacular* Scholarship, with English added as a language." A page or two further on he remarks: "We are likely to see a considerable number of schools passing year by year from the middle vernacular to the middle English class. All this is very desirable. Their pupils will lose nothing that they now possess, and they will gain in addition some slight knowledge of English—a knowledge of no special educational value, but at any rate a useful acquisition in days when English terms are obtaining currency, and a knowledge of even the alphabet has its advantages." Upon this, I would remark that the imparting to Bengali school-boys a "slight knowledge of English, because English terms are obtaining currency, &c.," may cost the State more than it ought to be called upon to pay for such an apology for an English education. I believe it *is* costing the Government too much, for the schools of this class with which I have been brought into contact are most of them eminently unsatisfactory. The aided middle vernacular schools cost the State yearly for each scholar Rs. 2-13. In precisely the same sort of school, but with a little English added, such a little that it is declared by the Director of Public Instruction to be of no special educational value, each scholar costs the Government Rs. 5-4-0, being an increased cost to the State of Rs. 2-7-0 per scholar, because he elects to learn a little English. If Bengali and other parents wish their boys to acquire a smattering of English, they should be prepared to pay the cost of maintaining a teacher in their middle-class vernacular school who is capable of teaching English.

That they *could* do this is evident; for the Lieutenant-Governor of Bengal, in his comments upon the last Educational Report, observes: "The weaker middle schools are laying aside English, and the stronger schools are taking it up; the latter in almost every case without any increase in the Government grant."

Now, if this can be done *in "almost every case"* in which middle class vernacular schools alter their status by becoming middle English schools, surely there is no real necessity why 455 of these schools should cost the State for their 25,641 scholars *an excess* of Rs. 2-7-0 per scholar as compared with schools in all respects just like them, save only that no provision is made for the scholars learning a little English. I would not discourage the teaching of English so far as it can be taught in middle English schools, but it is a luxury for which most of those who really need it can afford to pay. I would suggest that they be called upon to bear this burden themselves, and thus set at liberty about Rs. 29,000 to help the pressing need of primary education.

Evidence of MISS HOOK, *Superintendent of the American Mission, Calcutta (Bengal).*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I came to Calcutta in 1868, and for four years was engaged in zenana work, superintending the American Mission, and training orphan children; after which, in Allahabad, I taught in zenanas for three and a half years and superintended the Mission there, and now for four and a half years I have again superintended the work in Calcutta.

Ques. 13.—Have you any suggestions to make regarding the taking of fees for primary schools?

Ans. 13.—Fees should be charged to those who are able to pay them. But none should be excluded on account of not being able to pay. The nation cannot be elevated if the masses are kept in ignorance; besides, many of the highest caste of Brahmins are very poor.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are some schools instituted by Baboos, and taught by pandits. They are often temporary, or are made over to missionaries. A few may be taught by widows. Christian and Hindu women, unconnected with any organisation, sometimes teach in zenanas. They are not, however, always trustworthy characters.

Very rarely have I known pandits to be employed to teach girls in zenanas, but parents fre-

quently cause their daughters to share in the instruction given by pandits engaged to teach the little boys.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—I am not aware that the department has instituted any girls' schools in Calcutta.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Boys up to seven years of age might be much benefited by attending girls' schools, if superintended by ladies, provided the girls greatly outnumber the boys. Girls in boys' schools are very objectionable.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Normal schools and classes for training teachers; generous grants would be well. The department might assist much in giving scholarships to native teachers already engaged in teaching, provided they passed certain examinations. The stipend might be small, but tenable, say, for two years, if they continued in work aided by Government.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Female education in India owes its origin and present progress to European and American ladies. The department, in addition to the aid given (for which we take this opportunity to tender our thanks), might greatly assist by giving free or reduced tickets on railways to districts beyond the suburbs, where there are large communities quite untaught.

With a very few changes the standards for girls' schools would be satisfactory. I see no reason for the standard for zenanas being different, if the Inspectress makes all due allowance for opportunities. Had the present Inspectress more time to devote to the work in Calcutta, the inspection would be quite satisfactory to us, and would enable her to acquaint herself better with the attainments of the pupils.

If small scholarships were awarded to pupils passing in the fourth, fifth, and sixth standards, at would have two good effects: first, it would bein incentive to a girl to study; and second, in many cases it would postpon her marriage, early marriage being a great hindrance to female education.

In my judgment, little girls taken out of their schools to public centres for examination would, in most cases, be so intimidated that they could not pass, however well prepared. We would not like it in America; and coming from the seclusion of the zenanas, it would be a most trying ordeal. It is not desirable to make them bold, or to lay heavy and unnecessary burdens upon them.

Female teachers are more desirable than pandits for girls' schools.

Cross-examination of Miss Hooks.

By the Rev. W. R. Blackett.

Q. 1.—How many schools have you in and about Calcutta in connection with your society?

A. 1.—Twelve in Calcutta, and six in Rajpur, formerly nine, but three have been recently closed.

Q. 2.—What class of people mainly send their children to these schools?

A. 2.—We have them from all classes; very few from the labouring classes, mainly from those who may be called "Babus."

Q. 3.—Do you make it a rule to charge fees in your schools?

A. 3.—No. Rather we have made it a rule not to charge them; but recently we have been making an effort to introduce the system. We intend to make it a rule to charge fees, but exceptions may be allowed for. In new schools we should carry it out more strictly.

Q. 4.—Have the teachers employed under your superintendence usually had any training in the art of teaching?

A. 4.—Some of them have. At our Orphanage some of our girls have been trained as teachers, and sometimes we get trained teachers from other missions. These are the native teachers. The European ladies are not for the most part trained teachers.

Q. 5.—From what classes are your teachers usually drawn?

A. 5.—They are all Native Christians, except two women at Rajpur and some pandits who are Hindus. They are mostly married, some unmarried, some widows. Their husbands are some of them writers, some servants, &c.

Q. 6.—From your answer 46, are we to understand that you are not satisfied with the amount of inspection the Inspectress is able to bestow upon the schools in Calcutta?

A. 6.—I have sometimes felt that the time spent in the schools has not been enough to give a full insight into the condition of the schools. It is not that I wish for more frequent inspection, but more thorough.

Q. 7.—You think girls should not be taken away from their homes to distant centres for examination for scholarships, &c. Have you known of any inconveniences actually arising from this cause?

A. 7.—I know that they are often very frightened in their own schools when the examiner comes; but we have never ventured to take them elsewhere to appear before gentlemen and strangers.

Q. 8.—How would you suggest that these examinations should be conducted?

A. 8.—It appeared to me that the Inspectress would be able to conduct the examination on her visits to the schools.

By Mr. Croft.

Q. 1.—What grant does the American Zenana Mission receive from Government, and what is the total monthly expenditure?

A. 1.—We receive a Government grant of Rs. 752 a month; our total monthly expenditure varies from Rs. 2,000 to Rs. 2,500.

Q. 2.—What is the total number of pupils taught in your schools and zenanas?

A. 2.—In 18 schools we have about 900 pupils and in 115 zenanas about 150 pupils. The total number sometimes rises as high as 1,200; sometimes it falls greatly.

Q. 3.—How many native and how many European or American teachers are employed, and how is the work distributed among them?

A. 3.—Besides myself there is one other American lady, and there are 11 European and 41 native female teachers engaged in this country. There are also six pandits, three of whom are Hindus.

There is no very definite system of distributing the work among them. The schools have one, two, or more native teachers according to the number of pupils, and they are also under the supervision of European teachers. One of these latter may supervise schools only; another will look after both schools and zenanas. In zenanas, again, sometimes native and European teachers are employed, sometimes Europeans only. There are now very few native teachers working in zenanas, not more than five; and their number will probably be still further reduced. I find that they require very close supervision, and that the zenana pupils appear to get on just as well without them, being thrown more on their own resources. Where native teachers are employed in zenanas, they go two, three, or four times a week to each house; European teachers go only once, or sometimes twice a week. All our ladies now know Bengali, both to speak and to read, though their knowledge of course varies, and some can only read easy Bengali; but all study Bengali systematically from the time they are engaged, unless previously familiar with it. It is no longer the rule to use interpreters to accompany European ladies to the zenanas.

European teachers visit three, sometimes four zenanas a day; native teachers visit four or five.

Q. 4.—What is the new rule you intend to follow about charging fees?

A. 4.—I am endeavouring to charge fees in all schools where it is possible to do so. I do not make it compulsory; but I appeal to the sense of honour, telling the parents that they ought to pay for their girls' education. But I will not have any children driven away from school through inability to pay. I think the times are changed within the last four years, and I now find it easier than before to charge fees. In a school which I intend to open shortly, I shall insist on fees from all except the very poor. The fees in schools vary from one to eight annas a month.

In zenanas the regular fee is one rupee a head monthly, or sometimes more. But owing to the fact that many pupils pay no fees, the average receipts are less than one rupee a head.

Q. 5.—Are you aware that under some other agencies the payment of fees in schools is the regular rule, and that in zenanas they charge higher rates than you do?

A. 5.—I do not think they can charge fees in all cases. They have to make exceptions, as I have; not only in cases of poverty, but where there is an opposition school charging no fees.

Q. 6.—Do you not think it would be well to arrive at some common understanding with other agencies as to the rates of fees?

A. 6.—I have often thought of this, and discussed it; but the difficulty lies in the numerous exceptions that have to be made. Sometimes agencies have proposed to levy fees higher than I find I can realise.

Q. 7.—Have you any local boundaries within which your work is confined, or do you extend it without restriction as opportunities arise?

A. 7.—There is no restriction. We work from Dhurumtollah northward up to Bag Bazar, and also in Entally.

Q. 8.—Do you ever find that you are working in the same localities as other agencies, and does not any injurious competition arise from that cause?

A. 8.—There is no attempt at separating areas of work. This might have been done had we all started at one time, but it is impossible now. As it is, we all work over the same ground. Sometimes two agencies may be working in the same house; for example, when a girl leaves school, and asks her own teacher to visit her in the zenana, while the house to which she goes is already in possession of another agency. Or, again, the people of the house may get dissatisfied with one teacher or agency, and invite another to come in without the knowledge of the first. In such cases an arrangement between the two agencies is generally come to.

Q. 9.—Do you follow the new standards in your course of instruction? Have you any definite changes to propose?

A. 9.—We follow them as far as we can, but there are some changes that I should wish to see made. For example, in standard I. A., to require the children to be able to write the whole of the Bengali alphabet seems to be asking too much at that stage. In I. A. they should only be required to recognise the letters and to write a few, leaving the whole alphabet to standard I. B. Again, in standards IV. and V., the children have two books to read, Bodhoday and Bastu Bichar. Bodhoday should, I think, be finished in standard IV., so that the children might only have one book to read in standard V. In standard VI. there are even three books prescribed.

Q. 10.—Do you think standard I. too difficult for girls of six years of age, and have you not many girls in that standard who are older than six?

A. 10.—There are some older, but many are quite young. I think the arrangement that I have suggested about standard I. would be better in any case.

Q. 11.—In what way do you think that the Inspectress does not make due allowances for zenana pupils?

A. 11.—I did not mean to imply that she does not make due allowances. I only mean that allowances must always be made if the same standard is enforced in zenanas as in schools. Women learning to read at 15 or later cannot be expected to advance as quickly as if they began when quite young. I do not propose different standards.

Q. 12.—Do your ladies visit the homes of the girls who attend their schools?

A. 12.—Some do a great deal, others not so much. I think it is a capital means of introducing education into the zenanas.

Q. 13.—Have you any systematic plan of following up the girls after they leave school, so as to carry on their education in the zenanas?

A. 13.—As far as we can we follow them up. Sometimes we ask other agencies to take them up. We have often written to missions up-country to look after girls who have left our schools in

Calcutta. But very often we lose sight of them altogether. They frequently marry into families which are opposed to the teaching of women. And in the first year or two of married life they pass to and fro between their father-in-law's house and their own, and systematic instruction cannot then be given.

Q. 14.—When a girl joins any of your schools, how do you find out what class she is fit for?

A. 14.—She is examined, and put into a class according to her capacity.

Q. 15.—Are your teachers capable of teaching all the six standards, or have they to prepare themselves for their lessons beforehand with a pandit?

A. 15.—Last year all the teachers were examined and found to be in standards III., IV., and V. This year a number are in VI. A pandit is employed to help them; and many, including all the resident teachers, regularly attend his lessons.

Q. 16.—What salaries do the native teachers receive?

A. 16.—Rs. 8, Rs. 9, and Rs. 10, according to the standard they have reached. It would be a great encouragement to them, and a help to the missions, if they could also get Government scholarships of Rs. 2 or Rs. 3 a month after passing certain standards and while engaged in teaching.

Q. 17.—Have you heard of cases in which teachers discharged for misconduct have been taken on by other agencies?

A. 17.—This, I believe, is of frequent occurrence; but I do not think that the agencies which employ them are aware of their previous history.

Evidence of THE REV. W. JOHNSON, B.A.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I am Superintendent of the London Missionary Society's Institution, Calcutta. The numbers we have under tuition are 705 in our School Department and 63 in the College Department. I have been connected with this institution 22 years.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—I consider that the grants made to aided colleges are meagre. They are not calculated to relieve Government of the burden of the higher education by encouraging private bodies to take it up. We are thankful for the grant we have received for our college, but, in view of the great cost at which Government colleges are maintained, it seems to me that the grants to aided colleges are disproportionately small; for example, according to the general report on public instruction in Bengal for 1880-81, the Government expended—

Rs.	17,226	for 54	students at the	Sanskrit College;
„	26,626	„ 80	„ „	Kishnaghur „
„	36,206	„ 162	„ „	Patna „
„	14,702	„ 33	„ „	Berhampore „
„	26,922	„ 194	„ „	Hooghly „

while the grant made to us for educating 50 students amounted to Rs. 2,400.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—I consider that the University curriculum is utterly inadequate as a training for teachers. The work of education, in my opinion, greatly suffers in Bengal for want of properly qualified teachers, and it is to me a matter of astonishment that at this day, with all that has been done by Government for the education of the people, there should be no institution to instruct and train men for the work of teaching in Anglo-vernacular schools. Of the scores of teachers we have had to employ in this institution, we have never been able to get one, so far as I can remember, who had been trained for the work. Few take up the work as a profession, though many are compelled to remain in it because they can get nothing else to do. Beginning the work thus with the hope of getting something better after a while, and continuing for years with the same hope, they are not likely to aim at improvement as teachers;—many, I fear, get worse instead of better. Some there are who do their work conscientiously, and aim, not unsuccessfully, at efficiency, though they have not enjoyed the advantages as to training which should have been within their reach. The Government should endeavour, I think, to lift this work into the dignity of a profession to which men may devote their lives. Training institutions should be established, with a view to give practice in teaching by means of a normal school to point out and illustrate the best methods of conveying instruction, to lead to the study of the nature and condition of the youthful mind, to point out the proper aims of the teacher, and inculcate, as far as possible, the true teaching spirit. One such institution, wisely established and well conducted, would secure abundant applications for its trained students, and would soon raise the efficiency of education over a wide area.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—In regard to the higher education, I think that the support of colleges by Government to the extent which now prevails discourages liberality and enterprise on the part of classes who would combine for the establishment of colleges. So long as Government will educate the well-to-do classes, they very naturally will let Government do it. But they keenly appreciate now the higher education, and know its value; and the way to let this appreciation produce its proper fruit in efforts for the spread of education is that Government should throw the work more upon them, giving them at the same time reasonable aid and encouragement. I think, therefore,

that the withdrawal of Government to a large extent from the direct management of colleges would have a good effect.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deterioriate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I do not think the standard of instruction in colleges would deteriorate. And this for two reasons—

Firstly.—The European professors who are engaged in conducting the aided colleges are not, I consider, inferior in education to the gentlemen who come out for the Government educational service. The appointment of these latter by Government does not confer on them a better education, nor is it made on the ground of their being better educated; it only confers on them a larger salary than other men, their equals, obtain, and also ampler means of carrying out their plans, and getting desirable appliances for their work. We have now a European professor in our college who a few years ago was receiving Rs. 500 a month as a Government professor. He has not sunk in the scale of education now that he is one of the conductors of an aided college and receives only about Rs. 170 a month.

Secondly.—It is the proper business of the University to keep up the standard of education. If the University standard is low, I think that Government colleges are not likely to give themselves the unnecessary trouble of being above that standard. And if the University standard is high, the aided colleges will certainly aim not to be below it.

Cross-examination of THE REV. W. JOHNSON.

By THE PRESIDENT.

Q. 1.—You stated that you regard the grant received as meagre. May I ask you to state what proportion of the entire expense of the college is met by it?

A. 1.—The entire expenditure of the college is about Rs. 1,100 a month. The grant we receive is Rs. 200. The grant thus meets less than Rs. 20 per cent. of the entire expenditure of the college.

Q. 2.—What proportion of the remaining expense is met by fees, and what falls upon your society.

A. 2.—Our fees from the college, exclusive of the school, amount to about Rs. 200 a month. The remaining portion of the college expense, Rs. 700, falls on the society.

Q. 3.—Supposing that Government withdrew from having colleges of its own, would the income of your college be increased? If so, how and to what extent?

A. 3.—I consider that in the event of Government withdrawing from having a college of its own, we might increase our rate of fees, and also obtain a larger number of students. I reckon that we might realise from fees a total sum of at least Rs. 350 a month.

Q. 4.—Suppose your income from fees increased according to your estimate, what would you reckon as a sufficient grant?

A. 4.—I think that Rs. 350 might be considered as a fair grant, supposing our college continued to limit its curriculum to the standard for the First Arts examination.

Q. 5.—What do you regard as a fair division of the expsnse of such a college as yours between the Government, the students, and the managers?

A. 5.—It appears to me that the entire expense of the college might be about equally divided between the Government, the managers, and the students, each party furnishing a third of the whole. According to the above estimate more than a third would fall on the college funds. The figures would stand thus: from Government Rs. 350, from fees Rs. 350, from college funds Rs. 400.

Q. 6.—How does this compare with the proportion of expense borne by the State in the colleges which are managed by the Educational Department?

Ans. 6.—According to the figures in the last report of the Director of Public Instruction for Bengal, I find that in the Presidency College State funds bear about 58 per cent. of the entire cost, in the Sanskrit College about 94, in the Hooghly College about 69, in the Dacca College about 60, in the Krishnaghur College about 84, in the Berhampore College about 95, in the Patna College about 78, in the Ravenshaw College about 62, in the Rajshahye College about 11, in the Midnapore College about 33, in the Chittagong College about 80, and in the Bethune Girls' School about 77. Putting these together, it would appear that in a Government college somewhere about 66 per cent. of the entire expense is commonly borne by State funds, as against the 33 per cent. which I regard as a fair grant for an aided college.

By MR. PEARSON.

Q.—Do you thiuk that many natives are unwilling to attend missionary colleges for their education?

A.—No, I have not found them so.

By MR. DEIGHTON.

Q. 1.—What portion of the income from fees of which you have spoken is derived from the college students?

A. 1.—The whole Rs. 200.

Q. 2.—Would it add much to the cost of your college to teach to the B.A. standard?

A. 2.—It would cost about Rs. 1,500 a month, instead of Rs. 1,100 for the whole college.

By MR. LEE-WARNER.

Q.—You have expressed the opinion that a grant-in-aid of one-third for an aided college would be a proper proportion of the expense for Government to bear. Do you consider that the same proportion would equally apply to aided schools of all sorts?

A.—I could not undertake to answer that question.

By MR. P. RANGANDA MUDALIAR.

Q.—Do the majority of students in the Government colleges belong to the well-to-do classes?

A.—I should think they did. By well-to-do classes I mean what we call the middle classes in England and those above the middle class.

By MR. CROFT.

Q. 1.—It appears from the last report of the Director General of Public Instruction that the average annual cost of educating a pupil in the London Missionary Society's Institution, which teaches only to the First Arts standard, is Rs. 275, and that the average annual cost of educating a pupil in the Government colleges, which generally teach to the B.A. degree, is Rs. 325. Considering the higher cost of maintaining B.A. classes, do you not think that the comparison is to the advantage of the Government colleges?

A. 1.—I am not prepared to answer that question.

Q. 2.—It appears from the records of the University that the number of candidates passing the University examination yearly is as follows, taking an average of three years:—

London Missionary Society's Institution, 8 candidates at the First Arts examination;

General Assembly's Institution, 26 candidates at the First Arts examination, and 10 at the B.A. examination.

If Rs. 350 would be a fair grant for the London Missionary Society's Institution, are you prepared to say what you would conside to be afair grant for the General Assembly's Institution?

A. 2.—The problem is too complicated to answer at a moment's notice. The whole data are not before me to enable me to give an answer.

By THE REV. DR. JEAN.

Q. 1.—Does your opinion about the necessity of normal schools imply that Directors of Schools well acquainted with the art of teaching cannot form their own masters and make them efficient?

A. 1.—They would have great difficulty in doing so. I myself tried it; but the masters were very unwilling to devote extra hours to their instruction, and I did not persevere in the undertaking. I think it is not practicable. You must get men at an earlier stage.

Q. 2.—Are you of opinion that a training in a normal school would secure a greater efficiency in the teachers?

A. 2.—Certainly, I am of that opinion. They would learn much as to the methods of teaching.

By MR. FOWLER.

Q.—You stated, in reply to a question by a member of the Commission, that you had not found many natives unwilling to attend mission colleges. This being so, would it not be possible *now* to raise your rate of fee in the F.A. class from that of Rs. 3 or so at which it appears now to stand, the rate for the same class in the Presidency College being Rs. 12?

A.—I do not know how far we might raise the fee. We have not tried to get more than Rs. 5. I do not say they *love* the mission colleges more than they love Government colleges. The latter have a prestige that will always carry the day when the two are in competition.

By BABU BHUDEB MUKERJI.

Q. 1.—Do you know that there were in Bengal schools or departments of schools in which teachers of English used to be trained? And do you know why these schools and departments were closed?

A. 1.—I do not know.

Q. 2.—Are you aware that of late years no Government colleges have been opened in Bengal until largely subscribed for by the people of the localities?

A. 2.—I am not aware.

Q. 3.—What sums are spent by your Society (the London Missionary) in vernacular schools, and what on their English colleges and schools?

A. 3.—I have not sufficient acquaintance with the details to justify my giving an answer to this question.

Q. 4.—Are you aware that there is a department at Patna for training up English teachers?

A. 4.—If there is, I should like to know more about it. I understand that the school called the Normal School of Patna is for the training of vernacular teachers only.

Q. 5.—Are you not aware that that school has an English department?

A. 5.—I am aware that there is such a department, but I do not know the number of pupils in that department. I believe that only some three teachers were appointed on small salaries last year from that department, indicating that their position was very subordinate. I regard that provision as practically nothing when compared to the wants of Bengal.

By THE REV. W. MILLER.

Q.—Am I right in supposing that when you speak of 33 per cent. of expense as a fair grant-in-aid for a college in Bengal, you are simply laying down a general principle without denying that in some circumstances the grant ought to be more and in others perhaps less than one-third?

A.—That is what I mean.

Evidence of the HON. KRISTODAS PAL, *Rai Bahadur*, C.I.E.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I am Editor of the *Hindu Patriot*. In this capacity I come into contact with people of all classes, and have thus an opportunity of acquainting myself, not only with the state of education in this country, but with all matters connected with the condition and welfare of the people. I have also taken deep interest in the cause of education in this country. As Editor of the *Patriot* and Secretary to the British Indian Association, I took an active part in promoting the great public meeting on the education question in Bengal held in Calcutta on the 2nd July 1870,

with subsidiary meetings throughout the mofussil. (I place on the table a copy of the report of the meeting for the information of the Commission.) I was one of the Foundation Committee of the Calcutta Training School, which was established in 1859, and which is now known as the Metropolitan Institution. I also co-operated with Pandit Eswara Chunder Vidyasagara in obtaining the affiliation of the Metropolitan Institution to the Calcutta University in 1872, and was associated with the Pandit and the late Justice Dwarkanath Mitter in giving a guarantee of good management of the institution for five years as required by the University authorities. In 1877 I was appointed by the Government of India a member of the Text-book Committee presided over by Sir Edward Clive Bayley. In this way I have felt myself greatly interested in the cause of national education.

My experience is chiefly confined to Bengal.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—The system of primary education in Bengal proceeds in co-operation with the indigenous system, and in so far it may be said to be placed on a sound basis; but its practical working shows results which, in my opinion, are not quite satisfactory. The *gurumahashoy* system met the requirements of the people, so far as their business occupations were concerned; it gave them a good knowledge of arithmetic, zemindari papers and accounts, and trade accounts. It was this system which trained up the men who carried out the land settlement, administered the judicial system, and conducted the trade operations of Bengal in times past. But the present is a misleading system: it professes to retain the old system, and to engraft upon it something borrowed from modern ideas of education, but in the practical working the identity of the old system is lost. The danger to which the present system of primary instruction is drifting is noticed in the Resolution of the Government of Bengal on the last annual education report of Bengal, from which I give the following extract:—

"In reference to this point, the Director draws attention to a special source of danger, namely, that of so raising or altering the standard that it no longer corresponds to an ordinary peasant's, trader's, or artizan's requirements. Slate-arithmetic and the reading of printed books have too often been allowed, wholly or partially, to take the place of some of the old subjects of pathsala instruction. 'This is,' the Director observes, 'especially the case with mental arithmetic, a subject on which no great stress can be laid in the scholarship examination, since that has now come to be conducted more and more fully by written papers, the number of candidates, which increases yearly, preventing the use of *vivâ voce* questions to any great extent. But this evil, the existence of which has been specially noticed in Midnapore and Orissa, is a serious one. Readiness and rapidity of calculation have been the pride of pathsala pupils and the strength of pathsala instruction for many generations; and we shall have altogether failed to make the best use of the materials at our command unless we preserve and confirm their most useful elements.' This observation is entirely borne out by facts that came under Sir Ashley Eden's own observation during a recent visit to Midnapore, where, in a large gathering of primary schools, he found the pupils remarkably deficient in mental arithmetic, a subject in which they used to be remarkably proficient. This subject is unquestionably one of the most useful that a boy can spend his time upon; and it is no gain to him, but a serious loss, to have learnt to read a printed primer, if at the same time he is unable to look sharply after his own interests in ordinary money transactions. The immediate remedy lies, as the Director points out, in the revision of the rates of reward offered for different subjects, and in the substitution of *vivâ voce* for written questions at the examinations in arithmetic."

I would go further. I think it should be made imperative that the old distinctive features of the pathsala system should not be departed from, *viz.*, mental and written arithmetic under the Subankari method, handwriting, instruction in zemindari papers and accounts, and also in trade accounts or book-keeping. I have heard that because less attention is now-a-days paid to these subjects, traders, artizans, and others in some places prefer to give their sons training at home. To these subjects I should certainly supplement some rudimentary instruction in what is called the chemistry of life. I would give lessons on common objects, on outlines of descriptive geography, on the duties of man as a member of society, a citizen, and a subject of the State, on general principles of agriculture as pursued in this country, and on some salient points in the history of India. The course of instruction, in my opinion, should not exceed three years. In the economy of rural and industrial life in Bengal a boy of nine or ten years is a useful factor; and if he be kept late in the school, the sympathies of his parent or guardian will be alienated, and the success of the system jeopardised. The question of agency is most important. The old gurus have nearly died out. Their places should be taken by men who might combine a knowledge of the old system with a training qualifying them to teach the other subjects which I have just mentioned. For this purpose I would foster the guru training system. I would give substantial bonuses to gurus who would offer themselves for examination and obtain certificates. I would leave them perfect liberty of action. They should exert themselves to establish schools, make their own arrangements for the maintenance of the same, and be allowed Government aid, to be regulated according to the number of boys in attendance at each school, on condition that they will teach according to the standard prescribed. There should be as little interference with the internal working of the pathsalas as possible. The tendency of Government inspection is to stereotype certain forms and to hamper individual action. I would make it a rule that the guru, wherever practicable, should be an inhabitant of the village where the school might be established. He would then be able to utilise his personal influence, and to carry the sympathy of his fellow-villagers. He would probably have the pathsala in his own house, or in that of some influential neighbour, and, as his living will depend upon his own exertions, he will try to induce his neighbours to send their children to his pathsala. He may be paid by fees or in kind according to the customs of the country. He should not be required to provide the modern school apparatus of benches and chairs. The boys should sit on mats; they should write on palm leaves and plantain leaves, and, lastly, on paper, as was the case before: slate and pencil and paper are expensive articles for the majority of them. The guru should be placed under the village panchayat, which may be constituted for each village or for a group of villages, according to the requirements of each case. There is already in many places a nucleus for such a panchayat in the chowkidari

panchayat. The panchayat should be required to make monthly returns of pupils attending the schools, and to do the general work of inspection, which will be easy for them, as they will be in or near the village. The present system of inspection, which, I am afraid, does not do much good, should be dispensed with, and the money thus saved should be applied to the proper remuneration of gurus. As regards pay, the gurus are no better off than the village chowkidar; they get on an average Rs. 3-8 per head per month. Thus each teacher of an aided school receives on the average Rs. 9½ a year from Government and Rs. 34 from the village, or about Rs. 43 a year altogether, besides payment in kind, such as clothes and rice. This is too low a remuneration to secure proper men for the pathsalas. The success of the scheme of national education will chiefly depend upon the character of the agency which may be charged with the task. I would give the trained guru a bonus of Rs. 10 on receiving a certificate, and a pay of Rs. 5 per month on his founding a school, attended by at least from 10 to 20 pupils, without any reference to the fees or payments in kind which he may receive; and the guru should be always required to maintain that number. I would have no intermediate examinations, but the scholarship examination, which will be the best test of the working of the school. Periodical examinations may be held by independent gentlemen, but not by a paid agency. Constant examinations of pupils of elementary schools are apt to be harassing to both pupils and teachers. In a matter of this kind the village panchayat may be relied upon to look after their own interests. If the village school should take root in village sympathy as the old village pathsala did, the problem of popular education would be satisfactorily solved. The Bengal Government is already pursuing a right policy in this matter, as the Resolution referred to above says: "The Government system discovers schools; it does not, except to a comparatively limited extent, create them." But this policy requires development and expansion, and the scheme which I have ventured to suggest seems to me to be well calculated to fulfil that object.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In Bengal primary education is generally sought for by all classes of persons who can afford it for their children,—that is to say, by all those who can pay for it. This desire is not confined to particular classes. Men of all castes and classes equally avail themselves of the pathsala. Some allow their sons to remain at the pathsala when their labour is not needed in the field, but take them away at harvest time, when their labour is valuable to them. Others, again, when they have a number of boys, send one or two among them to the pathsala for education. Some districts are more advanced than others in the matter of primary education. How greatly one district differs from another in this respect is shown in the comparison instituted by the Director of Public Instruction in his last annual report, indicating for each district the proportion which boys at school bear to those of a school-going age in all schools, whether aided or unaided, that come under the primary system. The boys of school-going age are reckoned, as in England, at 15 per cent. of the male population. The first place is taken by Burdwan, which has 40,000 boys in primary schools out of a total school going population of 84,000, or nearly one-half. Balasore and Bankura come next, with two boys at school out of five; and Midnapore follows closely. Then come Hooghly, with nearly one boy in three, and the 24-Pergunnahs, Howrah, Tipperah, Beerbhoom, Noakhally, Cuttack, and Pooree, with one in four. Patna and Backergunge have one in five; Monghyr and Bhugulpore, one in six; Jessore, one in seven; Nuddea, Maldah, and Singbhoom, one in eight; Dacca, Gya, Mozufferpore, Shahabad, Moorshedabad, Furreedpore, Chittagong, and Manbhoom, one in nine or ten; Rajshahye, Pubna, Sarun, Durbhunga, Dinagepore, and Lohardugga, one in eleven or twelve. Then follow Chumparum, the Sonthal Pergunnahs, Hazaribagh, Purneah, Bogra, Julpigoree, and Darjeeling with one in fourteen to sixteen; Mymensingh, one in eighteen; and Raypore, one in nineteen. I am not aware that any classes specially hold aloof from primary education, or that any classes are practically excluded from it, unless it be that their means do not allow them to keep their boys at school. The lowest castes, such as Haris and Mochis, do not, as a rule, get admission into the pathsala. The attitude of the influential classes, if by the phrase are meant landholders, wealthy traders, vakeels, persons holding high offices under Government, or private individuals, and educated natives generally, is in favour of the extension of elementary knowledge to every class of society. In many instances they contribute to the maintenance of primary schools. Of course many persons among the so-called "influential classes" think that the education should not be such as to lift boys out of the spheres of life in which their lot is cast. There have been instances in which boys under the influence of the modern system of education have given up their hereditary callings, and this circumstance has to a certain extent alienated the sympathy of poor parents on the subject. This, however, must be the inevitable consequence of education according to its extent.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are to be found in almost every part of this province. In the Resolution of the Bengal Government, referred to above, it is admitted that the Government system discovers indigenous schools: "it

does not, except to a comparatively limited extent, create them." In this way the Government has up to the end of the official year 1880-81 brought under registration 701,568 indigenous schools, of which 618,328 are aided by Government in some shape or other, and 83,240 are unaided. The ancient village system has long since disappeared from Bengal, and the present pathsala cannot be considered a relic of it. It springs up wherever a guru wishes to make a living by establishing one, or where the villagers feel the necessity of it. The subjects of instruction are generally the three "R's," and the character of it is not high. As already stated, the modern system of printed primers and slate-arithmetic has interfered with the usefulness of the old pathsala, and deprived it of those distinctive features for which it was so much prized before. The discipline is perhaps somewhat stricter, but as the attendance of the pupils is regulated by the economic wants of their parents, strict discipline cannot be maintained in all cases. The fees vary in different places. Small money payments are made according to the circumstances of the parents of the boys, varying from half an anna to four annas; payments in kind are also given. The masters of indigenous schools are not limited to any particular class, but most of them come from the ranks of Brâhmins and Kayasthas. Their qualifications are not high. It is necessary to give them proper training in order to adapt them to the requirements of the modern system. In Bengal arrangements have been made for the training of gurus, but they are not sufficient. There ought to be guru-training schools in sufficient number in every district, and a liberal inducement should be held out to those who may wish to come in for it. I would, as already stated, give a bonus of Rs. 10 to every person who may obtain a guru certificate. I have in my answer to question 2 explained the circumstances under which indigenous schools can be turned to good account as part of a system of national education, and the method which may be adopted for this purpose. As far as I am aware, the masters are generally willing to accept State aid, and to conform to the rules under which such aid is given. But, as I have already said, there should not be too much interference with the internal working of these schools. The amount of Government aid at present given to indigenous schools is very limited. Each teacher of an aided school receives from Government on the average Rs. 9½ a year. This is quite insufficient. In my opinion the minimum aid from Government to each pathsala should not be less than Rs. 5 per mensem. Proper pay will secure a proper class of men for the task of national education. At present the village guru, as I have already remarked, is hardly better off than the village chowkidar, and so long as this state of things will continue, national education will continue to be unsound.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The advantages of public school education are decidedly so superior to those of home instruction, that it is superfluous for me to dwell upon them. A boy educated at home may be said to be hardly fit to face the light of the world. Neither his mental faculties nor his moral feelings can be properly cultivated within the precincts of a closet at home, and he will be always at disadvantage in competing on equal terms at examinations qualifying for the public service, with a boy educated at school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—If the Government aims at the extension of primary education, and at the raising of its standard, it cannot depend entirely upon private efforts. It should supplement private efforts with substantial grants-in-aid. The agencies which at present exist in Bengal for promoting primary education may be described as follows:—

(1) The landholder, whether zemindar, putnidar, talookdar, or substantial jotedar, maintains or contributes to the maintenance of the village pathsala.

(2) Educated natives combine and maintain village schools.

(3) Private individuals who seek a living establish schools with the aid of villagers.

(4) Missionary societies.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education in rural districts may be advantageously administered by district committees or local boards. Each district committee will be responsible for the work done within its territorial limits, and there will be engendered a healthy spirit of emulation among the different committees. But under the district committee I would have a panchayat in each village charged with the direct supervision of the village school. The district committee should exercise general control over primary schools,—that is to say, should see that the school registered is really maintained, that the aid given is applied to the purpose for which it is intended, should prescribe the course of instruction, and should hold an annual examination to test the results of instruction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I do not think that the municipal committees are in a position to make substantial grants from their funds for the promotion of education. It is true that lately municipal funds in the mofussil, except in the suburbs and Howrah, have been relieved of police contribution; but if they be charged with the maintenance of dispensaries and hospitals, local public works, and also education, as proposed, the relief afforded will be nominal, and the legitimate work of municipali-

ties will not be furthered in any way. It would be simply diverting the Police contribution to other purposes, of which the State now bears the charge. It is notorious that the municipalities cannot now attend to their primary duties connected with conservancy and sanitation for want of funds, and it would be a serious drawback to them if they were charged with the maintenance of schools. In the absence of proper sanitary arrangements, drainage and water-supply, the health of the people in the mofussil is seriously suffering, and the municipal funds ought to be religiously applied to the conservation of health and life; health and life first, education afterwards. Let the municipal funds provide for the first, and the general revenues for the second.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In my answer to questions 2 and 4 I have explained my views on the supply and training of teachers for primary schools. The circle system, in my opinion, is not necessary, if the village panchayat be adopted. The present social status of the village schoolmaster is far from satisfactory. He has certainly some status as being at least one man in the village who can read a parwáná, a dákhilá, or a notice, and can write out a lease, a kabuliut, or a letter. He does certainly exercise some beneficial influence as a reading or writing agent; but he is generally looked upon as a waif, and seldom allowed a fair position in society. If his education be extended, if his pay be increased so as to raise him above penury and give him some sense of self-respect, and if he be brought more *en rapport* with the march of modern ideas, he will be decidedly more useful. The training which I have proposed for him may enhance his usefulness, not only as a teacher, but as a member of society. Pay gives position to a man in India, and the pay of the guru, for obvious reasons, ought to be raised. His status may also be improved if his prospects be improved,—that is to say, if men of proved ability and efficiency be deemed eligible to promotion to the higher vernacular schools. The village guru may also be associated with the village panchayat for police and sanitary purposes.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I have stated in my answer to question No. 2 what subjects should be included in the course of instruction in a primary school. In my opinion an agricultural primer, containing the general principles of agriculture applicable to this country, also a collection of the sayings of *Khona* on agriculture and trade, would be exceedingly useful. I would also give technical or industrial education in primary schools in rural towns, such as carpentry, ironsmith's and tinsmith's arts, bookbinding, dyeing, metal work, and the like. Practical education of this kind will make the schools useful and attractive.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the primary and vernacular schools in Bengal is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is good so far as it goes, but, it is not sufficient. Fixed pay is necessary to ensure a body of well-trained men for the work of education. Payment by results may foster emulation, and may well supplement the system of fixed pay, but as it is uncertain in its operation, it is necessarily inadequate as a prime agent.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees in primary schools should be as low as possible. If practicable, I would give gratuitous education in the primary schools. But the means at the disposal of Government, I am afraid, will not admit of this.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already stated that the village guru should, as far as practicable, be an inhabitant of the village, and when such is the case he will make his fellow-villagers interested in his work: and village sympathy will work as a prime mover in keeping in healthy action the machine of mass education. The village panchayat, superintended by district boards, will be the best means of securing efficiency.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any instances, except one, in which Government educational institutions of the higher order have been closed, as contemplated in paragraph 62 of Education Despatch of the Court of Directors of 1854. The exception referred to was the temporarily opened Rungpore College. Outside Bengal three colleges have been closed, the Delhi and Bareilly Colleges, and the already doomed Agra College. The Honourable Court, as they wrote, "looked forward to the time when any general system of education entirely provided by Government may be discontinued, with the general advance of the system of grants-in-aid, and when many of existing Government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of and aided by the State." But no educational institutions in Bengal, not even those of the "higher order," are now supported "*entirely* by Government." There are twelve State colleges in the Bengal Province, the cost of which,

according to the last education report, was thus met in 1880-81 :—

	Expenditure in 1880.		
	From State Funds.	From fees, &c.	Total.
	Rs.	Rs.	Rs.
Presidency College . . .	63,289	46,285	1,09,577
Sanskrit „ . . .	17,226	1,293	18,519
Hoogbly „ . . .	26,922	12,013	38,935
Dacca „ . . .	19,287	13,331	32,618
Krishnaghur „ . . .	26,626	5,695	32,321
Berhampore „ . . .	14,702	1,155	15,857
Patna „ . . .	36,206	10,472	46,678
Ravenshaw „ . . .	9,907	6,266	16,173
Rajshahye „ . . .	1,879	13,462	15,341
Midnapore „ . . .	2,077	4,190	6,267
Chittagong „ . . .	4,626	424	5,050
Bethune Girls' School . .	1,478	322	1,800

I have not included in the above list the Burdwan College established in January last by the Maharaja of Burdwan at his own expense. Of the twelve colleges, five are endowed from private sources, *viz.*, the Hooghly, Krishnaghur, Cuttack, Rajshahye, and Midnapore Colleges. Again, of the above-mentioned twelve colleges, two are maintained for special purposes, *viz.*, the Sanskrit College for the promotion of Sanskrit, and the Bethune College for the higher education of advanced Indian ladies. Taking, however, the total number of State colleges in Bengal at twelve and the total expenditure to Government under this head at two lakhs and a quarter, the question is—Are the number of colleges and the charge to the State disproportionate to the population and revenues of these provinces? For a satisfactory reply to this question recourse must be had to the experience of Europe; and a reference to the educational establishments in the United Kingdom shows how utterly inadequate is the present agency for liberal education in Bengal. In Great Britain and Ireland, I believe, there are no less than nine universities with a large number of colleges affiliated thereto; the Cambridge University alone has fifteen colleges, and Oxford twenty-six colleges and halls. In Ireland, for a population of six millions, there are two universities and three State colleges, besides a number of Roman Catholic institutions for collegiate instruction. In Scotland, for a population of a little more than three millions, scarcely more than a large Bengal district, there are four universities and several colleges, the cost to the State for which amounts to £20,000. Whereas there is but one university for the whole Bengal Presidency comprising five local Governments. And in the Bengal Provinces there are only twelve colleges for a population of sixty-nine millions. The State grant to the colleges in the United Kingdom also shows that the assistance rendered by the Government to the colleges in Bengal is by no means proportionate to the legitimate wants and aspirations of the people. Thus, I read in a public document: "By the Act 8 and 9 Vic., Chapter 66, passed in 1845 for the establishment of new colleges in that country (Ireland), the Lords of the Treasury were authorised to issue the sum of £100,000 to purchase land, and an annual sum of £7,000 to each college. Hence what are called the Queen's Colleges at Belfast, Cork, Galway, which were opened in November 1849. In connection with these institutions, the Queen's University was also established for conducting examinations and granting degrees. At the same time the Roman Catholic College of Maynooth was placed on a new footing, receiving £30,000 for new buildings, and a permanent endowment for the support of 520 students. In 1870 we find that the Queen's Colleges received from the imperial exchequer £8,000 each, which, with £3,240 to the Queen's University and £1,684 to the Royal Irish Academy, makes a total of £30,000 for one year, irrespective of the enormous sum of £342,512 8*s.* 10*d.*, which was paid in annuities and allowances to the staff of teachers under the Irish Board of National Education, only 17·7 per cent. of which was contributed by local sources. The Scotch universities during the same year came in for £15,584, besides a special grant of £20,000 to that of Glasgow; and the London University was voted a sum of £9,577." It will be seen from the above statement that while the total State grant to the Bengal colleges for last official year was £22,500, in round numbers, the three colleges at Belfast, Cork, and Galway in Ireland receive annually £21,000, exclusive of the special grant given to the Maynooth College, and the Scotch colleges £20,000, the difference in their population being as 6 and 3 to 69. It is observable that the cost of the State colleges in Bengal to private funds is about one-half of the State grant; and considering the expensive machinery which is necessarily employed in State colleges for professional work, the amount of private contributions, I hold, bears a fair proportion to the aggregate charges. I may remark here that while the Bengal Government pays here two lakhs and a quarter for the collegiate education of a population of sixty-nine millions, the Government of India pays more than three lakhs of rupees for the maintenance of Cooper's Hill College, which has been established for the training of England's youth in engineering at India's expense.

With regard to high schools, which teach up to the Entrance standard, the proportion of the Government grant is much less, thus:—

High Schools.	Expenditure.	
	Government.	Local sources.
	Rs.	Rs.
48 Government .	1,29,296	3,05,151
98 Aided . .	72,749	2,84,359

The expenditure on Government high schools amounts to 29¾ per cent. to Government and to 70¼ per cent. to private funds, and on aided high schools to 20½ per cent. to Government, and to 79½ per cent. to private funds. In one sense the Government high schools have been transferred to local bodies, because they are managed by district education committees, and supported very largely by local funds.

The foregoing facts and figures, in my humble opinion, show that as regards high and liberal education the people who want it have warmly seconded the efforts of Government, that it is grossly inaccurate to say that it is given gratuitously to those who avail themselves of it, and that in this respect the instructions of the Despatch of 1854 have been carried out not only in spirit, but to the letter.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or

without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In answering the preceding question I have endeavoured to show that the cost of educational institutions of the higher order borne by Government is not repugnant to the spirit of the Education Despatch of 1854. That Despatch contemplates grants-in-aid, and practically the so-called State colleges are supported by private funds supplemented by State aid. It is true that the Government exercises greater control in their working than what is permitted in aided colleges, technically so called, but that refers to the manner of control, and not to the finances of the institutions. I am of opinion that the Government should not withdraw from the management of the colleges. As for Government high schools, they may be under grant-in-aid rules transferred to local boards in the more advanced districts, where the aided schools are sufficiently developed to meet the requirements of the people. But in the backward districts it would in my opinion be positively disastrous to close the Government high schools or to transfer them to private bodies. It is superfluous for me to say that the time has not yet arrived for the entire withdrawal of State support from colleges and high schools. If that support be withdrawn, the cause of education must suffer seriously. I firmly believe that no system of primary education, however widely extended, can supersede the necessity of high education, and that no system of education can be justly considered sound which has not high education for its backbone.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The working of the educational system for the last quarter of a century shows whether private gentlemen in this province are willing to co-operate in the extension of the grant-in-aid system, but I feel certain it would be too much to say that there are many gentlemen able and ready to come forward and aid, *even more extensively than heretofore*, in the establishment of schools and colleges upon the grant-in-aid system. There may be, however, a few such persons. I know one instance in which a native gentleman of great public spirit and munificence, a generous friend of education, Baboo Jaykissen Mookerjee, offered to found an agricultural college at Ooterparra, and to endow it handsomely, but the Government did not accept his offer.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—In my opinion it would not be wise to announce the determination of Government to withdraw from the maintenance of any higher educational institution, even after a given term of years. If the determination be real, it may result in disastrous consequences; if it be intended as a feeler, it would be unworthy of Government. When by the establishment of local boards, elected municipal corporations, and other liberal measures, the present feeling of indifference to public exertions and of helpless reliance on a bureaucratic Government, however patriarchal, is removed, the time will then come for the entire relegation of the duty of education to the community. The progress in this respect must be gradual and slow; hasty action will be most injurious.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—The principles on which the grant-in-aid rules are based are too rigorous, and therefore not adapted to a healthy development of the voluntary system. It is true that in Bengal the aided system has received much greater impulse than in any other province, but I cannot say that it is founded on a sound basis. The rules provide that grants-in-aid shall in no case exceed in amount the sums to be expended from private sources. As regards colleges, the maximum is limited to one-third of the receipts from private sources; this is in many cases quite inadequate, but even this amount is not always given. As regards schools, I have already shown that the State aid given amounts to about 20 per cent., or one-fifth of the total charges. The result is that the present system fosters fraud and forgery. There is a desire among the people for the extension of education, but they have not sufficient means; they apply to Government for aid, and the Government under the rules give an inadequate grant; the result is that in many cases the masters give receipts for salaries which they do not receive, and accounts are cooked to show a larger income from private sources than is actually secured. If the Government would give sufficient grants, there would be no room for this sort of demoralisation. cannot be too deeply regretted that, while the object of education is to improve morals, the system on which it is maintained should tend to cause deterioration of morals. In my opinion the amount of aid to be given should in no case be less than half the receipts from private sources. Rupee for rupee is the rule recognised by Government as regards assistance in other directions,—such as the construction of roads, or the execution of relief works in times of distress. I think this principle ought to be recognised in the matter of education. It may also be worthy of consideration whether an arrangement to the effect that the lower masters should be paid by the school committee and the higher masters direct by Government to the extent of the amount of the aid, may not obviate the necessity of "fudging" the accounts. That the present rules are acting prejudicially on the cause of education is admitted by the Director of Public Instruction in his report for 1878-79. He says: "Grant-in-aid institutions show a loss of 102 schools and 2,282 pupils. As before explained, it is in this class of schools that the most extensive reductions have taken place. The competition for Government aid is now so close in almost every part of Bengal that it has become indispensable to apply to schools receiving grants much more rigorous conditions than were necessary or possible when the system was in its infancy, or even when Sir George Campbell in 1872, reviewing the past distribution of the grant-in-aid allotment, declared that, look-

ing at the matter broadly, the money has been well spent." The aided schools in every circle and district, and with most effect in the Presidency Division, have been confronted with the results shown by them for the last three years, and called upon to justify their claim to a renewal or continuance of their grants. Leaving out of consideration those cases in which grants have been merely reduced, or in which the class of an aided school has been changed, the net result is as follows: Middle English grants have been reduced by 31; middle vernacular by 8; lower vernacular by 15; primary (missionary and other) by 29; and grants to girls' schools by 19. These figures denote, not the whole operation of the year, but the net result,—that is, the excess in each class of grants cancelled over new grants made. The savings thus secured will be assigned in grants to schools hitherto unaided." I must confess I regret this result. The following remarks occur in the report for 1879-80: "It appears, therefore, that the number of grant-in-aid schools shows a very slight increase, being practically limited, if we exclude transfers from class to class, to a few primary and girls' schools under missionary management. This apparent want of progress is not to be explained by the fact that the grant-in-aid allotment is fixed in amount, and therefore that only the same number of schools can be aided from year to year. This indeed is notoriously not the case. Aided schools are well aware that they must make constant efforts to increase their private income, so as to require a smaller Government grant at each renewal. It is but seldom that a renewed grant is given without a reduction in its amount. It would therefore follow that, with the same fixed allotment, a greater number of schools could be aided in each successive year. This is in fact the case. Grants have been withdrawn from 94 schools during the past year, and grants have been given to 114 new schools, excluding zenana agencies; but the true bearing of the year's operations is disclosed by the fact that the expenditure on aided schools has been reduced by nearly Rs. 12,000. This sum is therefore at our disposal for aiding new schools as opportunities arise." I am constrained to say that it is a questionable policy to reduce the grant at its renewal every year, and to withdraw it altogether when the income from private sources does not show an increase. It fosters an element of uncertainty, which cannot but have a most discouraging effect upon private efforts. I do not wish to enter into the details of the rules, but they are in my opinion somewhat vague, and leave too much discretion in the hands of the officers of the Education Department.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i. e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—I am not prepared to say that the present educational system is based on a principle of strict religious neutrality, and when it is not so, it cannot be said to be one of practical neutrality. It is true that Government professes perfect neutrality in the instruction given in our schools and colleges, as well as in their management. But it has compromised its own policy by giving grants-in-aid out of revenues mostly contributed by Hindus and muhammadans to missionary schools, the avowed object of which is the subversion of the religions of the same Hindus and Muhammadans. It is true that the aid is given for purposes of secular education, but when the primary object of missionary schools is proselytism, the State practically assists in the promotion of that object with the money of those whose religion it is the aim of the missionary to subvert, though it is ostensibly given for secular education. I need not dwell on this question at length, as it was very fully and very ably argued by Sir John Peter Grant, late Lieutenant-Governor of Bengal, when the proposal for the extension of grants-in-aid to missionary schools was first mooted. I would invite the attention of the Commission to Sir John Peter Grant's minute on the subject.

Ques. 21.—What classes principally avail themselves of Government schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The bulk of those who resort to our English schools and colleges belong to the middle and lower classes. On this point valuable statistics were collected by the late Mr. Sutcliffe when he was Principal of the Presidency College. His enquiries were confined to the Presidency College, but what is true of this, the principal College of Bengal, is still more true of mofussil colleges and schools. Mr. Sutcliffe prepared the following return of parents and guardians of the pupils of the Presidency College according to monthly income:—

Amount of monthly income.	1st year Class.	2nd year Class.	3rd year Class.	4th year Class.
Rs. 5,000 and upwards	...	1	1	...
„ 4,000 „ less than 5,000	...	1	...	...
„ 3,000 „ „ „ 4,000	3	2	...	...
„ 2,500 „ „ „ 3,000	1	1	...	1
„ 2,000 „ „ „ 2,500	...	...	...	1
„ 1,500 „ „ „ 2,000	2	4	...	...
„ 1,000 „ „ „ 1,500	6	7	1	4
„ 500 „ „ „ 1,000	5	10	3	2
„ 200 „ „ „ 500	6	16	8	3
„ 100 „ „ „ 200	15	23	6	10
Below Rs. 100	58	40	19	20
TOTAL	96	105	38	41

Mr. Sutcliffe made the following remarks upon the above table: "It appears from the latter table that whilst less than 5 per cent. of our students belong to families with incomes of Rs. 2,000 a month and upwards, nearly 50 per cent. belong to families with incomes not exceeding Rs. 100 a month. These conclusions throw no discredit on these returns, for out of some 50 notoriously wealthy families resident in Calcutta and the suburbs, I find that only 4 or 5 are represented in our class-rooms; whilst the holders of junior and senior scholarships belong almost entirely to families with incomes of less than Rs. 200 a month. An analysis of the list of scholars, made when these tables were drawn up, showed that 25 per cent. of the students were dependent upon their scholarships for defraying their college expenses." It is to be regretted that the heads of Mr. Sutcliffe's table were not followed in subsequent returns, and by reducing the different heads into a small number, the value of the returns as indices to the condition of the school-

going population has been greatly neutralised. By lumping Rs. 200 with Rs. 9,999 and removing the money test altogether from the lower classes, facts have not been allowed to come out as conspicuous as they should; nevertheless there is ample evidence to show that there has been no material change in this respect of late. Mr. Croft, in his report for 1878-79, furnishes the following table showing the social position of pupils in various classes of schools:—

Class of schools.	Upper class.	Middle class.	Lower class.
Higher English . . .	3·3	67·1	29·6
Middle „ . . .	1·5	46·4	52·1
Middle Vernacular . .	1·2	34·5	64·3
Lower „ . .	·2	21·1	78·7
Primary „ . .	·3	13·5	86·2
Total of all schools .	·5	19·9	79·6

Mr. Croft makes the following remarks on the above: "In the returns of the previous year the percentages of the three classes were ·5, ·27, and 72·5 respectively. The great decrease in the number of middle-class pupils shown in the present returns arises from a new definition of the classes that has been introduced, the effect of which has been to transfer to the lower class a large number of pupils hitherto returned as belonging to the middle class. All such definitions are essentially arbitrary, but for the returns of the present year the following have been adopted:—

"The 'upper classes' include those whose income amounts to Rs. 10,000 a year, if derived from Government service, estates, or professions; or to Rs. 20,000 a year if derived from trade.

"The 'middle classes' include those below the upper classes who are (1) officers of Government other than menial servants, constables, and the like; (2) holders of realised property yielding an income of Rs. 200 a year and upwards; (3) professional men; (4) merchants, bankers, and large traders.

"The 'lower classes' include all who are not included in the other two.

"Of the whole number of 571,202 lower class pupils, 349,885 are children of cultivating ryots, and 65,423 of small traders. These proportions indicate the extent to which the system of primary education is working for the benefit of the agricultural classes." It is thus clear that the opulent classes do not to any appreciable extent avail themselves of the higher educational establishments. I wish the fact were otherwise. When the wealthy classes are so backward in giving their boys the benefit of high education, it is idle to complain that they do not pay enough for such education. The following is a statement of the tuition fees charged in the Bengal colleges with a few exceptions, regarding which I have no information, including Government, aided, and unaided colleges:—

	Rs.	
Government Colleges—		
Presidency College .	12	
Hooghly „ .	6	For Hindus.
„ „ .	1	„ Muhammadans.
Dacca „ .	6	
Krishnaghur „ .	5	
Rajshahye „ .	3	
Cuttack „ .	4	
Chittagong „ .	3	
Midnapore „ .	5	
Calcutta Madrasa .	1-4 annas.	
Aided Colleges—	Rs.	
Free Church Institution .	5	
St. Xavier's College .	6	
General Assembly's College .	5	
Unaided Colleges—		
Metropolitan Institution .	3	
Albert College . . .	3	
City „ . . .	3	

I consider the tuition fee in the Presidency College, which is Rs. 12 per mensem, or R 144 or £14-8 per annum, too high, having regard to the means of the persons who generally send their boys to this college. According to Mr. Sutcliffe's statement, out of a total of 290 pupils attending the Presidency college, nearly half of them, or 140, came from parents or guardians with incomes below Rs. 100 per mensem, and on them a tuition fee of Rs. 12 for one boy cannot but press very hard. The tuition fee is not of course the only charge; books, papers, and other appliances also cost a large sum; some of the boys again have private tutors at home. If a parent has more than one boy in school, the educational expenses tell very seriously on his resources. Living has become very expensive all over Bengal, and most of those who generally send their boys to our schools and colleges find it difficult to make two ends meet. There are several items of growing expenditure which one cannot avoid, such as education, medication under the European system, municipal taxes, marriage expenses, and a higher standard of comfort owing to the expanded ideas of living and health fostered by extended education. Add to these items the fall in the value of the rupee. The result is that the middle classes who patronise the schools and colleges live from hand to mouth. The very fact that the native colleges in Calcutta do not charge more than one-fourth of the fee levied in the Presidency College, shows how heavy is the fee-rate of the latter. I am told that by a recent statute of the University of Oxford its doors are open to all for the almost nominal fee (minimum) of £3-10 per annum (I have not myself seen this statute), while the fee-rate in the Presidency College in Calcutta is, as already stated, £14-8*s.* per annum, and in the mofussil colleges £6 per annum.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are several proprietary colleges and schools in Calcutta which are supported entirely by fees, such as the Metropolitan Institution which teaches up to the B.A. standard, the Albert and City Colleges which teach up to the First Arts standard, the Oriental Seminary, the school department of the Metropolitan Institution, the Sam Bazaar branch of that institution, the Training Academy and the Presidency School, which teach up to the Entrance standard. There are also other proprietary schools in Calcutta which are self-supporting. The circumstances of the people in the mofussil are not such as to justify the inference that such results will be possible there for many years to come.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I do not see any reason why a non-Government institution of the higher order, if

well managed, should not become influential and stable when in direct competition with a Government institution. The Metropolitan Institution, managed by that distinguished and veteran Educationist, Pundit Eswar Chunder Vidyasagara, is a notable instance in point. It began as an entrance school, then became a second grade college, afterwards developed itself into a full-fledged B.A. or 1st grade college, and has now added the Law classes. Its progress has been steady and continuous. Two conditions are necessary for success—demand for the article supplied and good management.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not think that the cause of high education in this province is injured by unhealthy competition. As in other affairs of life, so in education, competition seems to help, and not to injure, the progress of education, and my conviction is that there is a great want of competition and want of adequate supply. It is unquestionable that the demand for high education is increasing, but the Government is not keeping pace with it, and private enterprise has not come forward to meet it adequately. The Government of Bengal, in its Resolution on the last Education Report, says: "The demand for collegiate education has compelled the Government to provide additions to the professorial staff. This demand is a growing one, and it is, in Sir Ashley Eden's opinion, impossible that Government can keep pace with this growing demand."

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—Generally educated natives in this province find remunerative employment, but the field is limited. The graduates of the University are now better encouraged than they used to be before, but I think they ought to have priority of consideration in all cases. Under any circumstances the prospects of the graduates are fairly assured for many years to come, and it is not necessary to speculate on that point, much less artificially to retard the progress of intellectual amelioration by placing difficulties in the way. The case is different with regard to those who are plucked or obliged to drop their studies before attaining a degree. The number of these bears an unhealthy relation to that of graduates, and they are necessarily discontented. For them technical education and the industrial walks of life should be made more readily accessible. But in no civilised country is education checked to prevent failures, and the case should not be different in India.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I am constrained to say that the instruction imparted in secondary schools under the present system is not calculated to store the minds of those who do not pursue their studies further with useful and practical information to the desired extent. For my part I think that no student can understand or appreciate English literature properly who does not know something about the classic lands of Greece and Rome. But I believe, with a few exceptions here and there, the Histories of Greece and Rome are not taught in secondary schools, far less general history. The students are instructed in prose, but sufficient attention is not paid to poetry. In fact, poetry is excluded from the Entrance course. Book-keeping and letter-writing, which would be of the greatest use to the student in after-life, are not taught at all. Even spelling is not well done; correct pronunciation is not generally attended to, while English translation and English composition are neglected; handwriting is not also cultivated. The student who does not go beyond the secondary school can neither read nor write, nor speak English correctly. I am of opinion that if Entrance candidates were passed on what is called the pass-average including all subjects, the student would feel greater liberty of action, and the evils of the hard-and-fast rules of University examinations would be lessened.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Yes, the University system is a dead-level system, and tends to reduce all educational institutions to one dull uniformity. The aim of all schools is to pass students at the matriculation, and "pass" therefore is the watchword of pupils, teachers, managers, inspectors, and all concerned. And "pass" has also become the passing signal in the native matrimonial market. All efforts are therefore concentrated upon this sole point—cram the student anyhow, but pass he must. Woe betide him who cannot pass! At one time many of the colleges connected with Oxford and Cambridge did not require any matriculation examination. A certificate from any M.A., giving his opinion that the candidate had sufficient elementary knowledge to benefit by collegiate education sufficed for admission. Of late a preliminary examination has been introduced, but it is of a general and superficial character. The same I believe is the case at Bombay, where at the last matriculation 1,400 candidates out of a total of 1,450 or 1,460 passed. In Bengal, however, the test is severe by rule, and made much more so by examiners. In short, every obstacle is put in the way of many candidates passing, and the annual slaughter of innocents is frightful. The examination is, moreover, of a very technical nature, and the character of education necessarily becomes healthy in the schools. Real education is necessarily sacrificed to the examining test of the University. But the whole blame does not rest with the University. The University has laid down a certain test; it is, I think, the fault of the Education Department that in secondary schools it allows sound healthy instruction for the requirements of ordinary life to be sacrificed for mere effect.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination, is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think the number of candidates for the University Entrance Examination is unduly large, and any attempt to check it would,

in my opinion, be an attempt to check intellectual enlightenment. I utterly fail to perceive how primary education becomes good universally and a little higher amount an evil, or unnecessary beyond a certain limit. The education under notice is general, and not technical. In the latter case the supply should, to a certain extent, be regulated by the requirements of the country; the country could not supply work for more than a certain number of tailors or carpenters; but with regard to the former, it would be absurd to say the country requires a certain number of men to be enlightened and no more. The phrase "requirements of the country" has not been defined, and I do not clearly understand what is implied by it. If it means, as I take it, the number of persons who can find suitable appointments, it reduces knowledge to the same rank with carpentry or bricklaying, and no sound educationist would estimate the value of liberal education with such a measure. Certain it is, the Honourable the Court of Directors, in their Education Despatch of 1854, which is justly regarded as the Education Charter of India, did not lay down any such condition for the extension of education. They took a broad and statesmanlike view of the subject. They wrote: "It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge." "This knowledge will teach the natives of India the marvellous results of the employment of labour and capital; rouse them to emulate us in the development of the vast resources of their country; guide them in their efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce." "We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved Arts, Science, Philosophy, and Literature of Europe; in short, of European knowledge." "In any general system of education, the English language should be taught where there is a demand for it; but such instruction should always be combined with a careful attention to the study of the vernacular, and with such general instruction as can be conveyed through that language."..." We look therefore to the English language and to the Vernacular languages of India together as the media for the diffusion of European knowledge, and it is our desire to see them cultivated together in all schools in India of sufficiently high class to maintain a schoolmaster possessing the requisite qualifications." . . . "Schools whose object should be to provide more opportunities than now exist for the acquisition of such an improved education as will make those who possess it more useful members of society in every condition of life shall exist in every district in India." . . . "We include in this class of institutions those which, like the zilla schools in Bengal, . . . use the English language as the chief medium of instruction, as well as others of an inferior order such as the Government vernacular schools in the Bombay Presidency, whose object is to convey the highest class of instruction which can now be taught through the medium of the vernacular languages." "Such a system as this, placed in all its degrees under efficient inspection, beginning with the humblest elementary instruction, and ending with the University test of a liberal education, the best students in each class of schools being encouraged by the aid afforded them towards obtaining a superior education, by means of such a system of scholarships as we shall have to describe, would, we firmly believe, impart life and energy to education in India, and lead to a gradual but steady extension of its benefits to all classes of the people." The Honourable Court thus concluded: "Although we are fully aware that the measures we have now adopted will involve in the end a much larger expenditure upon education from the revenues of India, or, in other words, from the taxation of the people of India, than is at present so applied, we are convinced, with Sir Thomas Munro, in words used many years since, that any expense which may be incurred for this object will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people." The question of regulating the supply of any class of schools "according to the requirements of the country,"—that is to say, according to its capacity to absorb the activity and energy of those turned out of the educational mill, was not even thought of by the authors of the Education Despatch, and it would be, in my opinion, in direct contravention of that despatch and subversive of all principles of sound education to impart such a doctrine in the educational policy of Government.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The system of scholarships is, I think, based on fair principles, and is carried out in a fair spirit. I would, however, give more scholarships to primary schools in order to help pupils of these schools to go up for higher education.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—In a few instances I believe municipal support is given to grant-in-aid schools, but I cannot say whether they are extended to schools maintained by missionary bodies. I have already said that in my opinion municipal funds ought to be relieved of the charge of education.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—Yes, the University curriculum affords a sufficient amount of teaching to qualify young men for teacherships, but it does not afford the necessary special practical training for the purpose. It is desirable, therefore, that those who wish to take to the task of tuition should learn the art. I would recommend that a teacher before appointment should serve as an apprentice in some school for six months for practical training.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspectional staff consists of (1) the Divisional Inspectors, (2) Assistant or Joint Inspectors, (3) the Deputy Inspector, whose immediate duty is the personal inspection of secondary

schools, and whose general duty is the supervision over the supervision of primary schools by Sub-Inspectors, (4) Sub-Inspectors who supervise the primary schools, and (5) chief or sirdar *gurus*, who visit indigenous schools within a given circle, and who sometimes combine tuition with inspection. The system of inspection is thus well ordered and elaborate, but I doubt whether the practical results are commensurate with the expenses incurred or satisfactory. It is doubtful whether many a school receives regular visits from any of the Inspectors during the year; but even when the visit is made, it is too formal, and those concerned with the school try to get up a show. If schools flourish, I may say they do so in spite of inspection. The Inspectors audit the accounts of aided schools, but this may well be delegated to district and sub-divisional boards, which are in contemplation. If these boards be constituted, they may be charged with the management of the district high schools, and the supervision of the working of the aided schools and the primary schools. As I have already said, I would entrust the direct superintendence of the primary schools to the village panchayat, and would place at the disposal of the district board an Inspector, say, on Rs. 300 a month, and one or two Sub-Inspectors under him on Rs. 50 a month each. The accounts being audited at the office of the district board, the inspecting staff will be relieved of this work. The inspection need not be in numerical order; the Inspectors should visit schools at random, without previous notice or warning, and take them unawares, and concentrate their attention upon schools which most require looking after. At present the cost of inspection comes to more than 4 lakhs per annum, or a little over one-fourth of the total net expenditure to Government on education in the province, but according to my estimate it may be reduced to at least half the present amount.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I have already suggested that the village panchayat should be utilised for the supervision of village or primary schools, and that district boards may be established for the control of the general educational establishments in each district.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There is no uniformity in the use of text-books in our schools. There is considerable complaint under this head. Book-making has become a trade, particularly with persons connected with the Education Department, and as slight alterations or additions lead to fresh editions, school-books have become expensive. What the eldest brother has read, the youngest brother cannot use; each must have a fresh edition, even if the same book be used. Personal influence goes a great way in determining the adoption of a school-book; merit is therefore not always taken into consideration.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I cannot say that the present arrangements of the Education Department in regard to examination or text-books, or in any other way, are such as unnecessarily interfere with the free development of private institutions. But the mode of selection of books is not such as to exercise a healthy influence on vernacular literature. There is a Text-Book Committee, composed of excellent men; but if their opinion be not followed in practice, it is a mockery to keep on such a committee. I am told that the choice of school-books practically depends upon the likes and dislikes, sympathies and antipathies, of Inspectors and their advisers. Such a fast-and-loose system cannot but have a bad effect upon vernacular authorship and vernacular literature. I think the grant-in-aid rules should insist that such books shall be introduced into aided schools as may be approved by the Text-Book Committee.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I have already partly answered this question. In a country situated as India is, the State must have direct connection with education. I am of opinion that it should keep in its own hands collegiate and primary education, and leave secondary education to the operation of the grant-in-aid principle as far as practicable.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—Even Bengal, which is comparatively more advanced than the other provinces in the matter of education, is not prepared to admit of the withdrawal of Government to any large extent from the direct management of schools and colleges. Such withdrawal would be synonymous with a sad falling off in the standard of education in the country. In the mofussil few colleges would be replaced, and the high schools would cease to be high schools. I am far from admitting that the Government schools and colleges are perfect. There are many grave defects in them; but such as they are, they are better than most private schools and colleges, and they help to maintain the efficiency of private institutions by serving as models. Take them away, and the spirit of economy, lax supervision, inefficient teachers, absence of models, and fifty other causes, would conspire to lower the standard of private institutions. Take, for instance, the Presidency College. As it is situate in the capital, it is open to keen competition. There are no less than three aided colleges, and one unaided college, directly under native management, which teach up to the B.A. standard, and two unaided colleges, also under native management, which teach up to the First Arts standard, and yet the number of students on the rolls of the Presidency College shows no decline. Even supposing that 25 per cent. of the students of this college are scholarship-holders, it is open to them to go to any college they may like, for scholarships are tenable in all colleges without distinction, and yet they prefer to stick to the Presidency College. Take away the Presidency College, and competition will at once cease; the private colleges will deteriorate, and the cause of education will suffer.

There are, in my opinion, certain advantages in favour of the Presidency College which are entitled to special consideration. The arrangements in the private colleges for the literary course are certainly good; but as regards the missionary colleges, there is the ever-present drawback of the religious element; and as regards the native colleges, English is taught by native professors. I have always been of opinion that English is best taught by an Englishman, just as Bengali is best taught by a Bengali, it being understood that the teacher or professor is himself thoroughly conversant with his subject. There are in works of English literature idioms, turns of phrases and expressions, allusions to English scenes, customs, manners, and events, which may be best explained by an Englishman. English pronunciation and intonation are also of much importance, and can be best taught by a properly qualified Englishman. I have already stated that the private colleges in Calcutta are well managed; but the native colleges cannot afford to maintain highly paid English professors for instruction in English, while the missionary colleges are shunned by those who can afford to pay higher fees. The maintenance of a Government college for those who wish to learn English from the fountain source, and are willing to pay for the dear article, is therefore a necessity. But there are other reasons why the Presidency College requires Government support. There are no arrangements in the private colleges for instruction in the B or Science course, and these colleges cannot afford to provide for an expensive machinery for that purpose. Then the candidates for the M.A. examination receive in the Presidency College a kind of help which they cannot get elsewhere. All these considerations, I submit, require the maintenance of the Presidency College by Government. But even the Presidency College on its present footing does not provide for instruction in all branches of the Science course, such as Botany, Zoology, Geology, Mineralogy, &c. A Government college should make liberal provision for these sciences, but it is not done. In the mofussil colleges the shortcomings in this respect are more glaring, and, as far as the students attending those colleges are concerned, the option of taking the B or Science course practically remains a dead letter from want of adequate arrangements for instruction. The scale of remuneration given to the professors in the Presidency College is far too high, and the number of working hours assigned to them, until lately, was ridiculously low. For instance, three professors have lately taken leave, but their places have not been filled up, their work being carried on by other professors. This fact shows that at least these three professors were surplusage when they were on the staff. The Presidency College corresponds with the College Department of the late Hindu College, and if the expenses of the two were compared the difference would be literally stunning. In the general report of public instruction, Bengal, for 1850-51 I find the following return of the College Department of the Hindu College:—

Names.	Designation.	Salary. Rs.	a.	p.
E. Lodge, Esq.	Principal	600	0	0
V. L. Rees, Esq.	Professor of Mathematics	300	0	0
J. Rowe, Esq.	Professor of Surveying	106	10	6
J. Sutcliffe, Esq.	Professor of Natural Philosophy	500	0	0
	TOTAL	1,506	10	6

But the gross expenditure of the Presidency College was in 1880-81 Rs. 1,09,597! The total monthly expenditure of the College Department of the Hindu College was Rs. 1,500 in 1850; the Principal of the Presidency College now alone receives a salary of Rs. 1,500. Of course the circumstances of the Presidency College differ from those of the Hindu College. The number of students attending the former being very much larger, a corresponding professorial staff must be entertained; then the B or Science course requires a good staff of professors and a well-stored laboratory; but in my opinion not a little of the difference in the cost shown above is due to the high scale of salaries now paid to the professors in the Government colleges. I must confess that the gentlemen who formerly used to constitute the professorial staff of our colleges were not a whit inferior to their successors,—some of them were, indeed, men of rare ability and European reputation, and yet they were content with salaries of Rs. 600, Rs. 500, and Rs. 300 a month. Of course in these days the rupee has gone down in value, and the prices of provisions have risen, but the scale on which the salaries of the Educational officers have been raised is not in my opinion warranted by the exigencies of the service. The scale has evidently been drawn up on a false analogy with the salaries of the Covenanted Civil Service, the highest paid service in the civilised world. To regulate salaries on that model is to regulate them on the most extravagant model possible. Apart, however, from that question, the functions of the two classes of officers are so widely different that a fair comparison cannot be made between the two. If the Government wishes to reduce the cost of high education, it ought to revise the salaries of the higher grades of the Education service. It is observable that some of the professors of the Presidency College are pluralists; when the Education Department pays full salary to a person, it has a right to his full time, or to claim a full day's work; but when part of it is devoted to other work, surely a corresponding deduction ought to be made from the full salary given. But there is not a single case in which such deduction has been made. In my opinion, I repeat, the time has not arrived for Government to withdraw from the direct management of the colleges. Even in Calcutta, where there are so many private colleges in existence, the maintenance of the Presidency College is necessary on special grounds. I do not think that the maintenance of the Government colleges at all retards the growth of self-reliance and combination for local purposes. In the mofussil there are not elements for successful private competition with Government colleges. In Calcutta there is certainly much room for such competition, and private competition has flourished without detriment to the Presidency College. As for schools, I have already said that the Government ought to keep in its own hands the primary schools, superintended by village panchayats, and to administer the secondary schools through the grant-in-aid system.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I have already said that in my opinion the time has not arrived for Government to withdraw from the direct management of colleges and schools. The standard of education will, I fear, deteriorate, particularly as the private colleges in Calcutta have not the means and appliances for instruction in the B. or Science course which the Presidency College has. While on this subject, I would recommend that facilities be given to students of private colleges to attend the Science lectures at the Presidency College.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Moral lessons are inculcated in the books taught in the Government schools and colleges, and no teacher can expound them without impressing them upon the minds of his pupils. But at the same time I must say that definite instruction in duty and the principles of moral conduct do not occupy any recognised place in the course of the day. I would recommend the preparation of a special primer on this subject, containing not only lessons on principles of moral conduct, but also an exposition of our duties as subjects of the State. It would also be well for the teacher to give some lessons on manners. In olden days every native family of standing used to have a munshi to give lessons on manners. Sometimes the elders of the house used to teach manners to the younger members of it.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Physical instruction is given in many of our schools, but it is generally in the modern European style. I would have annual competitive exhibitions in each district and the award of prizes for the encouragement of physical education.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Indigenous instruction for girls is of a rudimentary character. It does not even comprise the three R's in all cases. It seldom goes beyond reading and writing.

Ques. 42.—Whatprogress has been made by the department in instituting schools for girls; and what is the character of the instruction imparte in them? What improvements can you suggest?

Ans. 42.—Female education has certainly made some progress in Bengal under the fostering care of the Education Department, and also under the influence of the zenana missions. There are, however, serious drawbacks to any marked success in this respect: the social institutions of the people are in the way of any great advance, and until a change is effected in them it is hopeless to make female education a complete success. On the one hand, any attempt to tamper with the customs of the country cannot but make the community rebel against it; and on the other, change in those customs must be effected if education is to be effective. In my opinion, the policy to be followed is one of conciliation and not coercion.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools, where boys and girls mix together for purposes of education, are repugnant to Oriental ideas of modesty, decency, and propriety. Under the best of circumstances they cannot but lead to serious evil.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Female normal schools would certainly be the best training grounds for female teachers for female schools. But according to the customs of the country respectable Hindu ladies cannot be expected to leave the zenana and undertake tutorial work.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Yes, the grants to girls' schools are generally larger in amount, and given on less onerous terms than those to boys' schools, and the distinction made is sufficiently marked.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies actuated by religious motives take an active interest in the cause of female education in this country, but orthodox Hindus do not look with a favourable eye upon the religious element in their efforts.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—For my part I consider it a cardinal defect in the present system of education that, while it teaches too many subjects, the knowledge imparted is more superficial than deep. It is, however, a moot question whether there should be more surface than depth. Then English composition, as a rule, is neglected. No means or appliances are provided for technical or practical education except the Sibpore Engineering College, and our educated youths have therefore no independent opening for earning their livelihood. The want of sympathy between the teachers and pupils, particularly in the colleges, is deplorable. Some of the professors of the Presidency College, I am told, hardly know their pupils by face, much less by name. The remedies for these defects are obvious.

Cross-examination of THE HON. KRISTODAS PAL.

By MR. BROWNING.

Q. 1.—You have contrasted the expenditure of the United Kingdom on college education in England and Ireland with the expenditure of the Government of India in Bengal, and you have said that you do not think the aid now given to gurus in aided primary schools to be sufficient. Am I to understand that you think the Government of India should spend larger sums on both higher and primary education in this country than they now spend?

A. 1.—Yes.

Q. 2.—Would such increased expenditure imply increased taxation?

A. 2.—If the Government properly husbanded its resources there should not be any

necessity for increased taxation. I am opposed to special taxation for educational purposes.

Q. 3.—Are the gurus now inhabitants of the villages in which their schools are situated?

A. 3.—Not in all cases.

Q. 4.—In your answer to question 27 you have said that the Educational Department sacrifice sound healthy instruction for mere effect. In what way is this done?

A. 4.—I do not mean the Educational Department—I mean the school authorities; they attempt to secure good results at the University examinations without caring for substantial education.

By Mr. P. Ranganada Mudaliar.

Q.—Is your objection to municipalities being charged with the support and management of schools based entirely on financial grounds?

A.—I have already said that district boards should have charge of education, and municipal boards are superfluous for the purpose of supervision.

By Dr. Jean.

Q. 1.—In your answer to question 22 you have mentioned several schools as self-supporting; would you tell me the reason why they receive no grant from Government? Is it because they never applied for it, or because, having applied, they were refused?

A. 1.—They did not apply for a grant.

Q. 2.—Are such schools, however, under the control of Government?

A. 2.—They are not.

Q. 3.—You have said in your answer to question 32 that Inspectors should take pupils and masters unawares. Would you extend the measure to middle and high schools?

A. 3.—I would apply the measure only to mofussil schools.

Q. 4.—When the inspection takes place but once a year, and bears upon all the matters taught in the course of the year, should not the Inspector rather give notice of his visit several months in advance?

A. 4.—I should rather say no.

By Mr. Croft.

Q.—You have stated that, under the system of payment by results, the average grant to primary schools is Rs. 10 a year, and you advocate a minimum grant of Rs. 60 a year. Have you regarded the financial bearing of that proposal, considering that the present grant for primary education is 5 lakhs a year, and do you think that the increased expenditure could be met from the present resources of Government?

A.—Yes, I have fully considered that point.

By the Rev. W. R. Blackett.

Q.—Is the whole educational system as at present administered one in which a school or college has no advantage or disadvantage with respect to receiving Government aid from any religious principles that are taught or not taught in it?

A.—It is; there is no distinction made at present.

By the Rev. Mr. Miller.

Q. 1.—You refer with approval to the large provision for higher education in the United Kingdom; would not the policy of aiding, but not directly managing, colleges which has produced such good effects in Britain produce similar effects in providing amply for the higher education of Bengal?

A. 1.—As already explained, both as regards Calcutta and the mofussil, the time for carrying out that policy has not yet come.

Q. 2.—Do you think that when the proper time arrives the policy followed in regard to higher education in Britain will also be the best for Bengal?

A. 2.—I can't be a prophet.

By the President.

Q.—You say that the grants to gurus or teachers of primary schools should be increased, and that the grants-in-aid to secondary and higher class schools should also be increased. At the same time you say that the sums expended upon colleges under direct Government management cannot be curtailed. May we take it, then, that your deliberate opinion is that the general expenditure of public money upon education must be largely increased, if education is to be put on a satisfactory footing?

A.—That is my deliberate opinion. I also wish to add that if the Government, instead of surrendering three millions of revenue by the last Budget, had retained one-third of it, and applied it to the purposes of education, there would have been no lack of funds for that purpose. In Bengal, for example, the seventy lakhs of salt duty which have been given up were paid by the masses of the people, and could not have been devoted to a better purpose than their education.

Evidence of the Rev. E. Lafont, S.J., C.I.E.

[Questions 1 to 18 are special and not contained in the "Standard List."]

Q. 1.—Are you acquainted with the system of collegiate instruction in Bengal, with special reference to the Science course of the Calcutta University?

A. 1.—I am.

Q. 2.—By what means have you obtained that acquaintance, and over what period does your experience extend?

A. 2.—I am Professor of Physical Science in St. Xavier's College since 1869; have been Rector of the College from 1871 to 1878; I was appointed Fellow of the Calcutta University in 1877, and I am Vice-President and Lecturer of the Indian Association for the Cultivation of Science since its foundation in the year 1875.

Q. 3.—Are you of opinion that the Science course of the Calcutta University can be taught efficiently in aided institutions?

A. 3.—Yes, I am of that opinion. We teach Physics and Chemistry in St. Xavier's College.

Q. 4.—Has it come within your knowledge that any considerable classes of students exhibit

either a special aptitude for, or a repugnance to the experimental study of, any of the objects of the Science course.

A. 4.—My experience is limited to Physics and Chemistry. I always found the students taking a great interest in, and showing a fair aptitude for, scientific study, whenever the lectures have been properly illustrated with suitable experiments. A purely theoretical or mathematical teaching does not seem to find much favour with the generality of students.

Q. 5.—Would a college duly providing for instruction in the Science course be, in your opinion, necessarily more expensive than one confining its instruction to the Literary course?

A. 5.—The staff required would in both cases be pretty much the same, but additional expenditure would, of course, be incurred to procure the instruments for museum and laboratory. Besides the usual wear and tear, new instruments should from time to time be added to the stock, to keep pace with new discoveries or new applications.

Q. 6.—What staff of professors would you consider indispensable for teaching the subjects in each alternative group of the Science course?

A. 6.—I have no experience in the other groups, but I think one professor for Physics and another for Chemistry absolutely required, leaving the mathematical portions of the subjects to the Professor of Mathematics; the time of lecturers in experimental sciences being fully taken up by the preparation of experiments, the care of instruments, &c.

Q. 7.—Are you of opinion that the existing grant-in-aid rules permit of aided colleges making suitable provision for instruction in Science, without too much crippling their resources for general instruction?

A. 7.—Our college managed up to date to teach the Science course under the present rules; however, it is but fair to add that occasionally a special grant was given us for the purchase of necessary instruments. Our collection of apparatus has been formed gradually, and is now one of the best in Calcutta; I estimate its cost at some Rs. 20,000.

Q. 8.—What, in your opinion, is the minimum of scientific apparatus indispensably required for imparting a due amount of instruction in the appointed subjects of the Science course?

A. 8.—I have no experience of other groups than of Physics and Chemistry. It is difficult to give a correct estimate of the cost of instruments, and still more difficult to fix the number or to make a list of the indispensable apparatus; but, roughly speaking, I should say that Rs. 10,000 would suffice for the purpose.

Q. 9.—Can you suggest any way by which the cost of providing scientific and philosophical apparatus might be reduced?

A. 9.—From my personal experience, I am decidedly of opinion that the French makers are cheaper, and quite as good as, if not better than, any other in Europe. Their instruments may be obtained graduated for English requirements if this is considered necessary. I believe that the Presidency College has also found it more economical to purchase French instruments.

Q. 10.—What measures could be taken for the manufacture of scientific instruments in this country?

A. 10.—I know of no other workshops where such instruments could be made than the Telegraph Workshops at Alipore and the Mathematical Instrument Department in Park Street. However, if sufficient inducements could be given, I don't see why private firms, such as Solomons & Co., Black and Murray, and others, should not manufacture the simpler of these instruments at a reasonable cost.

Q. 11.—Could the Government Museums and the Botanical or Zoological Gardens, without interfering with their popular character, be put to more use than at present for the special purpose of instructing students of colleges preparing to graduate in the Science course: and if so, in what way might this be done?

A. 11.—Undoubtedly the collections of mineralogy, geology, botany, and zoology, accumulated and classified in these Museums, might easily be made accessible to lecturers accompanied by their pupils. In this manner practical lessons could be given without the necessity of separate collections for the different colleges. Far from interfering with the public character of these institutions, this public use of valuable collections would greatly enhance their usefulness.

Q. 12.—Would translations of European scientific treatises into the vernacular languages of India be, in your opinion, an efficient means of promoting the study of Science? If so, in what manner could the production of such books be stimulated?

A. 12.—I think that for the more complete works on Science, there is no great advantage in translating them, as those who are likely to understand them and benefit by their reading know English well enough; but a good collection of Science Primers in the vernacular would go a long way to familiarise the masses with the elements of Science. It can hardly be said that Science has taken root in a country when the highly educated few are alone conversant with the elementary facts of Science. I think some such Primers have been published already; but, to be useful, they ought to be compiled well, and more accurately than some of these books that came under my notice. I think that if Government were to propose prizes for the best productions, men who are able to do the work might easily be found.

Q. 13.—Are you able, from your own experience, to point out instances showing in what manner students who have graduated in the Science course have subsequently turned their knowledge to account?

A. 13.—I know of one of our own students, who is now Professor of Mathematics and Physical Science in one of the missionary colleges of Calcutta. Several others have started clubs or associations, where they occasionally give lectures on popular scientific subjects.

Q. 14.—Are you aware of any natives of Bengal who, having so graduated, have interested themselves in disseminating scientific knowledge by means of the vernacular or otherwise?

A. 14.—I don't know any case in point from graduates; but men who studied Science before the B or Science course was established have exerted themselves most laudably for the purpose of diffusing a knowledge of Science amongst their countrymen. I refer to the foundation, by Dr.

Mahendra Lal Sircar, M.D., of the Indian Association for the Cultivation of Science,—a purely Native institution, where lectures are regularly delivered in Physics, Chemistry, and Astronomy, and on which I shall have occasion to say more later on.

Q. 15.—Do you think that the demand for scientific education is likely to increase in Bengal? If so, could a sufficient amount of scientific education be given under the grant-in-aid rules to meet that demand in Bengal?

A. 15.—Yes, I think the people in this country are beginning to realise the value of a sound knowledge of scientific facts for practical purposes; and I have no doubt that students would gladly receive instruction in Science if that instruction was made sufficiently attractive by illustrated lectures. I always found large and appreciative audiences whenever I gave public lectures on scientific subjects with experiments, and in St. Xavier's College students attend the Science classes with evident pleasure.

Q. 16.—What mechanism does, or could, exist for meeting that demand, apart from Government colleges?

A. 16.—Many of the aided colleges might be induced to take up the teaching of the Science course, as we have done in St. Xavier's. Besides, there is the Indian Association of which I spoke in question 14. The courses of lectures in that Association might easily be adapted to the requirements of the F.A. course and of the B course of the University; and students from all colleges receive there a sufficient experimental knowledge to render the collection of instruments in private colleges much less expensive, and almost unnecessary. As a matter of fact, the bulk of auditors at present attending our lectures at the Indian Association is made up of B or Science students of various colleges, not excepting the Presidency College,—so much so that, in order to suit their convenience, we are obliged to discontinue the lectures during the college vacations. A new lecture hall, capable of accommodating 500 students, is to be erected this year, and new instruments are constantly being added to a collection procured at a cost of some Rs. 30,000. A small observatory will also be built during the present year, to erect in it a good refracting equatorial, recently presented to the Association by a native gentleman of the town.

Q. 17.—If any Government colleges are retained for Science teaching, how many do you think are enough for Bengal, in addition to aided colleges and other institutions?

A. 17.—This would, of course, depend on the demand for scientific education; but it seems to me that the present machinery is quite sufficient and will suffice for a long time, especially if some more of our aided schools are induced to take up the teaching of Science.

Q. 18.—Are you of opinion that it would be possible to arrange to teach at some central institution the Science course, in whole or in part, to all the students of Calcutta colleges who take up the B course?

A. 18.—I think lectures might be delivered, for instance, at the Indian Association for the Cultivation of Science, which would suffice to prepare the students to pass in the B course. But in practice this could not meet fully the requirements of all the students.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? . . . .

Ans. 19.—I am of opinion that the best system of grant-in-aid is that of payment by results.

Ques. 20.—How far is the whole education system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—I think that the educational system, as at present administered, is one of practical neutrality.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I am of opinion that successful competition is scarcely possible for any private institutions againt Government colleges.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—I think that some find it very difficult to obtain employment, and that on the whole the number of those finding employment is not commensurate with the number turned out by the present educational system.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I am decidedly of opinion that the attention of teachers and pupils is unduly taken up by the Entrance examination of the University, so much so that teachers find it impossible to teach their pupils anything beyond the programme of the University. I think that this is a great obstacle to literary culture. Many of our students cannot write a decent letter in English. I am also of opinion that the number of pupils in secondary schools who present themselves for the University Entrance examination are a great deal in excess of the requirements of the country. I think the cause of this is that the Entrance examination seems to be regarded as a *sine quâ non* for obtaining a situation.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—I am of opinion that the University curriculum is not usually a sufficient preparation for such teachers. I would therefore strongly advocate the establishment of training schools.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—My answer to the first part of this question was virtually contained in my answer to question 27. I therefore consider it unnecessary.

I think that the selection of text-books should not be left to private institutions.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies ?

Ans. 36.—I answer it as follows: let Government aid private institutions and leave to them the duty of teaching.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes ?

Ans. 37.—I think that if the withdrawal be gradual, the effect will be good.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools ? Have you any suggestions to make on this subject ?

Ans. 39.—I consider that Government colleges and schools being bound by the principles of non-interference to confine themselves to purely secular instruction, it is impossible for any Government colleges or schools to give any *definite* instruction in morality.

Ques. 43.—Have you any remarks to make on the subject of mixed schools ?

Ans. 43.—Mixed schools have, I believe, been tried in America, and with anything but desirable results.

Qeus. 44.—What is the best method of providing teachers for girls ?

Ans. 44.—To establish normal schools for ladies.

Q. 44 (a).—For English ladies ?

A. 44 (a).—For ladies generally, whether English or otherwise.

Q. 44 (b).—Do you mean European or native ladies ?

A. 44 *(b).*—For both. The only experience I have in the matter is confined to girls' schools managed by nuns.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered ? What suggestions have you to make for the remedy of such defects ?

Ans. 47.—I wish to say that in my opinion ultimately it will be desirable for the Government to withdraw to a great extent from the direct work of education. My reason for thinking so is that, as Government is bound to confine itself to purely secular instruction, it cannot be called an educator. I would, therefore, prefer the Government to give adequate aid to the various sections of the community, in order to enable them to found and to maintain institutions which, not being so restricted, would impart to students a complete education.

Cross-Examination of THE REV. E. LAFONT.

By MR. LEE-WARNER.

Q. 1.—You have stated that the supply of educated natives is in excess of the effective demand. Do you conclude from this that the State funds are misapplied, in forcing the growth of the class whose education may be called special beyond the existing requirements of society ?

A. 1.—Yes, I do.

Q. 2.—You advocate the gradual withdrawal of Government from the direct work of education. Do you not consider that, so far as the elementary education of the masses in the mofussil is concerned, even the commencement of such withdrawal must be postponed for many years ?

A. 2.—My answer referred chiefly to higher education.

By MR. P. RANGANADA MUDALIAR.

Q. 1.—Is it your view that aided colleges would spring up in remote mofussil districts to meet the wants of the people of such districts, if Government colleges should cease to exist ?

A. 1.—Yes, if such colleges are really wanted.

Q. 2.—With reference to answer 4, will you be good enough to say whether the undergraduates of Bengal have a notion that it is easier to secure a pass in the Science course of the B.A. examination than in the Literary course ?

A. 2.—I never noticed any such feeling in the students ; practically they do not choose themselves ; the choice is made by the college authorities.

Q. 3.—In your 47th answer you speak of various sections of the community. Which community do you refer to, and what are its various sections ?

A. 3.—Hindus, Muhammadans, Dissenters, Anglicans, Roman Catholics, &c.

Q. 4.—It is said that the grant-in-aid system of payment by results fails to help and encourage sufficiently schools in an infant state. Have you considered this objection ?

A. 4.—I do not admit the validity of the objection.

By MR. PEARSON.

Q.—In answer to question 12, you said that there would be no great advantage in translating the more complete works in Science. Do you think that such translations can be made so as to suffice for the instruction of vernacular students ?

A.—I think for elementary primers it is possible ; but for complete treatises, unless technical words are coined for the purpose, I do not consider it possible to give an efficient translation of such complete works on Science.

By MR. JACOB.

Q. 1.—With reference to your 12th answer, would you kindly state whether you consider Macmillan's Science Primers, by Professors Huxley, Balfour Stewart, and others, are suitable for use in Indian schools ?

A. 1.—As far as I know, I think they are used there ; some of them are exceedingly good.

Q. 2.—Are you aware that several of these primers have lately been translated into the vernacular of the Bombay Presidency ?

A. 2.—No.

By MR. WARD.

Q.—Are the defects in the Science Primers which you speak of chiefly owing to the author's

imperfect knowledge of his subject, or to his inaccurate use of language in translating English scientific terms?

A.—I am of opinion that some of these defects are due to both these causes.

By Mr. Browning.

Q. 1.—Would you supply simple apparatus to primary schools teaching Physical Science?

A. 1.—Yes.

Q. 2.—Can you estimate the probable cost of the simplest apparatus for teaching elementary Science in primary schools?

A. 2.—It is very difficult to give a decided answer to a question like that, because it depends on the limits of teaching. I fancy Rs. 2,000 ought to be sufficient.

Q. 3.—Do you think that if rewards were offered for the production of elementary text-books in Science, the best men would compete?

A. 3.—I think so, if the rewards are sufficient.

Q. 4.—As elementary education spreads, do you not think that Science Primers will be published in the vernacular without any offer of rewards?

A. 4.—I am afraid that Science Primers could not be published in this country under these circumstances.

Q. 5.—Have you ever seen the Science Primers published by Pandit Lakshmi Sankar Misra, M.A., Professor of Physical Science in Benares College?

A. 5.—No.

Q. 6.—Is the undue attention of pupils to the University Matriculation examination mainly caused by home influence by public opinion?

A. 6.—It is caused by both, I think. The effect of this examination is that there is an undue amount of attention paid to passing the examination, rather than to learning.

Q. 7.—If, in a manual studied by vernacular schoolmasters, brief directions were given regarding the moral training of children, the cultivation of truthfulness, honesty, self-control, obedience, gentleness, cleanliness, order, industry, &c., and if such directions were followed, would they afford definite instruction in the principles of moral conduct?

A. 7.—No, because any such training without the sanction of religious belief is useless.

By Mr. Fowler.

Q. 1.—You have qualified your statement, that you think the payment by results system the best, by excluding colleges. Would you apply the system to high schools?

A. 1.—I would apply it in all cases.

Q. 2.—Would the present matriculation examination be a proper test for a result grant?

A. 2.—Yes, I think so.

Q. 3.—If the matriculation test were thus used, would not its influence, already considered by you too great, be increased?

A. 3.—Yes, of course it would.

By Mr. Croft.

Q. 1.—What is the monthly grant to St. Xavier's College?

A. 1.—Rs. 350.

Q. 2.—Can you state roughly what is the total amount of the special grants that have been made by Government to St. Xavier's College within the last ten years?

A. 2.—I believe Rs. 7,000 for the observatory, Rs. 2,000 for instruments, Rs. 3,000 for building a chemical laboratory.

Q. 3.—Do you not think that the existence of such vernacular treatises on Science as have already appeared is entirely due to the spread of high English education?

A. 3.—Yes, I think so.

Q. 4.—Can you form any estimate of the number of M.A. graduates in Mathematics and Physical Science who are employed as teachers of those subjects in Government colleges?

A. 4.—I have no data.

Q. 5.—Is it not the fact that Physical Science is now the most popular branch of the University course, as judged by the number of college students in Bengal who take it up? And is not the result almost exclusively due to the action of the Government colleges and St. Xavier's College in introducing Physical Science into their teaching?

A. 5.—Yes, I think so.

Q. 6.—You say that in your opinion the system of payment by results is the best system of aid. Do you intend this to apply to colleges?

A. 6.—No, chiefly to primary schools, especially those in the remote parts of the country.

Q. 7.—Are you aware that in 1881 all Principals of aided colleges in Bengal were asked whether they would prefer the substitution of a system of payment by results for that now in force?

A. 7.—I am not aware.

By Syed Mahmud.

Q. 1.—Considering the present social and economical condition of India, please state whether as much remunerative employment is open to a youth well educated in Science as to one well educated in Arts?

A. 1.—I think that both have nearly equal chances, considering that scientific students may be employed in the engineering or mechanical line, railways and telegraphs.

Q. 2.—How far is the existence or the enlightenment of native capitalists essential for supplying remunerative employment to scientific young men?

A. 2.—I decline to answer the question.

By Mr. Bose.

Q.—Do you not think it would be a gain, as regards moral training, if books selected with a special view to imparting moral lessons not connected with any particular creed were to be introduced in Government schools and colleges as a part of the curriculum?

A.—On the principle that half a loaf is better than no bread, this might be done; but I don't expect much advantage from such an indefinite and vague teaching.

Evidence of W. R. LARMINIE, Esq., C.S., *Magistrate of Burdwan.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Twenty years' district work as an executive officer in Bengal.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system is, I think, as good as a limited supply of funds admits of. Nothing short of compulsory education and power to remit fees altogether will secure universal attendance.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The children of all classes, except perhaps the wealthiest, attend primary schools when no better are within reach. None keep specially aloof from them, and none are excluded from social reasons. Some, such as cowherds, &c., are kept from school on account of the value of their labour. As far as my experience goes, few men of the higher classes take much interest in primary schools. Some, like many who boast a higher civilisation, deprecate all education for the lower orders, as calculated to make them discontented with their condition; and these are probably also of opinion that education will render them less likely to submit quietly to acts of oppression.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Almost all the primary schools in this district (Burdwan), about 1,300 in number, are grafted on indigenous schools, but their character is to a certain extent changed. The old *gurumahashoy* has nearly disappeared and the system of education is altered. Formerly writing and arithmetic taught on the native system were the chief subjects of education, enlivened by rehearsals of portions of the Ramayana and similar poems. Now, reading, writing, arithmetic (both English and native), simple mensuration, zemindari and mahajani accounts, and sanitary laws, form the course of instruction. The fees of old *gurus* varied from one to four annas per boy per month, with the addition of a little rice, tobacco, &c.; and this custom still prevails more or less. Judging from my own experience, there is no difficulty whatever in welding the indigenous schools into the general system. The old *gurus* die out, and the villagers, seeing that Government aid is granted only on certain conditions, appoint men of a different stamp in their places. The masters are eager to conform to rules if they are allowed to receive aid from the State. The system which I have adopted in aiding indigenous schools is one which involves both monthly payments and payment by results. Details of the system, which has worked admirably in Burdwan, can be given if required. The system is capable of any extension.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—No aid can be counted on except that derived from the pupil's fees. Well-to-do villagers sometimes place a house at the disposal of the teacher.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Local boards can, with advantage, determine localities of schools, pay of teachers, and generally should control expenditure. They should not be allowed to interfere with the course prescribed, nor with the educational qualifications of teachers.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I would not entrust any schools to Municipal Committees; I should compel them by legal enactment to contribute certain sums to be settled, as a last resort, by Government, but would leave the management in the hands of the district board.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Teachers in primary schools are at present selected in a very haphazard sort of way. Villagers appoint their own men, but Government aid should be contingent on their possessing certain qualifications. If there were no objection on financial grounds, I think every teacher should be specially educated with a view to his future employment. It is not easy to define the social status of village schoolmasters. As such, they

do not interfere much in local politics, and, as a rule, stick to their *last*. They are, however, respected by their fellow-villagers. Without an increase of pay, I do not think any such improvement in their position can be effected as will secure a better class of men. If a better class of men is secured, their position will be improved.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The curriculum seems to me already sufficiently extensive, but greater stress should be laid on mental and native arithmetic, including zemindari and mahajani accounts. Those boys who are aiming at scholarships, with a view to education at a higher class of schools, of course prefer the more Anglicised system. The agricultural classes would, I think, appreciate the teaching of practical mensuration of an elementary kind. I do not discuss here the question of industrial schools.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Yes.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—Payments by results *pur et simple* is not in my opinion suitable to an extremely backward population. My experience in Burdwan is decisive on that point.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—As I said before, if education were made compulsory, I should give large powers of exemption from fees to some controlling authority, and, under any circumstances, fees in primary schools should be as low as is compatible with the remuneration of the teacher.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of schools can be increased by increased expenditure on the part of the State. There are numbers of villages the inhabitants of which are either too few or too poor to support a school. The children are thus often unable to enjoy the benefits of education, being at too great a distance from the school nearest to them. The schools in existence can be rendered more efficient by improving the class of teachers, by a liberal award of scholarships to boys of real ability, and of course by making attendance compulsory.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—None that I know of.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes generally; but you find boys of all classes, from the rich zemindar to the village shopkeeper, amongst the pupils in such schools. Professional men and Government employés almost invariably send their sons to these institutions.

It often happens that rich men do not pay as much as they can afford for their sons' education; but the bulk of the boys are not sons of rich men, and the fees, from Re. 1 to Rs. 2, in this district, are heavy enough for the circumstances of those who pay them. The question whether the education given is not of an unnecessarily expensive character, as far as the State is concerned, is a different one.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—The answer depends upon the meaning of the word "educated." If every "pass Entrance," or "fail F.A." is considered "educated," the supply is largely in excess of the demand. No really educated man of good character can fail to find remunerative employment.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think the statement *is* to a great extent true. There is a great want in this country of what is known in England as a "mercantile" education. In fact, the tendency of the system is to prepare boys for appointments as distinguished from occupations.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Very slightly.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The State should, as far as possible, pay the cost of all elementary education. It should also place higher education within the reach of all who could afford to pay for it, and, by means of scholarships, exhibitions, &c., of all whose abilities were of so high an order that their upward progress would be of advantage to the public. The special courses of study, both for primary and higher education, should be determined by experts, who would, in this country, be appointed by the State. Private enterprise should and would provide education for the classes who supply clerks *et hoc genus omne*. Private liberality should supplement the efforts of the State and others.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the

growth of a spirit of reliance upon local exertion and combination for local purposes?

Ans. 37.—It would diminish the number of such schools and colleges, and higher education would suffer for a while, but gradually such schools would be established where there was a real demand for them.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In many such schools English would no longer be taught, but as long as there was a regular system of examinations with grants of scholarships, &c., there would not be any serious deterioration in the standard of instruction *quoad* subjects.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—But little is done in this way. In a few schools there are parallel bars and swings, but little attention is paid to the matter.

Gymnasia should be attached to all large schools, and a certain amount of gymnastic skill should be insisted on, except in cases of physical inability. Where practicable, one of the masters should be an adept at gymnastics, and prizes should be given to boys for special excellence. Games such as cricket, lawn-tennis, &c., should be encouraged.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Very little. There are a few schools in this district in which primary instruction is given to girls only, but in many of the primary schools girls are taught along with boys. Teachers who are paid by results receive double the amount in the case of girls.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—One of the chief defects, in my opinion, in the system of education in this province is the encouragement given to the acquirement of a mere smattering of English. The division into classes of those who matriculate at the University, the publication of names of successful students, and of the schools at which they were educated, lend an importance to the examination which it does not deserve. Large numbers look upon their passing this examination as the end of their education, and as entitling them to almost any employment. I do not think this should be permitted. I would make the Entrance examination sufficiently severe to ensure the student's being able to take advantage of further educational facilities, but I would not allow any importance to be attached to the mere fact of passing, nor would I give any certificates to those who succeeded in passing. There might be special examinations for prizes or scholarships at matriculation. Similar observations are applicable, though in a less degree, to the F.A. examination. The result of the defect above referred to is to flood the country with a number of boys, whose sole aim is to get employment in some service but who, as a rule, are entirely unfitted for any post requiring real education.

Cross-examination of W. R. LARMIRÜE, Esq.

By MR. PEARSON.

Q. 1.—Why do you distinguish between the efficiency of local boards and of municipal committees?

A. 1.—By local boards I mean those contemplated in the new scheme for the district at large, not committees for particular towns.

Q. 2.—You say that games, such as cricket, lawn-tennis, &c., should be encouraged. Do you prefer English games to the indigenous athletic games which are played, I believe, everywhere?

A. 2.—I have never seen any such games played in Bengal.

Q. 3.—Do you prefer gymnastics to games?

A. 3.—I should be glad to see a combination of both.

By MR. LEE-WARNER.

Q. 1.—Do you consider that the aid rendered by the State to primary schools should be substantial, and that small grants are of little value?

A. 1.—The aid rendered should be substantial if funds will admit; but even a small grant will be beneficial.

Q. 2.—Supposing the assistance rendered became so substantial as to fall little short of the cost to the State of taking up the entire management of the school, would you advocate its transfer to the direct management of the State?

A. 2.—I should not.

Q. 3.—Should the local boards have power to dismiss or fine teachers in addition to the other powers which in your answer you propose to confer on them?

A. 3.—They should have power of dismissal; but I object to educated persons being fined under any circumstances.

Q. 4.—Are the teachers of primary schools in your district for the most part men trained in a normal school? We have received two different answers to this question. Will you favour me with your experience?

A. 4.—Out of 1,228 schools in my district, the masters of only about 50 are trained men. But a very large proportion of the teachers are men who have passed the Vernacular Scholarship examination.

By SYED MAHMUD.

Q. 1.—With reference to your answer to question 37, please state whether in your opinion Government should maintain a school or college where a non-Government educational institution of equal efficiency exists?

A. 1.—Certainly not.

Q. 2.—Do you think that Government would greatly encourage the establishment of private aided educational institutions for high education by making the grant-in-aid rules more liberal in this respect?

A. 2.—Of course, the more money Government gives in aid, the greater will be the chance of such institutions coming into existence.

By Mr. Ward.

Q. 1.—In answer 4 you say, "The system which I have adopted in aiding indigenous schools is one which involves both monthly payments and payment by results." May I infer from this that in Bengal Magistrates of districts are entrusted by the Government with the control of public money and allowed some discretion in its expenditure?

A. 1.—On the first introduction of the system for primary education in Bengal, the Government thought it right to give to Magistrates considerable license in the expenditure of money and choice of methods.

Q. 2.—Will you state the number of primary schools under inspection in your district?

A. 2.—1,228 schools have been brought under inspection up to 1881, as compared with 300 in 1866. The population of the district is about 1,400,000.

Q. 3.—With reference to answer 8—is there any radical difference between the constitution of a municipal committee and of a local board?

A. 3.—A very great difference. The members of the local boards, of whom many will be landholders, will be men of wider influence than the members of municipal committees. Moreover, the latter represent merely local interests, whereas the schools are attended by boys from all parts of the district.

By Mr. Fowler.

Q.—In your 9th answer you speak of the necessity for increased aid to village schoolmasters. What do you consider the best way of determining the amount of such aid, the system of payment by results, or any other system?

A.—My system combines both—payment by results, and by fixed stipends: I think this combination the best.

By Mr. Miller.

Q. 1.—"None are excluded (answer 3):" does this simply mean that none are excluded by definite rule? Are any *practically* excluded?

A. 1.—The schools are actually attended by all grades.

Q. 2.—How is the extent to which fees are paid affected by the fact of the teachers receiving aid from Government?

A. 2.—If the aid is large, the villagers object to pay fees, but when it is small, there is no appreciable effect.

Q. 3.—Is it your opinion that the education is of an unnecessarily expensive character? Can you give any indication of the direction in which greater economy is possible?

A. 3.—Most certainly. There might be a great diminution in the amount spent on giving a mere smattering of English in middle schools.

Q. 4.—Do you then imply that such schools and colleges exist at present where there is not a real demand for them?

A. 4.—I think so.

Q. 5.—Are you of opinion that the graduates of the University are generally possessed of real education fitting them for the posts you speak of?

A. 5.—They are really fitted for posts requiring various degrees of culture. I am satisfied that those who have graduated are "really educated" when contrasted with those who have merely matriculated.

By Mr. P. Ranganada Mudaliar.

Q. 1.—Do you consider exemption from fees to be a necessary condition of compulsory education?

A. 1.—Not in every case, but in many cases.

Q. 2.—Would it be desirable to charge no fees whatever, except where the parents of the pupils pay a local rate for purposes of education?

A. 2.—If there is a local rate, no fees should be charged. I have, however, no personal experience of such a system.

Q. 3.—Will you kindly explain how the State is intended by you "to place higher education within the reach of all who could afford to pay for it"?

A. 3.—By establishing and maintaining schools and colleges where there is a sufficient number of people sufficiently well off to bear the cost of keeping up these schools and colleges.

Q. 4.—Do you think it desirable that steps should be taken for admitting to the University Entrance examination only such candidates as have a real intention of pursuing their studies in a college?

A. 4.—I do.

Q. 5.—Is it your opinion that the standard of the Entrance examination should be raised?

A. 5.—It is a matter of detail I have not considered. At Oxford and Cambridge there is a very moderate examination, but the students, after passing, stay at college. There is no such guarantee here. Perhaps the standard should be raised.

By Mr. Croft.

Q. 1.—Do you think it advisable that a system of Government schools for elementary education should be substituted for the present system of aiding and improving indigenous schools?

A. 1.—No.

Q. 2.—You have said that under a system of small Government grants in aid of pathsalas, the people raise no objection to paying their accustomed fees to the village schoolmaster. Do you think there is any advantage, or the reverse, in a system that leads the people to regard the village school as their own school?

A. 2.—There is a decided advantage.

Q. 3.—If further funds were placed at your disposal for primary education, would you employ those funds in increasing the amount of aid given to individual schools, or in increasing the number of aided schools?

A. 3.—First in increasing the number of schools.

Q. 4.—You say that teachers who have passed the vernacular Scholarship examination have generally replaced the old-fashioned teachers

of pathsalas. Do you find the new teachers more efficient than the old, and equally popular with the villagers?

A. 4.—The new teachers are more efficient than the old for the new course of instruction. I think they are equally popular with the villagers.

Q. 5.—Are you aware that in Dacca the boys of the Government college and school play one or two cricket matches in the year with the European residents of the station; and that the college wins at least half the matches?

A. 5.—I have not heard of that. I established a gymnasium at Bankura, in which the boys competed successfully with others in Calcutta.

By Dr. A. Jean.

Q.—In your answer to question 12, you say that payment by results *pur et simple* is not in your opinion suitable to an extremely backward population. First, would you kindly state the reason why it is not suitable? Second, could you suggest any other system?

A.—First, because the number of scholars who would pass the examination would not be sufficient to give a fair remuneration to the teacher. Second, a certain sum monthly awarded, and made larger for those backward districts, so as to make up for the insufficiency of the teacher's salary.

By the Hon. Bhudeb Mukerji.

Q. 1.—Do you think that there are still many more pathsalas in the Burdwan district, which have not been brought on our books?

A. 1.—I do not think that there are many pathsalas now for us to find out. The chaukidars, who can have no reason to deceive us in this matter, have reported that they can find no more pathsalas.

Q. 2.—What was the number of primary school pupils who passed by the higher and the lower standards at the central examinations in Burdwan?

A. 2.—The total number passed under the two standards was 9,015 in 1880-81. The number was less than that of the year preceding, because the district was reduced in size, and also heavy sickness prevailed during the year.

Q. 3.—Do not you think that there are still many posts in the offices and kutcheries of Magistrates, Collector, and Judges in every district, which may be filled, with advantage to the public service, by graduates of the University?

A. 3.—These posts are only from Rs. 50 to Rs. 150 per mensem, which it will not be worth the while of the graduates of the University to take up.

By the Rev. W. R. Blackett.

Q. 1.—What has been done by European ladies for the promotion of female education in your district, and of what character are the schools referred to in your answer No. 12?

A. 1.—There is a large Catholic school at Assensole and a mission school at Burdwan; but these are not indigenous schools, to which my evidence was confined. There are two or three small indigenous schools supported partly by grants, and they are hardly worth noting.

Q. 2.—Do you consider the present system of inspection to be sufficient and satisfactory, as regards primary schools?

A. 2.—Primary schools in my district are inspected *in situ* by Sub-Inspectors four times a year, and there are also central general examinations once a year. Whenever occasion offers, the Deputy Inspector also visits these primary schools at uncertain intervals. This system is as satisfactory as the funds admit, but might be improved.

Q. 3.—Do you think that the average amount now obtained by schools on the grant-in-aid system is sufficient to keep them permanently and efficiently in operation?

A. 3.—It would, I think, keep them up to their present standard of efficiency, but would not be likely to improve them to any great extent.

By Mr. Howell.

Q.—Could not municipal committees be so revised as to be competent to manage some schools?

A.—I think it would be better to have a larger board which would pay more attention to the wants of the district at large, and not merely to the wants of the town.

By the President.

Q. 1.—You say you would like to see gymnastics and various manly games introduced in schools and colleges. Have schools and colleges, as a general rule, suitable play-grounds where games like cricket and lawn-tennis could be played?

A. 1.—Some schools have play-grounds, but few large enough for cricket.

Q. 2.—Have you any suggestions as to how schools and colleges should be compelled to provide suitable play-grounds for such games?

A. 2.—There are usually open spaces in the neighbourhood which could be utilised for the purposes of games. A rent would, in very few cases, have to be paid.

LIBRARY OF THE BOMBAY

APPENDIX A.

Memorandum showing the working of Primary Education in the District of Burdwan.

The present system was brought into operation in this district in the official year 1878-79. Previous to that year there had been only 664 primary fund schools under Government control of any kind within the present boundaries of the district, the teachers of which were paid Rs. 2, 2½, 3, 4, and 5 per month, without reference to the number of pupils or the progress made by them. At that time no supervision was exercised over the numerous pathsalas which were scattered over the district. With a view to bring all such schools under Government inspection, I introduced the following system. Some 70 or 80 schools were allowed a grant of Rs. 5 or Rs. 4 per month, either on account of the education given being of a somewhat higher order than is usually found in primary schools, or for some other special reason. The monthly grant to the remaining schools was reduced to Re. 1. This Re. 1 grant was extended to a large number of schools hitherto uninspected, and the masters of some other schools were given a small sum per annum on condition that they kept registers and allowed their schools to be inspected. There were thus three classes of primary schools:—

1st.—Those in which the education was somewhat of a higher character, the pupils being taught up to the standard of the Lower Vernacular Scholarship examination. In addition to their monthly pay, the masters of these schools were allowed a certain sum for each boy who succeeded in passing the above-mentioned examination. In case of complete failure at the examination, the school would be removed from this class to one of a lower grade, and would be replaced by one of the lower schools which might have shown itself able to educate boys up to the required standard.

2nd.—Those in which the masters received one rupee a month, and so much per head for each boy or girl who passed either the Lower Vernacula Scholarship examination, the Primary Scholarship examination, or the General Central examination. Complete failure rendered the school liable to removal from this grade.

3rd.—Schools whose masters received either no fixed stipend or only a small annual sum for keeping returns, and also so much per head for each boy or girl who passed any of the above-mentioned examinations. A school of this grade could be promoted to the 2nd grade on the occurrence of a vacancy.

The Lower Vernacular Scholarship examinations are managed by the Inspector of the Division, the questions not being the same for all the districts therein.

The Primary Scholarship examinations are conducted by the District Deputy Inspectors and Sub-Inspectors, the questions set being the same for all schools in the same district.

The Central examinations are held at different places and at different dates. The masters of all pathsalas of the 2nd and 3rd classes within a circle of some 5 or 6 miles radius bring such of their pupils as wish to be examined to the selected locality. There the Deputy Inspector or Sub-Inspector (the Magistrate or Sub-Divisional Officer generally presiding) conducts the examination in reading, writing, arithmetic, &c. The successful candidates are divided into two classes according to merit, and the masters receive a certain sum per head according to class. They receive double this amount in the case of girls. Books are also distributed at these examinations to the most deserving of the pupils.

The funds placed at my disposal during the year 1880-81, exclusive of the pay of the inspecting staff, amounted to Rs. 16,700. With this small sum 1,321 schools with an attendance of 40,002 pupils were kept in a tolerably efficient state. About 1 in every 2 of those who ought to be at school were at school, and the general results of the teaching as shown by the examinations were very satisfactory.

The special merit of the system as above detailed is the encouragement it gives to healthy competition. The masters of the higher-class schools know they must continue working up to the mark, or else will lose their special privileges, while the masters of the lower-grade schools know that success in teaching will ensure their position being improved. As one proof of the success of the system, I may mention that the number of pupils who passed the lower Vernacular Scholarship examination in 1881-82 from Burdwan was nearly as great as the total of those who passed from the remaining five districts of the division.

All primary aided schools are inspected at least four times a year, so that between inspections and examinations a constant watch is kept on their progress.

W. R. LARMINIE,

Magistrate of Burdwan.

APPENDIX B.

Primary Scholarship Examination, Burdwan District, 1881.

Bengali Language.

1. Distinguish between animate objects and vegetables.
2. What is the Era Sangbut? How is the English Era calculated? What century is this?
3. Mention the names of some metals: which of them is most useful and which most valuable. What is the reason that one kind of metal is more valuable than another?
4. Write the meaning of the following ten words . . .
5. Rectify the orthographical errors in the following sentence . . . .

Sanitary Teaching.

1. What rule should be generally observed to preserve health?
2. Write the method of purifying drinking-water.
3. What rules should be observed in sleeping?
4. The people of this country go for necessary purposes to the borders of tanks. Mention the evils arising from this practice.
5. Write briefly the causes which give rise to malarious fever in the district of Burdwan.

English Arithmetic.

1. Express in words 230870350, and write in figures one lakh 22 thousands and four.
2. Multiply 325067008 by 3070, and divide the product by 614.
3. How many English pies are there in 3,25,224 half-rupee pieces, 554 four-anna pieces, and 664 two-anna pieces?
4. In 336 Company's rupees how many Sicca rupees are there?
5. If 64 men get 322 maunds 16 seers, what will 5 men get?

Subhankari Arithmetic.

1. If one maund sells for a rupee, a seer will sell for 8 gandas. Find this formula.
2. If the annual rent be Rs. 9-12, what will be that for 17 days? Also, if the year consists of 365 days, find the rent for 17 days.
3. A maund sells for Rs. 980: what will be that for half a powah? Write down the answer to this question without working it.
4. If 1½ powahs of cowries be equal to a rupee, how much is that for 14½ annas?
5. If the wages of a man per month be Rs. 6-11, what will be his wages for 5 months 13 days?

Simple Mensuration.

1. Find the area of a piece of land 9 bighas 6 cottas long by 5 bighas 5 cottas broad. If Rs. 9-6 annas be the rent of a cotta, what is the rent of the whole piece of land?
2. A room which is 12 feet 6 inches in length and 8 feet 4 inches in breadth is required to be matted. If the mat be 3 feet 2 inches broad, what would be its length?

Zemindari Accounts.

1. Define the words given below.
2. Write a model form of a kabuliat from a ryot to a landholder.

Bazaar Accounts.

1. A merchant bought 120 maunds at Re. 1-4, 225 maunds at Re. 1-8, and 328 maunds at Rs. 2-8 a maund: what would he sell a maund for to gain Rs. 25 on the whole?
2. A bankrupt trader left 922 maunds of Peshawur rice at Rs. 8-6 a maund. His debts amounted to Rs 1,00,000. What would be the dividend on each rupee?

Evidence of THE REV. K. S. MACDONALD, M.A.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have taught for nineteen years as Missionary Professor in the Free Church Institution, Calcutta, and have been for twenty years a member of the committee in charge of the Bengal Mission of the Free Church of Scotland, under whose management there are upwards of 2,000 pupils taught in the Hooghly and Burdwan zillas and in Calcutta, in addition to those taught in the Free Church Institution, of whose council of management I have also been a member for upwards of twenty years. I am also a Fellow of the Calcutta University, and was for several years a member of both Boards of Examiners. At the request of the Calcutta Missionary Conference I have written two papers, one on the *provisions of the Education Despatch of 1854*, and the other on *primary education in Bengal*, copies of both of which I have had the honour of presenting to the members of the Commission. I am also Convener of the Committee of the Calcutta Missionary Conference on this subject. When the Indian Association took up the matter of mass education, I was elected a member of the committee appointed at the public meeting held on this subject, and as such took an active part in sounding the opinion of some of the leading native gentlemen of Calcutta in regard to their interest in mass education.

My experience is confined to Bengal.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I think primary education is sought for by the people in general. A very large proportion of the population are neither able nor willing to pay much for it, and some of the very lowest classes do not set much value on it, partly because they are discouraged by the higher castes from doing so, and from attending schools in which the higher castes predominate. Unable to keep up schools of their own, they are practically excluded from all education, in the same way as they are by Government orders from the Sanskrit College and the Hindu School.

The influential classes are as a body, I am afraid (with, of course, honourable exceptions), indifferent, if not opposed, to the extension of elementary knowledge to the masses of the population. As member of the committee on mass education, I, along with other members of the committee, and also alone, waited on a number of the most influential members of the native community, and the impression made on my mind was as I have stated.

I believe the younger men are more favourable.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Numerous indigenous schools exist throughout Bengal—a relic, no doubt, of an ancient village system. The existence of 33,000 such schools was regarded as evidence by the Calcutta Missionary Conference, fourteen years ago, of the people's desire for some education. At the close of 1862 I accompanied Dr. Duff, and visited a large number of schools in the Hooghly and Burdwan districts. The indigenous schools were then described by Dr. Duff in such words as these: "The pathsalas, or indigenous native schools, exist in every village: the gurumahashoys, or teachers, are often of the very dregs of society: the class-books contain much that is foolish, even infamous; the progress is of the lowest, and the attainments of the lowest order,—never more than the bare ability to read and reckon simple accounts after native fashion, often not even that. The children of the ryots have no other instruction than this." The pathsalas of that district have greatly improved since then, but still there is much room for improvement, and I have no doubt there are backward districts where the improvement on the old system has been very meagre.

The discipline I believe to be exceedingly unsatisfactory, and in some cases even barbarous. The masters, I believe, are as a rule quite willing to receive State aid and to promise conformity to the rules under which such aid is given. But the aid should be regular and more certain than has sometimes been the case. The very existence of the pathsalas is sometimes dependent on the fertility of the seasons; they should not also be dependent on the Empire's political relations with neighbouring States and other State exigencies. The support ought to be more liberal.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I do not think there is much of home instruction in Bengal; my experience does not justify me in valuing home instruction highly. I believe those educated at school are better fitted for the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I know of no facts or reasons to lead me to believe that Government can depend much on private effort for the supply of elementary instruction in rural districts, beyond what can be got from missionary agencies and voluntary super-

intendence. I believe many, especially of the younger generation of educated native gentlemen, would take an active part in examining, inspecting, and reporting on the schools in their neighbourhood.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I think means should be taken to secure that teachers are trained to some extent in the art of teaching, and that they bear a good moral character. Not only increase of pay, but certainty of pay is needed. Interest in the teacher and in his school shown by the Magistrate would go a great way to raise his status in the village; and so also would any value put upon education, as by making ability to read and write a condition necessary to the headman of a village being recognised as such; and the insisting of the rule laid down in the Despatch of 1859, that "no person without a special report from the appointing officer should be admitted into service of Government, on a salary exceeding Rs. 6 per mensem, who is destitute of elementary education."

I would also suggest the propriety of having books prepared specially for the whole elementary course, including reading, writing, and native arithmetic, the whole in one small book very cheaply got up, and sold at Government expense at half price, or at such a price as would simply secure that they be not destroyed as waste paper.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—There are some districts where the system of payments by results is suitable, provided that there is certainty of every diligent teacher obtaining some real material remuneration. But there are other districts, as among the Santals, &c., where education is so very backward that it is not at all suitable, or not without very great modifications. I fully agree with what Mr. Hobbs has said under this question.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The circumstances of various parts of Bengal are so very different that no hard-and-fast rule can be laid down. While in many parts of the country fees should be insisted on, in others, as among the Santals, &c., the education must be free for some time yet. This is also the case very generally with regard to female education. In Calcutta and its immediate neighbourhood, I think all or almost all females taught should pay some fee, however small, and this should be a condition on which grants should be given.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—Let the teachers be paid better, and the schools will multiply. In regard to girls' schools or mixed schools, female servants might be employed for the purpose of collecting girls and bringing them to school, and paid according to the number they succeed in bringing. In girls' schools there ought to be as sparing a use as possible of pandits and male teachers.

I would also recommend the encouragement of night schools for such, young or old, as, engaged in one way or another during the day, are unable to attend day schools. This was a scheme taken up heartily by the committee on mass education to which I have already referred, and also by the Free Church Mission in Culna and Mahanad.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no such instances. On the other hand, Government has gone on multiplying colleges unnecessarily, at enormous expense, preventing all competition except in Calcutta. I know of no reasons save the very natural interest the department takes in extending that branch with which it has most sympathy, and in the extending of which it receives most encouragement.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid without injury to education, or to any interest which it is the duty of Government to protect?

Ans. 16.—I think a large number of the Government institutions of the higher order might be closed or transferred to private bodies without injury to the higher education.

The Sanskrit College is objectionable financially and educationally, and also as a direct violation of the religious neutrality principle.

The Hindu School is objectionable for the same reasons, though not to the same extent financially.

The Hare School is objectionable educationally. It is unfair to our unaided educationists in Calcutta, and prejudicial to their success, that Government with all its prestige should step into the education market as a trader, and secure the richer and more promising customers by giving free education to all the most distinguished students that it can attract from all parts of the country. And then again, on these passing very creditably the University examinations, they give the impression and claim as a fact, what is not proved, that their teachers are more efficient. It makes the work of other educationists in Calcutta more difficult financially, and more depressing and discouraging professionally. Competition, with fair play and no favour, is healthy and beneficial. To handicap the weak is to destroy all chance of success.

The undue favour shown to the secular Bethune (Female) College is acting injuriously on the prospects of aided female colleges. It also is objectionable on financial, educational, moral, and religious neutrality grounds. I would try and persuade the Sadharan Brahmo Somaj to take it up, giving a liberal grant-in-aid.

Most of the colleges in the mofussil districts of Bengal, and all the collegiate and secondary schools, might, I think, with profit to the country and to higher education, be transferred to private parties, helped by liberal grants-in-aid; or some of the smaller ones might be closed, and their students, at least the poorest and most deserving,

encouraged to prosecute their studies elsewhere by the help of grants-in-aid, as is done by the Assam Government in regard to boys, and by the North-Western Provinces in regard to girls.

I believe influential native gentlemen might be persuaded to support secondary and University education much more extensively than they now do, if more power and responsibility were entrusted to them in connection with it. "A spirit of self-reliance upon local exertions and combination for local purposes" would thus be encouraged.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The offer of liberal grants, and the promise of a share in the management, either directly or by representation, of the new college or higher educational institution when established on a private footing, would, I think, stimulate private effort. As in the case of the Indian Association for the Cultivation of Science in Calcutta, and the Utterpara Hitakari Sobha for female education, much might be done for the advancement of the higher education in the mofussil by gentlemen interested in the work, without remuneration. This, I think, is consistent with oriental ideas. Influential private gentlemen in various parts of India have shown a good deal of liberality in the interests of the higher education, and they require only to be encouraged to manifest still more. Of course, colleges depending largely on private efforts would require to begin on a small scale with moderate fees; but with an efficient staff and good management they would, I think, succeed.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—I do not consider the present grants adequate, at least not in places where or near which there are Government schools or colleges teaching the same subjects taught in the aided schools. Nor are the grants sufficiently liberal for primary schools or female schools. The principles as laid down in the Despatch of 1854 are unexceptionable.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—I do not consider the whole educational system as at present administered one of practical neutrality. It encourages the non-religious schools and colleges alike by largely increased grants and by Government prestige; it weights in the race all religious colleges and schools by denying them Government prestige and large grants. Government throws the weight of its influence and increased Government support in favour of non-religious education, as against all education more or less associated with any and every religion, save that in the Sanskrit College and the Hindu School it favours Hinduism and caste. Any one of the students of either of these institutions on becoming a Christian would be expelled.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle and higher classes, I believe, avail themselves chiefly of college education. Out of the 1,067 students in the Government colleges in 1879, only 53 belonged to the lower classes, and not one of these was in the Presidency or Sanskrit College. Of the 640 students in the aided colleges that same year, 145 belonged to the lower classes. If there was no competition with Government colleges, I think the fees might be generally raised with advantage.

Ques. 22.—Can you adduce any instance of a proprietary school and college supported entirely by fees?

Ans. 22.—There are many such in Calcutta and neighbourhood, and, I believe, in the Hooghly district.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Quite possible, but I think it very undesirable that there should be such competition. When such becomes possible, the Government ought to retire.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—To some extent. The remedy is to place all colleges on as near as possible the same platform as regards Government favours.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—No. There is a large number of more or less educated natives who do not find readily remunerative employment. See the last paragraph of my paper on *primary education*.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I do not consider that the instruction imparted in secondary schools is so useful or practical as it ought and might be, if it were kept in view that a large portion of the students would never pass the Entrance examination. All are trained as if for law and the other professions; none for mercantile or other non-professional pursuits.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I am of opinion that, considering the requirements of the country and the comparative

gross ignorance of the millions, the number of young men that are encouraged to present themselves as candidates for the Entrance examination is certainly too large.

The remedy I would propose is the extension of education very largely among the masses. I would not repress English education, but I would encourage vernacular education more largely and extensively.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—As a rule, the scholarship system is impartially administered as between Government and aided schools. There are, however, a few exceptions and anomalies; as, for example, when the scholarship lately gained at the University F.A. examination by a student of the Free Church Normal School was made tenable only in the Government Bethune School; when the scholarships gained by the students of the Government College at Cuttack are made tenable only there. I think it is good that scholarships should be offered to the candidates from certain districts, provided they really belong to these districts; but once earned, the students should be allowed to study in whatever college they please. Further, I consider it exceedingly undesirable that Government schools should offer education free or at reduced fees to scholarship-holders, as is done in the Hindu and Hare Schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—The University curriculum does not afford a sufficient training for teachers in secondary schools. This is a great drawback to efficient teaching in Bengal. I consider the department to have failed in this more than in any other duty laid upon it in the despatch, save the general extension of elementary education among the masses. As with "England when systematic attempts began to be made for the improvement of education, one of the chief defects was found to be the insufficient number of qualified schoolmasters, and the imperfect method of teaching which prevailed," so is it in regard to Bengal at the present moment. The remedy is "the foundation of normal and model schools for the training of masters."

I would suggest also the propriety of attaching a professor of the art and science of teaching to the University. The status of the teacher should be raised, if possible, and made more tempting.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I do not think that men who have spent the better part of their lives as professors in colleges, and whose knowledge of the vernacular is probably very limited, are the best suited for the inspection of primary schools, with which they are not likely to be in so much sympathy as with the higher education. Besides, financially they are not desirable. Men who would cost less and who were specially trained for such work,—men who mix more freely with the people and take greater interest in the education of the masses,—are, I should consider, the men who are more likely to push on primary education. Further, the subordinate inspecting officers should be in full sympathy with the schools they report on. For example, Bengali inspectors are not the proper men for Behar, nor Hindu inspectors for Santali and Muhammadan schools, nor Muhammadan inspectors for Hindu schools, &c. The subordinate inspectors might with advantage be changed from district to district.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I think public servants, pensioned and professional men, natives of the district, would, if encouraged, do much efficient voluntary work in inspecting and examining schools. The success of the Hitokari Sabha encourages such an expectation. Some private experience I have had encourages me to entertain the same opinion.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I consider the text-books capable of great improvement in matter and "get up," and especially in regard to illustrations. (See my answer to question 6, last sentence.) Text-books should be more practical, more Indian, instructive in morals, and have more reference to men of actions, men worth remembering, rather than to mere men of letters.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—Primary education is, I consider, the part which can most efficiently, and most consistently with its principles of religious neutrality, be taken up by the State. It is more its duty, and it is more qualified and better able to grapple with it, while private agencies aided by the State can be trusted very largely with the secondary and higher education.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—From the beginning the withdrawal of Government to a large extent from the direct management of schools and colleges must have only a good effect on the growth of a spirit of reliance upon local exertions and combination for local purposes; upon the spread of the higher education, it might appear at first to have an unfavourable effect in some backward districts, but this would only be for a short time.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Such withdrawal on the part of Government might have an injurious effect on the study of physics, not on other subjects, as far as I can see.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and

schools? Have you any suggestions to make on this subject?

Ans. 39.—I think at present there is too much attention paid to literature as such—too little to life and manners. The biographies of the great and the good, as distinguished from those of mere poets and philosophers, might be studied more and to better advantage than at present. Let morality be taught in moral lessons, still more in the lives of living teachers and the biographies of the great and good.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—University examinations have sadly interfered with physical education. Steps are taken to encourage it, but very inadequate. Much praise is due to Babu Nobo Gopal Mitter for his exertions to supply teachers to schools in Calcutta and the mofussil. Government might offer prizes and hold public exhibitions, as were held at Belvedere and elsewhere, at suitable times in Calcutta and mofussil centres. Gymnasia should be attached to all large schools. Various games should be encouraged, and gymnastic classes should be held under cover or in the shade during school-hours.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The department deals more liberally, and rightly it does so in the meantime, with girls' schools than with boys' schools, and must do so for a good while to come. More inspection is required and more definite fixed standards. I do not think Government should have any girls' schools as Government schools. All girls' schools should be aided, and no special favour shown where competition exists, as in Calcutta. The non-religious or secular, if there be any such, should have no favour shown to them, nor the reverse. Government, *quâ* Government, should interfere as little as possible with girls' schools. Let them be left to private bodies like the Hitokari Sabha, &c.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I think Government is doing the right thing in liberally supporting private normal schools for girls. More might with profit be done in the same direction.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European and American ladies have done, and are doing, much, aided and unaided by Government; and with judicious encouragement, frequent and sympathetic inspection, will do more. The present Inspectress might be assisted by one or two Deputy Inspectresses.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—See answer to question 32.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I am clearly of opinion that a strict interpretation of the principle of religious neutrality requires the withdrawal of the Government from the direct management of colleges and schools.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I think that the institution of University professorships would have an important effect in improving the quality of high education, and that the Presidency College and its staff might be largely utilised in this way. Dr. Duff strongly advocated the establishment of University professors, and there is greater need now than ever before.

Cross-examination of THE REV. K. S. MACDONALD.

By MR. BARBOUR.

Q. 1.—In your answer to question 25 you say that educated natives do not readily find remunerative employment. Do you refer to natives who have attained a high standard of education, or merely to those who are not highly educated?

A. 1.—The students who have merely passed the Entrance or F.A. examination are those who find most difficulty in getting employment. Even some of the B.A.'s find a difficulty.

Q. 2.—From your answer to question 26 I gather that you do not consider the Entrance examination a satisfactory standard of general education for practical purposes. Do you think it would be well to have a separate examination with a different standard dealing with subjects of a practical character?

A. 2.—Yes; I think an examination of that sort would be expedient, if it were found to be practicable.

By MR. BOSE.

Q. 1.—Will you please state what is your opinion as to the demand at present existing for night schools and the possibility of more largely establishing them?

A. 1.—I think there is a demand for them in the districts with which I am acquainted, and it would be possible to establish them more largely than at present.

Q. 2.—Would you suggest any means by which night-schools may be encouraged?

A. 2.—By getting them under inspection, and giving them Government grants. They would require greater encouragement than the ordinary schools.

Q. 3.—With reference to your answer to question 26, what remedy would you propose for the present want of facilities for a mercantile and business training in schools?

A. 3.—There might be two departments in secondary schools, one mercantile and another for

the University course. The two departments might have some subjects in common, and some taught separately.

Q. 4.—Will you please state what in your opinion might constitute special subjects of instruction for a mercantile training?

A. 4.—Penmanship, practical arithmetic including book-keeping, and some modern language instead of a classical language.

By Maharaja Jotendro Mohan Tagore.

Q. 1.—In reference to your 14th answer, do you think that the thirst for knowledge among the labouring classes in the mofussil is so great that after the toil of the day they would resort to schools for the acquisition of knowledge?

A. 1.—Yes. I do not think the schools would be kept open throughout the whole year; they would have longer holidays, and could not meet at certain busy seasons.

Q. 2.—In your 20th answer, by religious institutions do you mean the missionary institutions only? for I am not sure there are other institutions which have avowedly for their object the teaching of religion.

A. 2.—No. I allude also to schools founded by the Brahmo Somajes; and there are numerous Muhammadan and Hindu schools where religion is professedly taught.

Q. 3.—In reference to your 20th answer, are you aware that the original Hindu College (which has been converted into the present Hindu School) received large donations from Hindu gentlemen on the understanding that the school should admit Hindu boys only?

A. 3.—Yes, I am aware of the fact.

Q. 4.—Are you aware that in the mofussil there is generally a feeling of cliquism and *dala-dalee* among the better class of men? Is not this feeling likely to militate against the efficient supervision of schools by such men?

A. 4.—Yes, I am aware of the fact; and I think it will militate to a certain extent, but still I think such supervision may work.

Q. 5.—In reference to your 60th answer, may I ask why you think that Government would not preserve its neutrality unless it were to withdraw from the management of all schools and colleges? When no particular religion is taught in those schools, is it not observing strict religious neutrality?

A. 5.—I divide schools into two classes, *viz.*, those teaching religion and those not teaching religion. Government, as long as there are Government schools, necessarily favours most those in which religion is not taught. This violates the principle of religious neutrality as insisted on in the Despatch of 1854. (See answer to question 20.)

By Mr. Blackett.

Q. 1.—In your 3rd answer you spoke of boys of the lower castes being practically excluded from existing schools. Do you know of any cases in which such boys have been reached, or can you suggest any means of reaching them?

A. 1.—I would suggest that schools expressly for them should be established where such castes predominate.

Q. 2.—Do you think that such schools are likely to be established otherwise than by missionary agency?

A. 2.—I know of no other agency likely to establish them. They would require special encouragement.

Q. 3.—You spoke in your 9th answer of the *certainty of pay* being necessary to elevate the status of teachers; do you consider this possible on the system of payment by results *pur et simple?*

A. 3.—I think the system would require some modification to secure such certainty, so that *some* amount of money would be granted independently of the examination.

Q. 4.—You remarked in your 12th answer that the system of payment by results is not suitable in all districts; have you any alternative system in your mind.

A. 4.—The fixed salary system.

Q. 5.—In your 32nd answer you spoke of the possibility of Inspectors having but a limited acquaintance with the vernacular; is this a point suggested by your experience in connection with any particular class of schools?

A. 5.—I believe Inspectors of all grades, who are Bengalis or have passed only in Bengali, are sometimes sent to examine in Uria, Behari, or Santali schools. I am aware that European Inspectors have to pass in some one vernacular.

Q. 6.—Why do you think that subordinate Inspectors should be removed from district to district?

A. 6.—I think it would be conducive to the efficient carrying on of the work, as it would be subject to more frequent criticism and revision.

Q. 7.—Have you any exceptional facilities for becoming acquainted with the state and progress of female education?

A. 7.—Mrs. Macdonald is in charge of all the female schools and zenana agencies in Calcutta in connection with the Bengal Mission of the Free Church.

Q. 8.—Do you consider that grants for female schools are at present obtained as readily and largely as they should be?

A. 8.—No; I think they should be given more liberally still.

Q. 9.—Is there anything in the rules on which such grants are given which interferes with the facility of obtaining them?

A. 9.—I am not aware of anything of the kind.

By Mr. Croft.

Q. 1.—On page 4 of your pamphlet on "Primary Education in Bengal" you expressed doubts whether any improvement worth considering has taken place in the indigenous schools since they have been brought into relations with Government. In your 4th answer you state that the pathsalas of the Hooghly and Burdwan districts have greatly improved since you visited them with Dr. Duff in 1862. Do you intend that answer to modify the opinion expressed in your pamphlet?

A. 1.—No; I am aware that there has been improvement in the districts with which I am best acquainted.

Q. 2.—Are you aware that the present standard of the primary scholarship examination includes subjects which are considerably above the old course of instruction in the pathsalas?

A. 2.—Yes.

Q. 3.—Do you know that in 1880-81, 26,263 candidates from pathsalas appeared at that examination, and that 13,951 passed?

A. 3.—I did not know the figures; I accept the statement.

Q. 4.—Does your objection to the Sanskrit College refer chiefly to the English Department, or does it refer to the Sanskrit Department also?

A. 4.—To both departments and on the same grounds. I believe both to be now unnecessary, considering that Sanskrit is taught in other colleges equally.

Q. 5.—In your 29th answer you referred to a scholarship gained by a female student of the Free Church Normal School, which was made tenable only in the Government Bethune School: was not that restriction removed as soon as it was shown that sufficient provision had been made in the former institution for the education of female students up to the University standard?

A. 5.—I think another case is referred to. In the case to which I refer, the Free Church Normal School was not encouraged to make provision for the instruction of the scholarship-holder, and she still reads in the Bethune School. Had encouragement been offered, it is probable that we should have made such a provision. We made no representation on the subject.

Q. 6.—With regard to the necessity of trained teachers, is not the system in force in India much the same as that which prevails in England—namely, trained teachers for primary schools, untrained but instructed teachers for secondary schools?

A. 6.—In Scotland, teachers of secondary schools also are trained; and there is a professor of the art of teaching attached to some of the Scottish Universities.

Q. 7.—With reference to your 32nd answer, may I ask whom you would select to supervise education in Behar and in Sonthal schools, if qualified Beharis or Sonthals could not be found?

A. 7.—I cannot say: but I would try to get men qualified for the work.

Q. 8.—With reference to your 2nd answer, are you acquainted with any efforts that have been made by Government to extend primary education among the Chandals of South Furreedpore?

A. 8.—I am aware of what is being done among the Chandals of Furreedpore.

Q. 9.—On page 3 of your pamphlet you say that Government middle English schools cost, in 1879-80, 126 per cent. more than they did in 1873-74, while there was an actual reduction of Rs. 3,220 in the corresponding class of aided schools. Are you aware that the expenditure of 1874, on which these increases were calculated, was—

	Rs.
In Government schools . .	7,615
In aided schools . . .	1,20,054

A. 9.—Yes, I took my figures from the Director's Reports.

Q. 10.—And do you know that there has been an increase of only one in the number of Government middle English schools since 1874, namely, the Government boarding school for the sons of Europeans employed on State Railways?

A. 10.—I was not aware of that.

Q. 11.—You say on page 4 of your pamphlet that the grants-in-aid to private primary schools and pathsalas were reduced from Rs. 3,84,921 in 1873-74 to Rs. 2,94,271 in 1879-80. Is it not evident from the reports that the former figures include, while the latter exclude, the cost of lower vernacular schools aided from the primary grant, the cost of which in 1879-80 amounted to Rs. 73,826?

A. 11.—I did not observe that.

Q. 12.—You say on page 4 of your pamphlet that the expenditure of Government upon all aided schools fell from Rs. 6,71,149 in 1873-74 to Rs. 5,86,249 in 1879-80, showing a decrease of Rs. 84,900. Have you not omitted from the expenditure for 1879-80, firstly, the grants to lower vernacular schools, and, secondly, the grants to schools for Europeans and Eurasians; and making these corrections, does not the expenditure on aided schools show an increase of about Rs. 18,000?

A. 12.—I was not aware that I had done so. It was not intentional.

Evidence of Mrs. K. S. Macdonald (*Bengal*).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—After some little experience of teaching in Scotland and Germany, I came out to India in 1876. From the beginning of 1877, I have been in charge of the female schools and zenana agency of the Free Church of Scotland in Calcutta, including the Free Church Normal School and Orphanage. I have also visited most of our girls' schools in the mofussil more than once.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—While I am not aware of any girls' schools corresponding to the indigenous patshalas for boys, yet, under the influence of the example and encouragement given by Europeans, there are a few schools for girls kept up by native gentlemen supported to some extent by subscriptions; others kept by widows as a means of earning a livelihood, and by others as a labour of love; but I believe all these have originated within the last twenty years. The first of such schools in Calcutta was taught seventeen years ago by two girls from the Free Church Orphanage. Such schools are generally very temporary, and the instruction is of a very elementary nature.

Home instruction to girls by pundits and widows is indigenous to a still greater extent and has existed for a much longer time. There have been always from time immemorial a few females receiving more or less home education, but the number has been very small. One occasionally meets with girls who are prepared at home with their school lessons by pundits, while a few receive their whole education at home for pundits and widows.

A good deal of the instruction imparted by widows consists in needlework, chiefly fancy.

Ques. 42.—What progress has been made by the department in instituting school for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The department has only two schools, the Bethune and the Dacca Eden School, as Gov-

ernment female schools; it aids 370 other schools throughout Bengal, and there are upwards of 100 unaided private schools. All these contain only 20,000 pupils—a very small number for the female population of Bengal. In the circumstances, greater encouragement than hitherto might be given by the department to all those who endeavour to institute new schools. The character of the instruction varies according to the character of the schools. In the Bethune School and in the Free Church Normal School there are under-graduates studying for University degrees. Between these and the mass there are a few schools where the instruction is very creditable, while in the great majority of girls' schools, instruction is elementary to a degree. By far the larger number of children know very little beyond the alphabet and little words, and numeration up to 100.

Religion and morality should be the foundation of all true education; without them there can be no full and true development of the whole man. The Government of India has undertaken a great responsibility in undertaking to educate the young men of India without reference to religion and morality. Sir George Campbell felt that whatever might be said in regard to boys, there was no call upon Government to undertake any such responsibility in the case of the women of India. When laying the foundation stone of the Free Church Orphanage in the beginning of 1873, he expressed himself very strongly against all such education in the case of females. In the two Government female schools attempts may be made to train the pupils in morals, but morals can have no solid permanent foundation except in religion. Government should leave the education of females to those who with a clear conscience can teach morals founded on religion, aiding them to the extent of its ability, while drawing no distinctions and showing no favours.

The standards might be made clearer and more definite, and might be revised with the view of making them harmonise with the rules for scholarships. It would be well also if they could be made to harmonise with those of societies taking practical interest in female education, such as the Hitakari Sabha. In Mahanad our schools now study in accordance with the standards of the department, but they will find it difficult to compete advantageously for the Hitakari Sabha scholarships, whose standards are very different.

It would be an advantage were scholarships established in Calcutta similar to those given by the Suburban Municipality. During a short time, while the Free Church Orphanage was in Entally, its pupils were eligible to those scholarships; but now that the Orphanage is on the Calcutta side of the Circular Road, the pupils are no longer eligible. Such scholarships might with advantage be more numerous and extended all over the country.

School-books should be purified of everything which makes them unsuitable for girls' schools, as some of the most popular are not. They might be made more interesting, more neatly printed and got up, and be illustrated so as to please the eye and cultivate a taste for the beautiful. In order to secure this, Government might give grants to authors or publishers on condition that such books be sold at cheap rates, or supply the books at a nominal price. There is great need of good pictures and maps for our girls' schools.

As sparing a use as possible of male teachers and pundits should be made in female schools, and female teachers should be employed wherever suitable ones can be obtained.

A small fee should be charged wherever practicable, and in Calcutta it is generally practicable. All pupils attending the Free Church female schools in Calcutta, with few exceptions, pay fees. In the mofussil, female education has not yet progressed so far as to justify the enforcing of a fee.

Inspection might be more frequent with advantage to pupils and teachers. For this purpose Deputy Inspectresses might be appointed.

Knowledge of music, vocal and instrumental, and of needlework, plain and fancy, might be recognised by the department.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Little boys up to 7 might be taught in girls' schools, but in their case the fees would have to be greatly increased; and in the absence of girls' schools, girls should be encouraged to attend boys' schools up to the same age. In the General Report on Public Instruction in Bengal for 1880-81, upwards of 13,000 girls are said to have been thus taught in boys' schools, while 400 of the pupils in girls' schools were little boys.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The establishment of normal schools should be encouraged by liberal aid from Government; and every such school should be attached to an elementary school from which the promising pupils should be drafted, and where the pupils would receive practical instruction in the art of teaching. Care should be taken that the pupils of the normal school bear a good character. Once a year Government examinations might be held for the pupils attending normal schools, to which admission might also be given to teachers, say of two years' standing, and encouragement to prepare for and to pass such examinations might be held forth by attaching scholarships of Rs. 3 to Rs. 5 each per month, tenable for two or three years, provided the successful candidate is in the meantime giving satisfaction as a teacher in a school under Government inspection. Or, there might be certificates of two grades given, the one for teachers suited for very elementary schools, and the other for teachers in Standard IV and upwards. This second certificate might be given to those who not only pass the examination satisfactorily, but also undergo a year or two of probation as teachers to the satisfaction of Government. Some such encouragement is necessary in the present dearth of good teachers for girls' schools.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—I know too little of the manner in which grants-in-aid are distributed among boys' and girls' schools respectively, to say anything in answer to this question further than that, considering the backward state of female education in Bengal, the grants given by Government for female schools are still far too meagre.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

A. 46.—Female education in Bengal owes its origin and its present position almost entirely to the efforts of European and American ladies, aided as these have been by Government and latterly by Bengali gentlemen. At the close of last year there were taught in Calcutta, including the suburbs of Entally and Bhowanipore, 5,368 females in connection with the various European and American Missionary Societies. It might be possible to increase the interest which ladies might take in this cause in various ways.

Ladies engaged in aided educational work might be admitted to the Government vernacular examinations for educational graded officers, and certificates given to successful candidates, and admission also might be given to High Proficiency examinations, entitling the successful candidates at least to the certificate, if not also to the usual prize.

Cross-examination of MRS. K. S. MACDONALD.

By THE REV. W. R. BLACKETT.

Q. 1.—In your answer 41, are we to understand you to say that girls' schools kept up by native gentlemen are generally very temporary?

A. 1.—My remark was not intended to apply to girls' schools established by native gentlemen, only to those kept by widows, &c.

Q. 2.—You speak, in answer 41, of girls being taught at home by widows. Do you think that such widows could to any large extent be utilised by training, either as school teachers, or as private teachers in zenanas?

A. 2.—It is very doubtful. Their knowledge is generally very limited. Possibly some of them might be induced to undergo a training.

Q. 3.—You think the large majority of children in girls' schools know little beyond the alphabet and little words. Is this because they are taken away from school so early, or for any other reason?

A. 3.—It arises from their being removed so early.

Q. 4.—Are girls of the upper classes allowed, to any large extent, to leave their homes in order to attend schools?

A. 4.—No.

Q. 5.—Can you suggest any other plan than that of zenana-visiting teachers, for carrying on the education of girls after they leave school, and of those who are not allowed to go?

A. 5.—I know of no other plan.

Q. 6.—In your opinion, does zenana teaching receive from Government sufficiently liberal encouragement?

A. 6.—I think not.

Q. 7.—Is there any definite scale for grants-in-aid of zenana teaching?

A. 7.—We receive for zenana work and zenana schools together Rs. 90 at present as a fixed grant. This amounts roughly to about Rs. 1 a head, or somewhat less.

Q. 8.—To what extent is secular instruction carried on by zenana teachers?

A. 8.—In reading; as far as Charupath, IInd Part, or occasionally a little further. In arithmetic, as far as the four simple rules. Geography, grammar, and composition are also taught, and of course needlework.

Q. 9.—Are girls' schools inspected by Inspectors, as well as by the Inspectress?

A. 9.—No. Schools in Calcutta are only inspected by the Inspectress.

Q. 10.—Are we to understand, from the close of your answer 42, that needlework is not recognised by the department as a subject of instruction for girls?

A. 10.—I have never seen or heard of any examination or report about it.

Q. 11.—Are the teachers trained in aided normal schools for girls at present recognised by Government, by certificates or otherwise?

A. 11.—No. They have no certificates from Government. I think it very desirable that they should have such certificates.

Q. 12.—Do you know whether the grants to girls' schools amount on the average to one-third or one-fourth of the whole expense?

A. 12.—I think the grants to our schools may amount to a third of the expense.

Q. 13.—With reference to your answer 46, do you think that many ladies engaged in educational work would be able to pass the departmental examination in Bengali in the higher standard?

A. 13.—I think if they were encouraged to do so, many would try. Probably at present they would hardly be prepared to do so.

Q. 14.—Do you think that the taking of fees ought to be insisted on as a condition for a grant-in-aid to girls' schools?

A. 14.—I think so. Of course exceptions must be allowed.

By MR. CROFT.

Q. 1.—In your 42nd answer you advocate the general establishment of scholarships for girls' schools. As girls cannot generally leave their homes to pursue their studies in schools of a higher class, you probably intend these scholarships as a reward for past exertion, rather than as an assistance to future study. In that point of view, what should be the value of the scholarships?

A. 1.—About Rs. 2 a month would be sufficient.

Q. 2.—In your 42nd answer you say, "The standards might be made clearer and more definite." Would yon kindly explain your meaning more fully?

A. 2.—I may state that there are two ways of looking at the matter. The first, which I did not contemplate when writing my answer, might possibly be the better way, *viz.*, the establishing of scholarships for girls, separate from, and altogether independent of, those set apart for boys. In that case the standards of examinations for vernacular girls' schools with some slight additions might do.

Among the additions, I would suggest the history and geography of Bengal, the reading of manuscript, bazar accounts, needlework as in the Madras standards, and singing or music.

In the other case, which was the one I contemplated, the scholarship course, open alike to boys and girls, might be modified so as to make it more suitable for girls; and the standards in the same way would require to be modified so as to make them harmonise with the course. As suggested

above, I would insert the reading of manuscripts in the standards. As an option for Subhankari, I would insert the geography of Bengal, and for simple mensuration, plain and fancy needlework. The standards would have to be changed so as to agree with the rules thus revised.

Sandhi and *samas*, with examples from the text-books, together with dictation and composition, would require to be added to the subjects mentioned in the rules, and proper marks allowed for these as additional subjects.

So far for the lower primary scholarship rules. With regard to both lower and upper, I would suggest that the scholarships be open to be competed for by candidates from all girls' schools, aided or unaided, vernacular and Anglo-vernacular, and for all girls under 11 and 13 years of age respectively, wherever educated.

In the subjects of examination for the upper primary scholarships, I would suggest the following options: For Euclid Book I, music, practical and theoretical; and for the higher branches of arithmetic, I would give the option of plain and fancy needlework.

Q. 3.—You fix the limit of age for upper primary scholarships at 13 years. Are any pupils of the Free Church schools as old as that?

A. 3.—There are only one or two above 11 years.

Q. 4.—Then for what class of pupils do you intend these upper primary scholarships?

A. 4.—They would suit pupils of the Free Church Orphanage, but not those of native schools generally.

Q. 5.—In your 46th answer you recommend that European and American ladies should be admitted to the vernacular examinations of Government, and should receive certificates on passing. Do you consider that some such incentive is necessary, having regard to the actual knowledge of the vernacular generally possessed by the ladies now engaged in teaching?

A. 5.—I think it is.

Q. 6.—Is it the rule to charge fees in all the girls' schools under the Free Church Mission? Are many exceptions made in practice on the ground of poverty? Is much difficulty found in realising fees?

A. 6.—It is the rule to charge fees. In the Free Church Orphanage there are about 30 free pupils. In Dr. Duff's school only one or two. In the Syambazar school 14 or 15, owing to the proximity of free schools under other agencies. In the Syampukur school it is the same; there are many other schools in the neighbourhood which charge no fees.

Sometimes difficulty is found in realising fees; but some pay readily. When they think the education is good, they are willing to pay.

Q. 7.—Is there any common agreement between the Free Church and the other agencies as to avoiding interference with each other's schools?

A. 7.—There is not.

Q. 8.—Or as to charging fees?

A. 8.—No.

Q. 9.—Do you think it desirable that there should be such an agreement?

A. 9.—I think so.

Q. 10.—In the case of mixed schools, do you not think that emulation between boys and girls up to the age of 10 is beneficial, and that any counteracting evils may be avoided by careful supervision and management?

A. 10.—I do not think so.

Q. 11.—The third standard of the Uttarpara Hitakari Sabha—the higest standard for girls' schools—comprises the following subjects: In literature, Charupath, Part I, Kabita Sangraha, Bharat Bhiksha; in grammar, *sandhi, linga, karak, samas,* and *prakriti;* the History of India, 1st Part; in geography, the four quarters, with particular knowledge of India; in arithmetic, rule of three, fractions, and the formulæ of Subhankar; in physics, Natural Philosphy, by A. K. Dutt, up to "electric attraction." There is also a higher standard, called the zenana standard, intended for those girls who, having passed the age of 10 or 11 years, are not allowed to attend schools any longer. Do you think that the standard above described is within the capacity of a girl of 10 or 11 years of age?

A. 11.—Certainly not.

Q. 12.—You are opposed to the employment of pundits in girls' schools. Do you think that without pundits the standards of the Uttarpara Hitakari Sabha could be generally taught?

A. 12.—They could not be generally taught by the present teachers; but with some encouragement from Government a better class of teachers might be expected to arise.

Q. 13.—Do you know that a class for widows was formerly established in connection with the Bethune School, and that the few that joined were found to be utterly unteachable?

A. 13.—I was not aware of that.

Evidence of THE REV. FATHER MARIETTI.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by people in general, and especially by Kayasts and Brahmans. Muchees and Chandals are excluded from it on account of their caste.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Zemindari and Subhankari are the only relics of an ancient village system. The fees taken from the scholars are two annas each per month. Masters are willing to accept State aid and to conform to the rules. Masters are generally selected among Kayasts and Brâhmans, and they generally have obtained normal school certificates, or scholarship examination certificates.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Very few are the boys educated at home.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Many unaided schools exist in rural villages.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—Town schools may be entrusted to municipal committees.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Those who have obtained normal school or scholarship certificates ought to be appointed teachers in primary schools.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Instruction in agriculture would make the primary schools more acceptable to the community at large, and especially to the agricultural classes.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools is not the dialect of the people, but on that account schools are not less useful and popular.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—Primary schools can be rendered more efficient by the introduction of the Midnapur system.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—Not any instance in Jessore district.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government or any local authority were to withdraw from the maintenance of any higher educational institution, it could not be maintained on a private footing.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Kayasts principally avail themselves of Government schools for the education of their children. The rate of fees payable for education in Jessore district is no more than Rs. 2; wealthy classes ought to pay more.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—In Jessore district there are several schools supported entirely by fees, but the maintenance of such schools is not secured.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I don't know of any non-Government institution of the higher order in Jessore district.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—It is very difficult for educated natives to find remunerative employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The majority of scholars in primary and secondary schools do not pursue their studies further. For this class of scholars instruction would be more useful and of more practical information if limited to writing, book-keeping, spelling, arithmetic, and the rudiments of geography and history.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Instruction in the duties of man towards the Creator, his neighbours, and himself, I think, would not be against the principle of religious neutrality, and would improve the moral character of the scholars.

Ques. 40.—Are any steps taken for promoting

the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Nothing is done for promoting the physical well-being of students.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—In Jessore district there are only five schools for girls. In order to stimulate parents to send girls to school, the grants to girls' schools ought to be larger in amount. Needlework is neglected in girls' schools. The Sisters of Charity (nuns) have one (native girls') school in Jessore and one in Kishnagur, and they have provided other girls' schools with four female teachers. There are only Christian girls in the schools of the Sisters of Charity, but girls of every class are allowed to receive instruction in their schools.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—The system of pupil-teachers is in force in Jessore district, and it works well.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider the maximum number of pupils that can be taught as a class by one instructor to be fifty.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—In my opinion promotion from class to class should depend on the results of public examinations.

Evidence of Rai Rájendralála Mitra, Bahadur, LL.D., C.I.E.[1]

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India and in what province your experience has been gained.

Ans. 1.—I am a Fellow of the Calcutta University of twenty years' standing, and President of the Central Text-book Committee. I was Director of the Government Wards' Institution for five-and-twenty years; Secretary to the Vernacular Literature Society for some years; and a member of the Calcutta School-book Society for twenty-seven years; and Joint Secretary and Treasurer to the Industrial Art School for several years. I have studied the problem of Indian education for nearly forty years. My experience has been derived in the Bengal Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—Much has been done of late for the extension of primary education in Bengal, but not to the extent which the figures given in the reports of the Education Department would at first sight lead one to suppose. Many schools exist in the country which were not formerly included in the reports, but now are; and these have swelled the figures without proportionately adding to the sum-total of the means of education available to the people. This is fully admitted by the department; still, the figures serve to some extent to mystify, and not to elucidate. Departmental inspection certainly does some good, and the changes effected in the curriculum of the schools have unquestionably raised the standard of education to an appreciable extent; but I cannot add that they have made it more practically useful. The old schools turned out better accountants, better ready-reckoners, better business-men, than what the new ones do. And the reason is obvious. The total period of study among the lower orders has not increased much, and the attention of the learners is now devoted to too many subjects to leave any opportunity for excellence in any one of them. Even in the case of arithmetic, attention being exclusively devoted to slate work, the boys do not make ready-reckoners.

I do not think any system of education can be said to be placed on a sound basis which is maintained solely by official pressure. The difference between the present system and what I think would be sound is that which obtains between a hot-house plant and a naturalised plant. To improve the schools, the people should be taken into confidence, and perfect freedom given them to mould the schools in the way they think best. To make the system national, the nation must be made to take it up, or it will never thrive. It may be—nay, it is probable—that at the first start the national plan will be wanting in uniformity, strict discipline, and thorough efficiency; but it would take root in the mind of the nation and grow up into a healthy naturalised tree, vigorous and self-reliant, and not a potted plant under a glass case, which requires constant and unremitting care. Both initiation and general control should rest with the people, check and revision being left with Government officers. What has been lately said by the Government of India in regard to self-government is exactly what I would say in regard to education.

If the proposed scheme of self-government be fully carried out, it will afford the most satisfactory organisation for the national system I advocate. It is to be a scion from the older growth of Indian communal life, and not by any means an artificial and super-imposed hybridisation. The conditions under which it can be formed and maintained are not wanting. The intelligent portion of our community is keenly alive to the advantages of education, and willing and able to work, and no one has yet felt the want of students where useful schools have been established. It would require more time than what I can at present spare to develope a

[1] The evidence of this witness was received too late to admit of his cross-examination on several statements made by him, which the Bengal Provincial Committee are unable to endorse.

complete system, but I give here the outline of my plan. I would make the sub-divisional or local board, which the Government proposes to be the unit of its scheme, to be the working body, having the district board as the controlling authority on the one side, and the panchayat as the executive agency on the other.

Of course, for a national system the local board should be elected by the people; but, for practical purposes, it would not make any material difference if it be *appointed* where *election* is not feasible;—under any circumstance, however, it must be a board in which the leading men of the community concerned take the most prominent part, and not a Government officer unconnected with the community. The district board should be constituted on the lines of the local board, but it should represent a higher or more influential grade of society. The panchayat should be formed of men who are residents of the village or villages for which it is intended. Its members should, for the present, be appointed by the local board, and not elected, materials not being available at present for any satisfactory election of village panchayats. Each village, or a group of villages, having a school should have a panchayat; and it may be necessary at times (but not often) to have both a Hindu and a Muhammadan panchayat in the same village, where there are separate schools for the two classes of persons.

Before defining the duties of these three bodies, it is necessary to advert to the different classes of schools which will come under their management. Collegiate institutions are, in my opinion, not likely to be well managed by any local board that can be organised in the mofussil at present, and they should, therefore, be altogether excluded. Local sub-committees now watch over zilla schools or those which teach up to the Entrance standard, and these may most fitly be made over to the district boards. Next come the secondary English schools, and then the vernacular schools, comprising the middle class, the higher, and the lower primary schools. It will be necessary to make differences in the details of the working and control of these according to circumstances. Generally speaking, zilla schools should be left in charge of district boards; middle-class schools, both English and vernacular, in that of local boards; and primary schools in that of panchayats.

Working under the general control and orders of Government, to which they must be subject, the district board, as regards education, should have to manage the affairs of the zilla schools; to receive funds from Government and local sources for the support of schools; to distribute the same among the local boards, fairly and with special reference to their requirements; to lay down general rules for the guidance of local boards and panchayats; to attend to all complaints; to provide for periodical examinations and inspections; to submit to Government periodical returns and reports; and to discharge all those duties which are now performed by the divisional Inspectors.

The sub-divisional boards should appoint panchayats; sanction grants in aid of local schools, both Anglo-vernacular and vernacular; supervise the inspection and examination of schools; hold in trust all property belonging to schools; watch the proceedings of panchayats; appoint teachers; submit periodical returns to district boards, and generally carry out their orders.

The duties of panchayats should be to exert for the establishment of new schools; to select convenient sites; to arrange for house accommodation; to watch the action of the teachers; to see that they attend regularly, teach properly, enforce strict discipline; and to prevent favouritism. The schooling-fee should be fixed by them with reference to the means of guardians of boys, and local circumstances and custom. They should receive the monthly grants from local boards, and see that the teachers are duly and regularly paid. They should also hold in trust, in the name of the local board, all school property and effects. Of course, this should not apply to effects owned by private teachers who accept aid from panchayats. They shall, moreover, submit such periodical reports and returns as may be required by local boards. The Panchayats may not be able satisfactorily to discharge all these duties at the first start, and the local boards should see that they are not overburdened.

In settling the details of the duties, every possible care should be taken to prevent supervision and control degenerating into vexatious interference, destructive alike of freedom of action and self-respect.

At the beginning, the allotment of schools to panchayats will have to be regulated by the present situation of schools; but for the work of extension some general rules should be laid down. As a general rule, I think, effort should be made to provide a school for every village or group of contiguous villages which can secure the attendance of 30 boys, the limit being reduced to 20, or even 15, when the necessary funds are available. This, however, is a rough rule-of-thumb, which should be subject to frequent variations according to local circumstances and wants. For instance, whenever the people of a village come forward with adequate support for a school for 25 boys, they should be always helped in their laudable endeavours, and not debarred all aid because they can send only 25, and not 30 boys, as the rule contemplates.

It is not necessary here to advert to the curricula of the different classes of the schools named above. As regards primary schools, to which the question specially refers, the curriculum should be limited to reading, including a simple geographical primer, and a history of Bengal, writing, arithmetic (including a good deal of mental arithmetic, and zemindary and tradesmen's accounts), and letter forms. This would take up four years, and, as the period cannot be extended now, nothing more should be attempted. I cannot conceive anything more mischievous than sanitary primers, political catechisms, theistic creeds, and other such nostrums as have been lately recommended for primary schools. They can do no earthly good, but they will for certain take up the time which could be more profitably devoted to meet the requirements of the people. Boys requiring more than the above modicum of knowledge should be translated to higher schools.

The total number of boys available in a village is generally small, and the aggregate of the fees given, whether in money or kind, is not sufficient to secure the services of able men, and the first requirement for the improvement of village schools is pecuniary aid to teachers. Without it nothing satisfactory can be done. The aid now given is

quite inadequate to secure the services of competent men. Its amount varies from a few annas in payment-by-result schools to five rupees. I have not all the details at command, but I find the total cost of thirty-five thousand schools was Rs. 3,20,000. Deducting from this sum Rs. 70,000 for prizes, cost of returns, and various other charges, a sum of about Rs. 2,50,000 went to 35,992 teachers, giving an average of Rs. 6-15-1 per annum, or nine annas and three pies per month. This is quite inadequate to secure the services of competent men. In some cases the grant ranges from 3 annas to Rs. 3-8, or in the best instances about one-third less than the salary of a grass-cutter or a groom in Calcutta. Day labourers at railway stations earn three times that amount. As the schooling-fee is very small, and must continue to be so for some time, and wages are rising everywhere, I think the grant-in-aid should be Rs. 5, rising according to proficiency and success to Rs. 8.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I do not believe that primary instruction is sought for by any class of the community solely for the sake of primary instruction as it is now understood. The goal set up by a parent is considerably ahead of the limit of mere primary education. Primary education is, however, looked upon, and very correctly, as the only path by which the goal may be reached, and it is sought by all who wish for the good of their children. The desire is common, and not limited to any particular class or classes. None hold aloof from it deliberately as noxious, or not desirable; but many cannot afford it, either from want of means or from want of schools within an accessible distance. Many cannot spare their children to go to school, as they require their services for the conduct of their own business. To them a lad of 8 or 10 years is more profitably employed in tending cattle than in grinding the alphabet.

Mehters, Chandals, and Bagdis are practically excluded from village schools, and they are nowhere so numerous as to be able to maintain schools for their own communities. Pods are as low in the scale of caste as Bagdis, but they are numerous, and in the southern parts of the 24-Pergunnahs they maintain schools for their own education, and, on the strength of their education, freely associate with the higher castes. I have seen many Pods who were good accountants and fair writers and business men. My father had a Pod for his mukhtear in the Alipur Magistrate's Court, and the late Raja Digamber Mitra had a Pod for his gomasta in one of his estates. I do not know if they are excluded from mofussil village schools.

Generally speaking, the attitude of the influential classes is certainly not adverse to the extension of elementary education. The great bulk of our private schools owe their existence to them, and those schools are by no means exclusive. It would be no exaggeration to say that at least two-fifths of our new schools owe their origin and existence to the exertions of our young men educated in English. There may be a few zemindars who apprehend that education will unfit their ryots for their ordinary agricultural avocations; and certain it is that a fisherman's son who keeps himself all day in a school-room instead of wallowing in water, does not get the best training for the amphibious character of his family calling; but the time is far distant when education will so spread in the country as to reach the lowest stratum of society, or cause any difference in the relation now subsisting between the different arts and professions of life. The ratio of those who can read and write is at present scarcely 16 to 100, and there is ample room for the schoolmaster to work on without trenching on our fishermen.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools exist in every part of Bengal, but their total number is not known. Many years ago, Mr. Adams computed a total of 30,000 in ten or twelve districts. The Education Report of 1880-81 sets the total of primary schools noticed by departmental officers at 41,699. But it is not pretended that it is exhaustive. In regard to Hooghly, we are told (page 58), "The number of unaided schools of this class in the preceding year was one, with eight students; while in the year under report it was 386, attended by 4,114 pupils, the district having been much more carefully explored." And such having been the case in so important and well-known a district as Hooghly only two years ago, it may safely be inferred that of backward districts we possess no reliable information whatever. I am disposed to estimate the total at 70,000.

The departmental schools are mostly relics of the old village system; but they have neither the vitality nor the usefulness of their originals. The old village school was a part of the village municipality, and was the object of solicitude to the heads of the community. It had, in many instances, rent-free lands, and was so far self-supporting. The rent-free lands have since been resumed by Government or by the zemindar; the village panchayats are either non-existent, or powerless for good or evil, having no control over the village school; and that which thrived under the immediate inspection and control of the resident village headmen deeply interested in its welfare, now depends solely on the exertion of the guru, or looks to the Deputy Inspector of Schools, for its existence. The old guru took up his profession with the certainty of dying in harness; the new one takes to teaching as a stop-gap in his career, and is always trying to get out of it, either by promotion, or by resort to a more lucrative profession.

The subjects taught were not many—writing and arithmetic completed the whole course; but the writing included letter forms and ordinary business forms, and the arithmetic included a great deal of mental arithmetic and ready-reckoning, and zemindary, mercantile, and trade accounts. The old school was useful, because it supplied just what was wanted; the new one teaches much that is subservient to no immediate useful purpose to the village community. The old school turned out ready writers and sharp accountants; the new one gives a smattering of geography, history, and rule-of-three—none of which the people can appreciate, and none of which has a market value. The fees were small, ranging in towns from 1 to 4 annas a month, and in the villages to half those sums, supplemented and sometimes substituted by rice and other articles. In villages payments in kind are very common.

Elderly Bráhmans and Kayasthas, when not strong enough for active arduous work, took to teaching, and made that their profession for the rest of their lives. Not unfrequently a respectable and well-to-do householder employed a person to teach the children of his house, giving him a small pay, and, perhaps, his daily board, or a room in the house. This produced a school, and the boys of the neighbourhood flocked to it.

No training was given to any person to prepare him for the profession. When a sarkar, or mohurrir, or other lettered person became unfit for active work, or was too old for it, he got himself appointed as a teacher, or opened a school on his own account. Now Government has training schools for teachers.

I look upon the indigenous pathsala as the best nucleus for the extension of primary education, and the Government of Bengal has already accepted it. Its plan is to find out, and not to create, schools; but I do not like the turn given to the Government plan, of making it too strictly official; I should like to see the people brought into the place of Government officers. I would, as already stated above, place the management of the village school in the hands of the village headmen; to make them interested in, and responsible for, its welfare; and to frame the curriculum so as to make the most of the little learning which it can impart. Misappropriation of grants-in-aid and inefficiency should not be visited by resumption of grants, but by change of headmen and other means. As long as there is need for a school, there should be no resumption. Resumptions now reckon by scores and hundreds in the reports of the Inspectors. My arrangement will, perhaps, not show best on paper, and there will certainly be some want of uniformity; but it will secure permanency and thorough naturalisation.

As a general principle, I dislike grants-in-aid from the Education Department for primary schools: it is thoroughly unhealthy. The money should be derived from the fund that may be placed by Government or other people at the disposal of local boards, and disbursed by them. In the way I suggest the grant-in-aid system is susceptible of expansion to any extent to which money can be had, and with the best of results.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The question of school education *versus* home education has been, I believe, finally settled after a discussion of two hundred years by the ablest educationists in Europe; and what is true in Europe in this respect is equally so in India. From my experience of Government wards for five-and-twenty years, I can most conscientiously and emphatically declare that home education cannot in any way compete with school education. In connection with Government wards and children in well-to-do families, home education has failed most lamentably, and is never likely to do any good. I readily admit that public schools expose unsophisticated boys to immoral and unhealthy associations; but as rich men are not intended to be preserved in glass cases all their lifetime, they should be trained, when young, to resist evil, and not kept in perfect ignorance of the ways of the world until they attain their majority. At school they learn fencing with foils; and if this preliminary training is denied them as grown-up men, they have to begin with pointed rapiers against well-practised and adroit swordsmen fighting for life. In my experience the result of such encounters has been invariably disastrous to the home-trained man, and I cannot expect any other.

The total of our juvenile population fit for school has been reckoned on the basis of the last census at 51 lakhs. These, at 15 boys per school, require a total of 340,000 schools, of which we have only 41,699, maintained at a cost of Rs. 14,38,000, of which the Government contributes Rs. 3,22,000. These figures show that the apathetic people, so roundly denounced by certain classes of Europeans for their neglect of primary education, contribute Rs. 11,16,000 for primary education, or nearly four times as much as Government does. Accepting, for the sake of convenience, that the quality is to remain the same as at present (a very unsatisfactory one), the quantity of aid required for 51 lakhs of boys would be Government grant Rs. 26,33,204, and private Rs. 91,26,262.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There is no prospect whatever of unaided private effort doing much for supplying primary education. Even if the Government would contribute its full share, still the people's share cannot be realised, for we would soon come to those strata of the people where money is hard to get. With adequate aid, village headmen, panchayats, and local committees can do a great deal. I feel pretty sure that if Government could double its present grant the people would readily double their contributions. The ratio will be more unsatisfactory as we proceed further. It may be observed, however, that the time when we shall have to provide for all the 51 lakhs is so remote that we need not now speculate about it. For the next 50 years we cannot, I am sure, require provision for more than one-half of the number.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper

limits of the control to be exercised by such bodies?

Ans. 7.—District committees are fully competent to administer funds for the maintenance of elementary schools. The local boards proposed by Government would certainly be better able to administer educational funds than local public works or hospital funds: they have not failed in the management of the road-cess funds. The control should be the same in either case.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I have no reason to doubt that district and local committees may be safely entrusted with the management of all classes of schools—certainly all under the highest or collegiate institutions. At present the district committees have in their hands the management of zilla schools, except the power of appointing and removing the higher-class teachers; and nothing has ever been said against their fitness. I readily admit that there is a considerable amount of apathy or shyness in the members of committees; but this arises, not from their incompetency as a body, but from a settled conviction that the official chairman represents the views of Government, and opposition to him, or open declaration of opinion adverse to what he entertains, is calculated to do private wrong. In a municipal committee I had to sit with a man who never opened his mouth except once in course of three years, and en that exceptional occasion he, having voted with the opposition, requested immediately after that his vote may be counted with that of the chairman, for he meant to vote with that gentleman; and this man's name was soon after put in the Administration Report and in the Government resolution thereon, as a most efficient member of that municipality. There are but too many, I must confess, who would like to, and who do, act like him, and thereby acquire the same credit. It is notorious that several men have suffered for being outspoken in municipal committees. I have no personal knowledge of the working of district education committees; but it would be belying human experience to suppose that the men who find it necessary to suppress their individual opinions in municipal committees should not feel the same restraint in education committees. Create a sense of responsibility by entrusting them with power, and the class of men who are now appointed members of district committees will be equal to their work.

My scheme does not contemplate the employment of municipal committees to educational work, and I do not like it. In the first place, there are not municipal committees everywhere; and secondly, where they exist they have not much funds to spare for education. Water-supply is in a defective state in almost every town in Bengal, and, as it is a primary want and very costly, it would not be proper to saddle municipal committees with any other work. They are best employed in conservancy and road-making, and education will not assimilate with their functions. A chairman of a municipality once told me—"Just sanction Rs. 5,000 and be done with it. Why enquire about details? we can't control them." And he was right; and where such advice is right, there is not much room for healthy supervision.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I believe the normal schools now existing suffice for the training of teachers. I have no personal knowledge of the social status of village schoolmasters. As far as I know, the majority of teachers are either Bráhmans or Kayasthas by caste, and, by virtue of their caste and as lettered men, they hold a fair position in society. Their position would be improved when they are better paid, for in these days money is the best test of respectability: a beggar who seeks a pound of rice from his pupil cannot, even with the wisdom of a Socrates, command respect from the community at large. Independence of livelihood is the least that should be secured to the teachers.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Anticipated in the reply to questions 2 and 3.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—A categorical reply to the question as framed can serve only to mislead. The vernacular of a district is not necessarily the vernacular of a province, and no province in India has a single vernacular as the medium of speech in the whole of it. Almost every district has its local *patois*, and the local dialects, put together and fused and amalgamated, constitute a vernacular of the majority of the people of a province; and if by the "vernacular" in the question be meant the vernacular of the province, as I fancy it is, the language of the elementary school-books in Bengal is certainly the language of the province. Strictly speaking, it is the spoken language of 24-Pergunnahs, Nuddea, Hooghly, Burdwan, and parts of Murshedabad, but different in pronunciation, vocabulary, idiom, and even in some grammatical forms, from the spoken dialects of Dacca, Tipperah, Pubna, Faridpur, Mymensing, and Rungpur. But the differences do not in any way militate against their usefulness or their popularity. I am free to confess that if each district had its school-books in the dialect current in it, much would be attained in facilitating the task of tuition. Language is not the end, but the means; and if the means be ready at hand when wanted for teaching facts, it is a clear gain. It is easier far to teach new ideas and new facts, if the words which convey them be already known to the pupils. But the object of school education is not only to teach new ideas and new facts, but also to teach new words. The stock of words known to a little boy is exceedingly limited; it is

even so in an unlettered person, and it cannot suffice for the purposes of healthy education; and if new words have to be taught, it matters very little whether they occur in the vocabulary of the boy's mother-tongue or not, and the argument about the known mother-tongue breaks down at the very threshold. At the same time I am firmly convinced that this mother-tongue doctrine is the most mischievous possible that can be devised by perverse ingenuity in the name of education. Practically, it serves completely to defeat the primary object of education. Vast, doubtless, are the resources of the British Indian Government, but they would be totally inadequate to provide for the creation of a separate literature, a separate set of school-books, separate maps, and separate teachers for each district. Were it otherwise, and such provision could be made, we could only look to the realisation of a new temple of Babel. Even in the case of provinces no attempt at disintegration should be thought of, so long as it can possibly be avoided. A universal language may be a Utopian dream, but that is no argument why nations should be split up into innumerable septs by artificial sub-divisions of speech into provincial and district dialects. A score of dialects are now spoken in different parts of Great Britain and Ireland, but no fatuous doctrine about spoken vernaculars has yet enforced school-books in different vernaculars in Surrey, Kent, Northumberland, Edinburgh, Isle of Skye, Wales, and Cork. The attempt everywhere in Europe is to unite as much as possible, and not to divide; and a contrary course in India can only lead to mischief. A remarkable illustration of this is afforded by the recent history of the Kaithi character in Behar. There are at least four different dialects current among the Hindu natives of Behar, all varieties of the Hindi of the North-West, *i.e.*, of Benares, Allahabad, Cawnpore, Agra, and so on; and three different forms of letters, all more or less barbarous or clumsy degenerations of the Deva Nagri. Hitherto the text-books in the schools of the province were those of Benares, &c., printed in the Nagri character and in the Hindi language. This involved no special expense in the preparation of school-books, and helped to keep the people linguistically united with those with whom they were one in race, religion, and close relationship. Philological pedantry—touched, perhaps, by a tinge of the hideous doctrine *divide et impera*—could not, however, tolerate this. The local vernacular argument was brought into full play. "We must," said the advocates, "use the language and character best known to the people; it is cruel to transact law proceedings in a foreign language and a foreign character; the multitude has an indefeasible right to read all court proceedings in their own vernacular," &c., &c.; and the Government of Bengal was overcome. Of course, the Government would be the last to tolerate the monstrous doctrine; but as that was not let out, the plausible arguments put forth misled it. It has been induced to lay out large sums of money in new founts of types, new school-books, new law forms, new maps, and so forth; and the people of Behar are, as far as school education is concerned, now in a fair way to be entirely cut off from their relations in Benares and Oudh. Nor has the mischief stopped there. The Government could not afford to pay for four separate sets of school-books in the four dialects current in the different districts of the province, nor for three founts of types for three separate alphabets, and a compromise was effected by creating out of the materials at hand and some fanciful variations an eclectic alphabet which is not the exact counterpart of any one of the current characters. Men were promised their own languages and characters for their law business, and the promise has been redeemed by giving them a new character, and a new language is looming in the near future. A more ludicrous and absurd consummation can scarcely be imagined. More, however, remains to be said. The people of the four districts concerned cannot by themselves keep up the literature of which the Government has sown the seed. For one book they can publish, the North-Western people will publish a hundred; and the interference of Government has served to deprive them, as far as such interference can deprive them, of the literature bequeathed them by their ancestors and of the literature which their kinsmen in the North-West will continue to rear up. I may mention here, by way of illustration, that thirty years ago I prepared a map of India in the Bengali character, and in a few years cleared Rs. 12,000 by the speculation. The same map was rendered into Uriya letters at the cost of Rs. 2,000 paid by Government, and it rotted in the godowns of the Calcutta School-book Society. I prepared a similar map in the Nagri character, at the request of the late Mr. John Colvin, then Lieutenant-Governor of the North-Western Provinces, and it is, I think, still current. It is the property of Government, and it would have done for Behar, but the Kaithi theory will necessitate a new edition at a heavy cost, and it will not sell enough to pay the initial Government expense. And what is true in this case would be equally so in others. Even in the case of Santhals and other aboriginal races, I am clearly of opinion that it would be a mercy and far greater blessing to teach them the language and literature of their more civilised neighbours, and thereby to help them on in the race of progress, than to give them half a dozen primers in their own dialects set up in Roman letters, and emphatically to declare "Thus far shalt thou go, and no further." I would look upon that person as my greatest enemy who would thus try to curb my aspirations. It might be said that I create my own giant by limiting my premises to half a dozen primers. The primers may be multiplied manifold; but I believe that practically the multiplication cannot, and will never, take place, and the person who would urge it as an argument is either exceedingly simple or not sincere. It is a well-known fact, and Sir Alfred Lyall, the present Lieutenant-Governor of the North-Western Provinces, has ably shown in one of his essays, that well-to-do members of the aboriginal races are steadily amalgamating with their Hindu neighbours, and we should, by teaching them the Hindu vernaculars, facilitate, that amalgamation, instead of raising linguistic barriers against it, and thereby shut the door of progress against them.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I am of opinion that the system of payment by results is not suitable, for it is incompatible with all ideas of permanency or certainty, and what is most wanted is some income upon which a teacher may calculate as certain, and rely-

ing on which he can work on. I find this opinion opposed to that of the Director of Public Instruction on the subject. In his last report he says (page 48),—"After allowing full weight to the representations made by some of the local officers, that parts of Rajshahye, of Eastern Bengal, and of Chota Nagpur are unprepared for any form of the reward system yet tried, it seems nevertheless clear, from the experience of every district which has made the experiment, that the system of payment by results, in one form or another, is the only one by which we can hope to extend mass education." Elsewhere (page 49), quoting, approvingly, some remarks of the Joint Inspector of Orissa, he adds,—"It has galvanised the indigenous mechanism of education into new life, by infusing into it a healthy spirit of competition." The facts given in the report do not, however, in any way support the high-flown praise above given. We are told on page 48 that "during the past year, the average payment made to the teacher of an aided primary school did not exceed Rs. 8-8." If so, we are to understand that a payment of ten annas or a shilling a month is the only hope of extending mass education. Again, "The best of the gurus, who were then encouraged to improve themselves and their schools by the prospect of receiving rewards of Rs. 60 or Rs. 70 at the yearly examination, now earn hardly half those sums, while the earnings of the poorer classes of teachers are reduced to the merest pittance." This shows that grants-in-aid, like homœopathic drugs, improve in potency by being sub-divided, and that the best of the gurus work all the better for having their rewards reduced by one-half, and that the poorer classes of them delight in getting their aids reduced to the "merest pittance." In Hooghly I find (page 58)—"The gurus of 612 pathsalas carried rewards; the highest reward obtained by a guru being Rs. 16, and the lowest Re. 1." In Midnapur a total of Rs. 18,498 was divided by 16,656 gurus and boys, giving an average of a little over one rupee one anna per head per annum, or under twopence per month. If a guru getting one rupee a year for his labour is thereby "galvanised into a healthy spirit of competition," he is singularly excitable in his temperament; and I believe there are few who will dissent from me in the opinion that there are in Bengal very few persons fit to be gurus who would evince the same galvanic tendency. The fact is, the affair is mainly spectacular. The schools existed from before, and the teachers were, and are, remunerated by their pupils; the Education Department intervenes, brings the schools and pupils on its books, holds half-yearly exhibitions, gives many trifling prizes both to teachers and pupils to keep up the *tamáśa*, and reports highly satisfactory progress. I have no faith in any real good being done by such make-believes. If any material extension of mass education be really the object, the aid should be certain and substantial.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—If the Government would provide the means for universal compulsory education (which it is the bounden duty of every civilised Government to do), fees would be out of the question; but as it cannot under present circumstances do so, and the Government grant is exceedingly limited, some fee should be charged, the amount being regulated by local committees and panchayats. I should suggest the same rule with reference to middle-class vernacular as also middle-class English schools. It would be an advantage, however, if each school had a free list of 5 to 10 for the benefit of the most promising but indigent boys. I am aware that there is a strong feeling in the Education Department against free education, but I believe the arguments urged are purely sentimental, to which no weight whatever need be attached. The distinguished Inspector of the Behar Circle says—"The levying of fees for English instruction seems to preserve discipline in a school, and likewise to keep up that self-respect in the pupils, the utter extinction of which is the very worst feature of a purely charity school; . . . to receive this education from charity is to feel degraded,—to take money without paying a return." The Joint Inspector of Chittagong writes—"It is only when pupils are prompted by a strong desire for education that they make any real progress, and the payment of proper rates of fees is a sort of guarantee that they are prompted by such a desire" (page 37). As regards discipline, common sense suggests the idea that it has no relation to fees, and depends entirely upon the strictness of the head master. He can punish as readily a paying pupil as a charity pupil; and if there be any difference, it is in favour of the latter, who is more easily liable to be expelled than the former, who pays his fine after a long protracted unauthorised absence, and comes in without caring a jot for discipline. The fine, besides, comes from his father or guardian, and, as a young lad, he feels not the least affected. For the same reason, the payment of fees is no guarantee of one's son's earnestness to learn. On the other hand, a poor orphan boy cannot always produce a money guarantee of his earnestness, however eager he may be to learn and qualify himself for his battle of life. In so far these objections may be at once set aside as quite untenable. The question of loss of self-respect is of more importance, and if the loss be so utter as is represented, or even appreciable, it would be proper to pause before free boys are admitted. But I have nothing before me to show that the extinction is really as is represented, or even appreciable. Hare School was a free school in olden times, and it turned out some of the most honourable men we have had amongst us. It sent large batches of free boys to the late Hindu College from time to time; and most of these cherished, and those who are living still cherish, the most punctilious regard for self-respect. In the early days of the Calcutta Medical College, nearly all the students received stipends; but the man would be bold indeed who would assert that in them there was a total loss of that feeling. In the present day, almost all our schools and colleges have free boys, and those boys are certainly not less mindful of honourable feeling than those who pay their schooling-fee. I am sure, too, that European and Eurasian boys and girls on the foundation of La Martinière in Calcutta and at Lucknow are by no means absolutely devoid of all sense of self-respect, or in any way wanting in that regard. In the Wellington College a certain number of officers' daughters are annually admitted free, and no one would have the audacity to say that those young ladies do in any way suffer in their self-respect. In the United States and elsewhere, where compulsory universal education is current, no fees are charged, and that without in any way compromising self-respect. The idea that receiving education free is to "receive money without making a return for it" is fundamentally wrong

for otherwise we should at once put a stop to all presentments, scholarships, sizarships, and even Fellowships in English colleges, where money, board and lodging are provided to enable people to carry on their studies. Nay, pushed to its legitimate conclusion, the principle enunciated would lead to the stoppage of all aids to public schools, for morally it is quite as bad to receive money and not to make any return as to receive more than what one pays for. Prizes would also come under the same category—indeed, they have been denounced as immoral by the authors of the training system. I scout the idea, therefore, of any loss of self-respect in free schools. As regards Government aid, it is a *quid pro quo* for the revenue paid, and there is no charity whatever. If it can be construed to mean charity, the protection of life and property afforded by Government would also be reckoned a charity subversive of self-respect. The question, however, need not be discussed further, as, for the reasons assigned, I have already expressed my opinon in favour of moderate fees.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The first is a question of money; the increase in the number of schools will bear a close relation to the extent of aid available. The second involves local considerations which should be left to local committees. Efficiency will depend entirely upon the exertions of panchayats, and, if they are carefully selected and duly encouraged, they will try to improve the schools in their charge. The teacher's position and local influence will also be of great use.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—In the Bengal provinces the higher classes of the Krishnanagar, the Berhampur, the Patna, the Rungpur, and the Calcutta Sanskrit Colleges were closed at one time; but the Patna College was soon after reopened by Government, and the Krishnanagar College has since been restored to its former condition, partly by private subscriptions and partly by Government aid. Indigenous effort has not sufficed to revive the Murshedabad or the Rungpur College. A subscription was raised for the Murshedabad College, but it did not come up to the amount required by Government. No such effort was made at Rungpur. In the North-Western Provinces the Bareilly and the Delhi Colleges are the only two institutions that I have heard abolished. I am not aware if the abolitions were made with special reference to paragraph 62 of the Education Despatch. The arguments put forth referred to the colleges not being wanted, or their being too close to others, or the number of youths they annually passed being too small, compared to the cost they entailed. The despatch did not refer to these arguments. In it the Honourable Court "looked forward to the time when any general system of education entirely provided by Government may be discontinued, with the general advance of the system of Government aid, and when many of existing Government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of, and aided by, Government." The rules deducible from this passage are categorically—

1st.—The Government should discontinue to maintain any system which required the Government to provide *entirely* for it.

2nd.—That, instead of *entirely* providing for schools, a system of grants-in-aid should be inaugurated.

3rd.—That when the grant-in-aid system advanced, the Government should either close the schools for which it then *entirely* provided, or make them over to local bodies with adequate aid.

4th.—That the order of closing should be successive from higher to lower schools.

5th.—That the local bodies should have the management and aid, subject to Government control.

As a matter of fact, the Government does not now, and did not in 1854, maintain any college for which it has, or had, to pay the whole cost. For some time the Government has paid nothing for the Calcutta University. That is a self-supporting institution, paying not only all its own expenses, but saving a small sum annually which the Government at one time resumed—as a set-off, I presume, for favours shown in its earlier years. This resumption has, however, of late been discontinued.

For colleges and schools the total cost during the past year was Rs. 22,43,000, out of which the Government contribution covered only Rs. 8,44,000, the amount given for collegiate education being barely Rs. 2,44,000 out of a total of Rs. 4,55,000. In so far there is nothing to be said as regards the first rule.

The second rule has been already carried out, and grant-in-aid is the only system now in force.

The next is the most important rule involved in the paragraph. It provides for either the closing of Government schools and colleges, or the transfer thereof to local bodies with adequate aid from the State coffers, when, with the general advance of the grant-in-aid system, such closing or transfer be feasible. The alternative form of closing or transfer shows that where a private school entirely meets the requirements of a community, the Government school existing there may be closed, but where such is not the case there should be no closure, except when a private school may be improved by Government or private aid, and the Government school becomes superfluous. The primary object aimed at was not for the Government to retire in hot haste to save expense, but to so infuse a taste for high education as to make the people gradually relieve Government of the task of entirely supporting and managing public colleges. Nor was this contingency expected to be realised within any short time, and the remark was a mere speculation of what might happen in the distant future. Whatever may be the interpretation put on the paragraph by missionary gentlemen anxious for Government support in their proselytising avocation under colour of grants-in-aid to schools, and for the monopoly of high education in India, even like the Jesuits

on the Continent of Europe, Sir Charles Wood and Lord Northbrook, the two principal authors of the despatch, could not have thought it impossible to achieve in India, in a few years, what had not been accomplished in Europe in course of centuries. Time is the most important factor in the problem, and the main question for the consideration of the Commission is as to whether the time has now arrived for carrying out the measure sketched in rule 3. It had not done so when the Patna College was closed, and the Government felt it so strongly that it withdrew its orders almost immediately. The same was the case when the Rungpur and the Murshedabad Colleges were closed. Private efforts, though exerted, have not yet sufficed to reopen them, and the communities concerned have been now for some years deprived of the means of collegiate education. The same may be said of the Bareilly and the Delhi Colleges. The time in all these cases was anticipated, and the experiment failed. The college classes of the Krishnanagar institution were allowed to remain closed for some time, notwithstanding the exertions of the people, and it was not until the Government agreed to supplement private subscriptions by a large grant from the public exchequer that they were opened. Even then the management could not be made over to the subscribers, or to any private body, but had to be retained in the hands of Government. This, in fact, was not a case of a grant-in-aid given by Government, as contemplated by the paragraph under notice, but of a large contribution forced out of the public for the maintenance of a Government college. I am of opinion that even now the time has not arrived, and the Government cannot close any of its colleges without doing serious harm. I feel convinced that the native public in the mofussil is not yet able to defray the entire cost of any college, or, paying it, undertake its entire management in a satisfactory way. The leading zemindars of Rajshahye, headed by Raja Pramathanath Ray, lately raised a large sum for a college, but, getting no aid from Government, they could not establish one under their own management. The Government at last took the money and raised the zilla school to the status of a college; *i.e.*, the management which the despatch particularly wished to give up was exactly what the Education Department grasped at, getting the money from private subscribers. Strictly speaking, in these two cases aid was not *given*, but *taken*. I am free to confess that, were all the Government colleges closed to-morrow, there will not be an absolute blank left; some institutions will arise to supply their places; but I feel convinced that by such a course the sum total of the means of high education for the people would be seriously and very injuriously reduced, and it was not the intention of the authors of the despatch to bring on that crisis. They wanted to increase, and not to reduce, the sources of knowledge. This is abundantly evident from the stress they laid on grants-in-aid.

Human society has nowhere as yet advanced sufficiently to be independent of State aid in the matter of University education. As far as I am informed, all the principal seats of learning in Europe are supported by Government, either by annual grants or endowments, and a good many of them would have to be closed if not so helped. Great Britain is very fortunately situated in this respect. Its universities and colleges are much more independent than the continental institutions; but even they, as a body, have to depend a great deal on Government support. Oxford and Cambridge are, I believe, the best endowed Universities on the face of the earth, but a very material portion of their endowments came from former kings who alienated State lands for their support, very much in the same way in which former Indian kings gave rent-free lands for the maintenance of education—lands which have since been wholly or partially resumed by the British Indian Government or zemindars. Some taxes, town-dues, monopolies, tithes, and wine and ale licenses were also assigned to these Universities, some of which have since been commuted to annual money payments. The monopoly of printing Bibles yields about a lakh of rupees a year to the University of Oxford. A sum of £500 is also given to that institution as compensation for the monopoly which it formerly enjoyed of printing almanacs. Repulsive as the idea is, it is undeniable that a monopoly of printing school-books to the Calcutta University would nearly cover the Government cost for colleges. The English Universities, moreover, receive grants for particular professorships (all the Regius Professorships and some others), the money value of which is over Rs. 12,000 a year for each of the two Universities; and some of the professors have their fees supplemented by fat livings, deaneries and free quarters in houses originally built by Government. I have not the necessary papers at hand just now to compute the total amount of aid so received from the Government by the two Universities, but I am perfectly safe in saying that it is fully equal to one-third of the University income, apart from fees. And if the case is so in two of the richest Universities in England, how much more must be the need of Government help in India. The authors of the despatch knew this well, and therefore especially provided grants-in-aid: all they looked to was that the schools should not be entirely provided by Government. The aid, however, has been wanting in this country, and the result, therefore, has not been satisfactory. The total grant last year for colleges was, as shown above, barely Rs. 2,44,000, and the bulk of it was taken up by State colleges, leaving very little in hand for grants-in-aid. Had the whole of it been given in grants-in-aid, still it would have proved quite insufficient. I find that in Scotland, for a population of a little over three millions, the State grant is over three lakhs a year. In Ireland, with a population of six millions, the State grant between the four Queen's colleges and the Roman Catholic colleges comes up to nearly five lakhs; and the sixty millions in Bengal get considerably less than what is given to the three millions of Scotland. With such disparity in material resources, it is impossible to expect a successful result here. The same inadequacy of aid exists in the case of English schools generally, and, so long as it exists, it is impossible to give effect to the wish expressed in the Education Despatch of 1854.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I have already anticipated this question in my reply to question 3. I believe

all schools up to the Entrance standard may be transferred to local committees with adequate aid, without doing any harm to the cause of education; but they cannot be closed, or transferred without aid, with any prospect of maintaining the present state of educational resources of the country. Closure or transfer without aid would set the clock of progress back, and thousands doomed to intellectual darkness who are now deriving the light of Western learning.

As regards colleges, my opinion is that they should not be closed, nor transferred, with or without aid. To close them would be to shut the door of learning, and to transfer them would be to lower the standard of education. I do not apprehend any want of persons to take charge of them, but the necessity of managing colleges at the lowest possible cost would for certain lead to the employment of inefficient teachers, and reductions in the supply of educational means and appliances; and the pupils must necessarily suffer. To obviate the expense of buying instruments and chemicals, physical science will not be taught, and that important adjunct of education, a library receiving new books and periodicals every month, will never be thought of. Only those subjects will be selected which can be taught at the smallest cost, and many important sciences will be entirely neglected. Even Government colleges are not above reproach on this score. For want of teachers, or from a spirit of economy, the literary course has been tabooed at Patna, Krishnanagar, and Rajshahye, its place being supplied by a small modicum of chemistry or botany; and astronomy is taught nowhere. If a Bengali, or a Beharite, or a Uriya, wanted to learn modern astronomy, the nearest institution accessible to him would be in Austria. If the State colleges which now serve as models be taken away, this evil, which is now confined to astronomy, would be extended to many other subjects, and the people at large would suffer greatly. Most of the State colleges have been largely endowed by private contributions. These contributions will flow in more readily in future, if the colleges remain under the management of the State; but if they become private, they would be wanting in stability, influence, and prestige, and therefore not deemed worthy of permanent endowments. Doubtless there need be no difference between the teaching capacity of an old and a new college, and therefore it may be said that want of stability is of no consequence if new colleges can be produced as fast as old ones disappear; but there is a prestige in the halo of age which is useful in a variety of ways, and which no sensible person would like to forego. Moreover, Government insists upon, and has every right to insist upon, full control through its officers, and in so far there is no independence; but in the case of aided colleges, for neglect or mismanagement, the only feasible mode of punishment is reduction or stoppage of aid, leading to increased inefficiency or closure; whereas, for the same defect in a State college, the offending officer is punished and immediate steps are taken to remove defects, so there is in an immediate gain to the college. Colleges are more difficult of organisation and elaboration, and age is an important factor in its efficiency, and at the same time they are of the utmost importance to the intellectual well-being of a nation, and I cannot approve of any plan which exposes them to sudden and frequent changes. Should the Government desire to give up their management with a view to reduce expense, that object would be better attained, consistently with the safety of the institutions, by retaining them than by transferring them. The cost of State colleges to Government is much less now than what it was before, and it will be less and less every year as the number of pupils increase with advancing taste and desire for learning, and private aids come in from time to time. In making these remarks it is the furthest from my wish to prohibit aid to private colleges; I earnestly wish that every encouragement should be given to such institutions. When they are well established and in good working order, the time will come for the closure of State colleges; but until then nothing should be done to tamper with the efficiency of State colleges. As I understand the case, the plan proposed is to close Government colleges, in order to force the time to come, and that is what I strongly object to, for I feel convinced that the immediate effect of such a course will be to lower the state of education in the country, leaving the good to come at a very remote future.

There are other means of reducing expense. At present there is a positive wastage in the high salaries given to some of the professors. The rule seems to be the least amount of work for the maximum of pay. In the Presidency College no European professor works for much more than two hours a day, some work only one hour, and they are the highest paid—more highly than anywhere on earth. Nor can it be said that their work is of such a trying nature that they are exhausted after their work of one or two hours. Immediately after their college avocations they go elsewhere, and do educational or other work for extra pay. The usual run of pay for professors in English colleges varies from £40 to £350 a year; most of the Regius Professors get from £40 to £80. The highest paid professorship in England is, I believe, Lady Margaret's Professor of Divinity, and it is worth £854 a year; but the stipend is only £10-17-10, and that sum is supplemented by a rent-charge at Terrington, rent of glebe at Terrington, and rent of premises in Cambridge, which make up the total. The next most heavily paid professorships at Cambridge are those of Regius Professor of Divinity, Regius Professor of Greek, and Regius Professor of Hebrew. The stipend in these cases is £40, but the first has the Rectory of Famersham, worth £1,169, and the second and the third Canonries in Ely Cathedral, worth £600 each. Apart from Deaneries, Canonries, and Rectorships, the pay and perquisites (such as license taxes, fees, &c.) do not amount to more than £400 in the best instances, and £100 for the ordinary run; whereas in Bengal the lowest pay is £600 and the highest £1,800, the increase being steady and regular, ensured by specific rules, and apart from collateral advantages. I am not aware if English professors get pensions; I think they do not. In Bengal the pension is £600, or thrice as much as the average of pay and perquisites in England. I readily admit that our circumstances are different, and so long as we have to import professors from Europe, we must pay more than other people. But I cannot shut my eyes to the fact that in Ceylon and elsewhere the same imported article does not cost anything like what we are paying. In fact, the scale of pay here has been regulated, not with reference to what is necessary and fair, but with reference

to a fancied correspondence with the scale of the highest paid Civil Service in the world. If this idea of correspondence be given up, a great saving could at once be effected. Much may likewise be done by requiring each professor to devote from three to four hours daily to their work, instead of one to two hours. It would certainly be by no means unfair or too exacting to ask four hours' work from persons receiving a pay of Rs. 500 rising to Rs. 1,500. A great deal may also be done by employing cheap indigenous labour. For teachers of English literature and of physical science subjects we will have to depend for a long time to come upon European teachers; but for mathematics, moral and mental philosophy, history, and such other subjects as are independent of local influence, we may safely employ the natives of the country without any sacrifice of efficiency. Two of the missionary colleges in Calcutta have native professors for mathematics, at a cost of Rs. 250 each, and I have not yet heard that the colleges concerned have been less successful in that subject than the Presidency College. For native professors I think a scale of pay ranging from Rs. 250 to Rs. 500 would be ample, and for Europeans an addition of Rs. 50 per cent. would secure as much talent as we require. The Government estimate of the difference which should obtain between native and European pay is one-third; but fixing my limit for the native, I am willing to concede to Europeans larger differences. The limit I propose for Europeans is more than what obtained formerly. The ablest Professor of English Literature the Hindu College ever had was Major D. L. Richardson, and he was paid Rs. 600. Educated Englishmen have not since become scarce in India, and the facilities for importation have been greatly improved of late, and that from a market where the commodity is now much more abundant than before.

Economy may be exercised in another direction with great advantage, without doing any harm to the cause of education, and it is one which is deserving of special attention. The total amount now spent in the Education Department under the head of superintendence amounts to Rs. 4,28,000, and more than three-fourths of this sum can be saved by a proper reduction of the department. It is now a huge, unwieldy, and excessively costly department, without being correspondingly useful. I do not know how to describe the position of the head of the department. The original idea was that the Director of Public Instruction was the Minister of Education and Adviser-General of Government on the subject. But a minute of Sir George Campbell dispersed the illusion. It showed that his true position was no other than that of a departmental Under-Secretary whose duty was, not to correspond with Government, or to argue with it, or to advise it, but to receive orders personally from the Chief Secretaries, or the Lieutenant-Governor himself, and to carry them out faithfully and loyally without a question; and that is the position which he now officially holds, the opportunity of advising being regulated by the favour and consideration shown to the gentleman holding the office by the Lieutenant-Governor for the time being. With the creation of the University the necessity of an adviser on education has passed away, and for carrying out orders a highly paid officer, costing, with travelling charges, pension, and other etceteras, over Rs. 40,000 a year, is not at all wanted. An Under-Secretary in the Bengal Office on Rs. 1,000 a month can do all and everything that is now done by the Director, and quite as efficiently, saving at the same time a great deal of useless and bulky correspondence. A letter from the Council of the Medical College, or the Presidency College, now goes to the Director, who dockets it on to the Bengal Office, whence the orders come to the Director, who forwards them to the head of the college concerned. By making the Under-Secretary correspond with the heads of colleges, work would be reduced by one-half. Altogether there would be between 20 and 30 colleges to deal with, and if the petty details of management be left with a committee of management in each case there would be very little to do for the proposed Secretary. Generally speaking, the Principal of a college may be safely relied upon for carrying on details, and I would not hamper his action by a committee; but a committee may be appointed for mofussil colleges, to secure the co-operation of men of local influence. If the plan suggested by me in reply to question 2 be adopted, the detail business of schools would be transacted by district boards, and reports and returns can be as easily forwarded to, and disposed of by, an Under-Secretary and his staff as by the Director, and that with the special advantage of avoiding delay and multiplied correspondence. Reports from the University and from local officers may be treated in the same way, and with like advantage. With the institution of local boards, the business of the divisional Inspectors who now serve as conduit pipes for the transmission of local reports to the Director will be given up, and they may be done away with. If the Education Department be allowed to exist, there will, for certain, be a considerable deal of friction between it and the district and the local boards, and the latter as the weaker bodies will necessarily go to the wall. If they are to be made efficient, the Education Department should be removed. Perhaps at the first start each district board would like to have an Inspector of its own, and the present Sub-Inspectors and Deputy Inspectors may be drafted to such service. Such Inspectors need not cost more than Rs. 100 to Rs. 200 each. For the 45 districts of the Bengal Government the total cost, at an average of Rs. 150 each, would be about Rs. 80,000. The cost at the Secretariat need not amount to more than Rs. 30,000, and the total cost would be Rs. 1,10,000, leaving Rs. 3,18,000 out of the present charge of Rs. 4,28,000 to be devoted to primary education, the resources of which would thereby at once be doubled.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—My direct reply to the question, governed as it is by the clause "even more extensively than heretofore," and the condition of the present grant-in-aid rules, must be a negative one as regards colleges. People do not like to subscribe lakhs and thousands, unless they are allowed a prominent place in the work for which the money is paid. The subscribers to the Rajshahye and the Krishnanagar Colleges should have got more power than what they got for their money. With more liberal and generous treatment and larger grants, more might be done than

heretofore. The Hindu College when first established had a capital of over five lakhs, the bulk of which was lost by the failure of Baretto & Co. The Calcutta University has vested funds to the extent of over six lakhs. The Presidency College has about a lakh, the Krishnanagar College has about that sum, the Rajshahye College has nearly two lakhs, and there is no reason why other colleges should not have such funds if due encouragement be given to the community. As regards schools, the uncertainty of the grants, the irksome rules of the system, and the inadequacy of the aid are great drawbacks. Still, much might be done if adequate funds were available.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Categorically I should say, nothing. The Government cannot, with any chance of success, with one hand knock down schools and with the other seek aid to keep them up. It is either the duty of Government to provide for the education of the people placed under its sway or not. If it be not the duty, the Government should shut up all its schools, and wash its hands clean of what falls not within its province. The people may then shift for themselves in the best way they can. But if the case be otherwise, and it be the duty of every civilised Government to provide for education in the same way as for the protection of life and property and the administration of justice between man and man, it cannot decently make such a declaration as is contemplated in the question. It is usual with certain classes of persons, mostly having sinister objects in view, and some good-natured and simple-minded, to raise the sentimental cry of helping the poor. This would have been right enough had the money come from other than the revenues of the State; but as it is otherwise, the question is one of justice and fair play, and not of sickly sentimentalism. Whatever may be said to the contrary by autocrats and advocates of divine rights of kings, the Commission, I am sure, will admit that the State revenue is raised by Government for the service of those who contribute to that revenue; and the Government cannot, with any justice, spend it for the benefit of some of the people, and not equally for all. It could not, for instance, say, the police should protect only the helpless poor and the weak, and not the rich and powerful, who can, and should, provide special police establishments for their protection. In the same way it could not say the law courts, established at the cost of the public revenue, should take the cases of the poor and leave the rich to organise special means for obtaining justice for themselves. It being the duty of Government to provide for protection and justice, it devises means for all classes of people, without reference to the rich or the poor. And what is true of protection of life and property is equally so of education, which is a solemn and imperative State duty. No one will, I believe, pretend to say that primary education forms a part of Government duty, but high education does not, and therefore a line should be drawn between the two. No civilised Government has accepted such a wicked doctrine; and if it be accepted by the British Indian Government it should not only close all Government high schools and colleges, but also withhold all grants-in-aid to the institutions of those classes. The office of all Governments, in theory and in fact, is that of trustees, and they cannot justly devote any part of the trust revenue to work for which it has not been contributed. If it be the duty of Government to provide for education, it is clearly its duty to provide for all classes of its subjects, according to their respective wants. Even as the father of a family provides milk for infants and solid meat for grown-up boys, so should Government give elementary education to those who cannot receive and utilise anything better, and high education to those who are fit for it. It should be borne in mind, too, that the contributions made to the revenue by the rich are much more substantial than those drawn from the poor, and therefore the rich have a stronger claim on the consideration of Government. Under any circumstance, I hold that Government aid towards general education should be accorded as the right of the subject, and not in the form of alms to the pauper.

I hold, moreover, that the high education now given is for the service of the State, and the State should pay for it. It kept up Haileybury, because it wanted well-educated Civil Servants. It kept up Sandhurst, because it wanted well-trained military officers. It keeps up Cooper's Hill College, because it wants competent Civil Engineers. It pays largely to passed Civil Service candidates to enable them to be educated in English Universities. It pays to candidates for office in the Forest Department to train them for efficient work. In the same way it pays for high education in India to get competent Munsiffs, Deputy Magistrates, Deputy Collectors, head assistants, clerks, schoolmasters, and other public officers; and it cannot claim any credit for giving pecuniary aid for such work, or ask the public to help it in that respect by gratuitous contributions. It should be borne in mind, too, that two years ago it paid more for the Cooper's Hill College for 30 Engineers than what it paid for the high education of 60 millions of its Bengali subjects. The figures are Rs. 3,00,000 for the former and Rs. 2,35,000 for the latter.

I do not think our Government could with any decency put forth by way of a feeler an advertisement like the one suggested in the question. It would be quite unworthy of it.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—I am not aware of the existence in Bengal of any normal school supported by grants-in-aid, except one or two Brahmya female normal schools. Generally speaking, grants to girls' schools are liberal, to colleges and English schools fair, and to vernacular schools for boys totally inadequate, as shown in my reply to question 12. The general complaint is that the rules are too rigorous, and the grants are suddenly and very capriciously reduced or stopped.

I have, however, no personal knowledge of the reductions and stoppage of grants in the mofussil. I have been told that grants to missionary schools and colleges are generally much more substantial than those to Hindu and Muhammadan ones. There

was lately a complaint that the grant to a Roman Catholic college was cut down for the benefit of a Church of Scotland one.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—The qualifying term "practical" excludes and puts out of sight the real question at issue, whether the system now in force is based on perfect neutrality or not? and, so long as that is the case, no satisfactory and clear reply can be framed. In common with my countrymen, both Hindu and Muhammadan, I hold that the system is not neutral, and its administration therefore is not, and cannot be, one of perfect neutrality. As long as institutions established for proselytising purposes are allowed grants, so long the system cannot be neutral. In India, where so many sects of different degrees of wealth, influence, and intellectual culture are concerned, and the religions of the dominant race and the ruling authorities are so diametrically opposed to those of the subject races, it is utterly impossible to secure even-handed distribution of aid. Among Christians proselytising is a recognised act of great religious merit. Those who contribute to the conversion of the heathen serve God, and every Christian officer (some of them the highest) is expected to, and does, contribute both by pecuniary and personal influence to help the cause. Collections are made in churches, both here and in Great Britain, for the purpose of conversion, and well-educated men solemnly swear to devote their life to the work of missions, and most faithfully carry out their resolution. These men have found that the most efficacious way to effect their purposes is to operate on the unsophisticated minds of youths under the guise of education: and to place them in the same category with the Hindus and the Muhammadans who have no religious incentive in the case, who are called upon to teach a foreign language, foreign literature, and foreign science, all more or less calculated to denationalise their children and undermine their religions, is to make a mockery of impartiality. Well may the race committees in India claim the highest meed of praise for perfect impartiality by offering prizes open to all classes of horses on even terms, without distinction of age, sex, and breed. The only class of men with whom the missionaries may be fairly compared are the Jesuits in Europe, and prizes placed between them on even terms would be fairly contested. But the Government of Great Britain does not recognise this. Had economy been the only object in giving grants-in-aid, the British Government would save half the amount of the grants it now gives by inviting to Great Britain the Jesuits lately expelled from France. Under them the cause of education would never suffer, for in intellectual powers the Jesuits are not a whit inferior to the teachers it has in England. Grants are fairly given in England, but I have not yet heard of any Jesuit college or school established for the conversion of Protestants having received a Government grant there. In India we are told that where there is a missionary college, aided or unaided, there need be no Government college for the Hindus. A Government college, or whatever remained of it after the higher classes had been closed by Government, has been lately made over to a missionary body with a liberal grant-in-aid; but in Ireland the Government maintains four State colleges for Protestants, and supports by liberal aid several Roman Catholic colleges, all for a population of 6 millions, at a total cost of about five lakhs, or over twice the sum given for the 60 millions of Bengal. If it be fair to force the Hindu subjects of Her Majesty to missionary colleges on the ground of the secular part of the education given there being good, the same should be done with Her Roman Catholic subjects in Ireland; or if that be impracticable, the Queen's colleges should be abolished, and the Protestant students be driven to the Roman Catholic colleges. I can perceive no difference in the case. Nor am I singular in this respect. All my Hindu and Muhammadan countrymen think in the same way; even many Englishmen of high standing are of the same opinion, and conscientiously believe that no impartiality or neutrality can be secured so long as grants are given to missionary schools and colleges. I would specially invite the attention of the Commission to the minute recorded by the late Sir John Peter Grant, when he was a member of the Supreme Council, on this subject. I am aware that the Education Despatch provides for grants without reference to the religion taught; but I take that to mean schools established for particular sects, and not to those whose primary object is conversion to a new faith. It is but right and proper that every sect should derive aid for schools kept up for its own community; but the argument cannot apply to schools established solely for aggressive purposes. In Europe there are many schools in which the religion taught is that professed by the majority of the pupils. But in such cases the minority professing other creeds are allowed to absent themselves from the religious instruction. But in missionary schools the reverse is the case; the religion taught is that of the teachers and not of the taught, and the latter are forced to learn the adverse creed.

Practically, Hindus can compete with Missionaries on even terms only in a few enlightened places. The Muhammadan cannot do so anywhere. As regards high education, the Jains, the Buddhists, and other sects are in the same predicament. I have no official statement before me showing the amounts given to different schools and colleges, but the conviction is general that missionary schools get larger grants than others. I have already adverted to the reduction lately made in the grant to a Roman Catholic college, and the amount transferred to a Protestant college. (Reply to question 19.)

I take this opportunity to express my humble opinion in regard to the proposal sometimes made by interested or good-natured religious people who have not studied the subject carefully, and emphasised by the Text-Book Committee, of teaching unsectarian religion and morality in Government and aided schools. I do not think the plan at all feasible, or at all desirable, so long as the Government pledge to remain neutral in religious matters is held binding. The two cardinal points in natural religion are the existence and the providence of God, and these are just the points in which the greatest diversity of opinion exists among Indian sectaries. Many millions of Her Majesty's subjects in Burma do not admit the existence of God. As Buddhists, they hold that every human soul is capable of being improved

into perfection so as to become a Buddha; but they repudiate the idea of there being a God who is superior to these perfected souls. Can the Government with its pledge of neutrality force the children of Buddhists to believe in a God as the creator and preserver of the universe? Or would it be fair to repudiate the pledge and do so? As a loyal subject of Her Majesty, I would be the last to recommend such a course. I believe primary education in Burma is carried on through the local clericals called Phoungis, and I should be surprised indeed if the Government can make the Phoungis renounce the cardinal principle of their faith, and teach that there is a God greater than Buddha. The Jains and Oswals of Northern India, who number between 4 and 5 millions, do not believe in a God; they have 24 Tirthankaras now, and expect many human souls will, in course of time, become Tirthankaras. The followers of the Saúkhya system among the Hindus do not recognise the existence of God, and the Lepchas, Bhuteas, and other subjects of Her Majesty are also atheists in their belief. And surely these are not to be denied the culture of education because they are atheists. Such a denial is not given to atheists and agnostics in Europe. Bad as atheism is, it is undeniable that it is the faith of well-nigh one-fifth of the human race, and the fact should not be lost sight of in organising administrative measures for large communities. In primitive times, when priests were the only lettered persons in a community, they naturally held the functions, not only of teaching religion and literature, but also medicine and astronomy. In Persia every learned man is a *hakim*; and in Bengal every physician is a *kaviráj* or chief poet; but, generally speaking, medicine and astronomy have been removed from the purview of priests. Among communities where the ruler and the ruled are of the same nationality and religion, the necessity, however, of separating religion from secular learning was not felt until the beginning of this century, and the divorce is now being carried out. Systems of religion have now so multiplied and become so diversified, that it has become impracticable to keep the two subjects in the same hands, and religion has ceased to be a subject of which a liberal Government can take any cognizance. Were our Government to urge a different course, and hold that intellectual training, to be effectual, must include religion, it should by parity of reasoning regulate the press which supplies the bulk of the people with their intellectual food.

The providence of God is as indeterminate a quantity as His existence. Many good Christians who believe in the existence of God do not admit His special providence. They hold that He rules by general well-determined natural laws, but exercises no special providence. Hence, they hold the inutility of prayers for rain and the like. A large body of Hindus representing the followers of the *adual* system of the Vedánta take it to be an insult to the Godhead to attribute to Him special providence. There are many other Hindu sects who cherish the same belief, and Government cannot with any propriety outrage their religious feelings by insisting upon their accepting the theory of providence.

The cant of "Godless schools" I treat with the greatest scorn. No one enquires about the creed of a teacher of gymnastics or of fencing; and if muscles can be trained without the aid of theology, there is no reason why the intellect should not be fit for the same "Godless" treatment, in schools designed solely for the training of the intellect. "Godless" our schools are, taking the word to mean absence of theology; so are our law colleges, medical colleges, and engineering colleges. Theology and mathematics and physics cannot be well taught together. In this sense our law courts and legislative councils are also "Godless." But those who use the word do not, nor seek to, confine themselves to the negative meaning. They wish to mislead the public mind by conveying through it the idea that the schools are "impious" or vicious, and thence the sting. They know well that "the vague generalities" (to quote the language of Abbé Martin), "which pass under the name of natural religion, can never keep the mass of children or of working men from sin. Children and the poor have no inclination for intellectual subtleties; intellectual and moral truths must be presented to them in a concrete form, in order to penetrate their minds." They are likewise aware that "where religious unity has given place to every variety of belief and unbelief, it is obvious that no middle course is open to State-supported schools, between accepting all and rejecting all;" and it is their wish that natural religion should be the plea, and dogmatic religion the reality, which is to be secured. There is a vast number of individuals who are in need of intellectual education requisite to the performance of their duties as citizens in a civilised community; and the means of obtaining this intellectual education can be supplied without any material difficulty: but the cantmongers step in, and each from his side sounds the tocsin and proclaims with stentorian voice that no education should be given unless his special religious dogmas are taught. To quote the language of an able writer: "'My cousin Francis and I,' said the Emperor Charles V, 'are perfectly agreed on the subject of Milan; he wants it for himself, and so do I.' The question of leaving Milan alone was not on the *tapis*. Sooner should the whole territory be ravaged with fire and sword, and sooner should the throat of every Milanese be cut, than Charles give way to Francis, or Francis to Charles. Rather let the inhabitants of whole districts be allowed to wallow in the most bestial ignorance, to their own utter degradation, and the infinite danger of the rest of the community, than the slightest concession be made by any one party, even if a similar concession on the part of an antagonist is a feature in a proposed scheme for national education."

For my part, as a Hindu, relying on the saving grace of my religion, I desire that my children should follow my faith, and look upon every act of Government which tends to deprive me of the liberty of carrying out my wish as unfair and oppressive.

Strictly speaking, morality is the direct outcome of religion. Separated from religion it stands on sand. But without entering into any discussion on the subject, I beg to point out that every "Reader" handed to a little boy is a manual on morality, and, if well taught, morality is *ipso facto* well taught. As regards the higher classes, it would be a libel on English literature to say that its cultivation subserves not the cause of morality, not to advert to the fact that moral philosophy forms a part of the literary course in our colleges. These facts, I believe, are not

denied; but what is wanted is a catechism for dogmatic teaching in the lowest classes. If so, I look upon the proposal as not only futile, but pernicious. "Edith," said a lady, "come here, and I will read a nice story to you." "Is there a moral attached to it, dear aunty?" "Why do you ask such a question, dear?" "Because it is then like jam with Gregory's powder put in it." Most children think of catechisms as Edith did of a story with a moral attached to it. When reading Æsop's Fables in my class, my form-fellows so strongly disliked the morals that the teacher at last permitted us to read the stories without the morals. I think catechisms cannot be well taught, are never properly understood, cause much waste of valuable time, and counteract the development of intelligence and understanding. And the system of education which curbs intelligence and understanding is the most noxious possible.

What I have said above about catechisms on morality applies with greater force to catechisms which have been recommended on the duty which little children of six to eight years among the lower orders of the community owe to the State. I treat the idea as quite Quixotic. I do not believe there is a single teacher in our schools who can explain the abstract idea of State as distinct from the individual officers composing it, to a goala's son of seven years. With such pupils even most concrete ideas are hard to deal with. Such books, moreover, cannot by any possibility enhance the loyalty of the people, but they will, if enforced, take up time which is now more usefully employed. In the higher classes, where political economy forms a subject of study, catechisms can only imply absurdity.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—By the word "classes" in the question I presume men of different pecuniary circumstances are implied, and not castes, as I have taken it to mean in question 3. If that be the meaning, I should say that boys of the lower and the middle classes resort to our schools and colleges the most. English learning is looked upon as a means of livelihood, and those who have to earn their bread apply themselves to it. The rich, who have no such incentive, do not concern themselves about learning English. In England the many openings for the highest offices in the Church, the Army, the Bench, and the Legislature offer strong temptations for the higher classes to betake to learning. The state of society they live in also necessitates a considerable amount of culture, and the British aristocracy as a body has of late become noted for its high intellectual attainments. The rich in India have no such offices open to them, and society, in the English sense of the word, they have none; and they care not to undergo the labour of study. The occasional necessity of speaking with British officers and the transaction of business oblige some to acquire a colloquial facility in English; but that does not require a collegiate course of tuition. To prove this, I should refer the Commission to certain statistics collected by the late Mr. Sutcliffe, when he was Principal of the Presidency College. Calcutta is unquestionably the richest town in India, and there are more wealthy Hindu families living in it than in any other part of the Presidency, and yet the number of rich pupils in the college was in the year of enquiry so limited that the fourth year class did not show a single student whose father had an income of Rs. 3,000 a month. Even in the first year's class there was none whose father could reckon Rs. 4,000 a month. Taking the limit of the upper class at Rs. 3,000 —and none can be decently styled to belong to the upper class who has less than that sum a month —there were in the College only 11 boys to represent the class in a total of 280 students. I believe the Calcutta University has not yet had an opportunity of granting the B.A. degree to any youth whose father has an income of Rs. 10,000 a month. Mr. Sutcliffe found that one-fourth of his students depended on their scholarships for defraying their college expenses. Subsequent enquiries showed that the returns prepared by Mr. Sutcliffe were quite correct. Mr. Croft subsequently altered the standards. In England the "upper ten" include men who have ten thousand pounds or more a year, but Mr. Croft changed the pounds sterling into rupees. His upper class represent men with ten thousand rupees a year or a little over Rs. 800 a month, *i.e.*, the pay of a first class Deputy Magistrate; and yet he found in 1878-79 that in higher English schools his "upper ten" represented only 3·3 per cent. His middle classes, comprising officers of Government other than menial servants, holders of real property yielding income of Rs. 200, tradesmen, merchants, &c, were represented by 19·9 per cent., while his lower class represented a total of 79·6 per cent. Mr. Croft sums up his figures by saying, "of the whole number of 571,202 lower-class pupils, 349,885 are children of cultivating ryots, and 65,423 of small traders. Those proportions indicate the extent to which the system of primary education is working for the benefit of the agricultural classes." In fact, the children of the lower classes form the backbone of our schools and colleges, and without them they would have been all closed.

My theory of education being an imperative duty of Government leaves no room for unequal charges for the same commodity. As trustee of the revenue contributed by the people, the Government is bound to disburse the same in all fairness with reference to the requirements of the State. I cannot conceive how it can say, with any show of justice, that the son of a rich man shall pay double or treble the amount paid by a poor student in the same class. Wealth is no crime, and there should be no penalty or fine attached to the condition of being wealthy. The fees may be, and are, I believe, regulated according to the subjects taught, and nothing could be fairer. The case is different in England, where the colleges originally were private property, and private persons were at liberty to regulate their charges according to their convenience or caprice, though such caprice on the part of an ordinary tradesman in regard to the price of bread or meat would be denounced as monstrous.

As to the question of fact, whether or not the wealthy classes pay enough for their education, the answer will depend upon the question as to whether the table of fees has been judiciously fixed or not. I believe the fees charged in mofus-

sil schools and colleges are as high as the bulk of the students can conveniently pay. An enhancement of 25 per cent. on the amounts would lead to the desertion of a great many boys, and to the denial of education to a great many of those who are the most assiduous and successful in their study. Such denial can be justifiable only on the ground of the present area of high education being too wide. The fact, however, is not so; the area is still too circumscribed in India. Compared to what it is in England, France, Germany, Italy, and Switzerland, it is quite insignificant; and for the intellectual well-being of the people and the spread of the light of European learning in the East, every effort should be made to widen, and not to reduce, the area. In Calcutta the fees are high, and in the Presidency College excessive. The amount is Rs. 12 per month, or over £15 a year. As collegiate education involves the necessity of buying many costly books every year, the actual cost to a student is over £20 a year. This is very oppressive to the parents or guardians of the great majority (about two-thirds) of the pupils of the college. According to Mr. Sutcliffe's estimate, the parents of 137 boys out of a total of 280 earn less than a hundred rupees a month, and with two college-going boys in each family a father has to devote more than one-third of his earnings to the education of the boys. Nor is the heavy fee justifiable on the ground of its being in any way in accord with what obtains in Europe. From the information I have at command I find that college fee is nowhere so heavy in Europe. In France and Germany it is very low. In Scotland and Ireland it is also trifling, and even in England it ranges from £3-10 to £6. The value of money is considerably higher in India—a very poor country—than in England, and if allowance be made for the difference, the Calcutta rate would be found to be three times as great as in England. The policy of the local Government has been in this respect unhealthy, calculated to repress, rather than to promote, high education.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I have already said that, of vernacular schools, there are many thousands supported entirely by fees in all parts of the country; but I believe the question refers to schools and colleges teaching English. If so, there are several in Calcutta and its suburbs, but very few beyond that area that I am aware of. The time has not yet come in the mofussil for self-supporting English schools teaching up to the Entrance standard.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—There is nothing to prevent a non-Government institution of higher order from becoming influential and stable when in direct competition with a Government institution. The Metropolitan College affords an instance in point, and most of the missionary colleges are both influential and stable. Influence among the people depends on good education, and stability on assured and permanent aid. If aid in money be forthcoming, it matters very little whether that aid is derived from private or State resources. The fact is that, owing to paucity of competent local teachers, to the heavy cost of imported teachers, and to the demand for high education being limited, it is not possible to have a high school in the mofussil without aid, much less to have any competition. Generally speaking, competition obtains in the mofussil only among Government and missionary institutions; but such competition should not justify the Government from retiring from the field. The objections are the same which apply to the abolition of Protestant colleges in Ireland, on the ground of there being many Roman Catholic colleges there. What is demanded by the subject Irish as fair and just may be so demanded by the subject natives of India with equal fairness. When the people want education, the Government should not refer them to institutions established avowedly and solely for the destruction of their religion. By "local bodies" in the foregoing replies I always mean men of the nationality and religion of the people, as distinct from proselytising bodies.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No; the people do not suffer by competition in education. Even as in trade, so in education, competition helps, and does not retard, progress. Whenever a lower-class school is said to have been closed on account of competition, the inference should be either that the closing school was ill-managed, or that the community for which it had been established was too small to supply students for two schools. The former is generally the case. As regards high schools in the mofussil, pecuniary aid from some source or other is a *sine quâ non*, and without it none can thrive. I have no remedy to suggest for the cure of what I take to be a desirable consummation, and not an evil. A wider spread of high education than what obtains at present is the only means of bringing on the consummation I long for.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—Yes, they do. No man fairly educated need be in want of a livelihood if he is willing and able to work. Of course, all the appointments available are not of high, or of the same, value; but no reasonable person could expect such a state of things in any civilised country. Mere learning is not a passport to the highest offices anywhere; many barristers long for small briefs in circuit courts in England who are as learned, or more so, than the Judges before whom they desire to plead. There can be only one "Woolsack" in a country, but no one in his senses would suggest that there should not be more than one individual fit for it in a community. Exceptions there are, but, as a general rule, every boy goes, or is sent, to school to better his condition. No poor boy in a low condition in life ever thinks of remaining, after his education, in the condition and trade of his parents. Every soldier who accepts the magic "shilling" in England looks to a marshal's baton as his goal. Nor does this imply an unhealthy state of things, and no one need feel any anxiety about it. Were every person in India to earn a B.A. or an M.A. degree, still the case would not be one for regret, as under such circumstances the B.A.'s and the M.A.'s would soon settle themselves to their respective

callings. As a matter of fact, however, the supply in India at present is not in excess of demand—nay, it is not even equal to the demand. Confining my attention to Bengal, I find that the Calcutta University last year passed a total of 233 graduates. Of these, 3 were passed in civil engineering, 9 in medicine, 37 in law, 36 in M.A., and 148 in B.A. To notice them *seriatim*. No one will, I believe, hold 3 civil engineers a year too many for a population of 120 millions, for which the University has to provide. The country has to import 30 engineers from Cooper's Hill College every year, and these could easily be dispensed with if it had an adequate indigenous supply. For the 9 medical men there are three hundred jails, dispensaries, and hospitals in the country—and a very unhealthy, malarious country—peopled by 60 millions of persons requiring frequent medical advice. For the 37 graduates in law, there are 50 zillas in Bengal alone, leaving the North-West and Oudh out of consideration; and 10 to 15 different kinds of courts in each zilla, or say 600 in all. Allowing 5 vakils to each court, the total would be 3,000. Were the obituary among vakils in each zilla to amount to 1 only, the number of vakils required for Bengal would be 50, against a supply of 37, showing a deficit of 13. To prepare 37 B.L.'s, a hundred B.A.'s must study law for two years, the ratio of passed students being about one-third of the total of candidates. Now, if we deduct 100 from the total of 148, there remains a balance of 48 B.A.'s to be otherwise disposed of. Now, supposing that every one of these 48 looked for Government employment (a very unjustifiable supposition), they may be all easily disposed of in the subordinate executive and the educational services. There are upwards of 500 officers in the different grades of the Deputy Magistrates, Deputy Collectors, Sub-Deputy Magistrates, Tehsildars, &c., and, as the average period of service is 25 years, the ratio of retirements must be 20 per annum; and between death, dismissal, and other causes, 20 more may be safely calculated upon. These give a total of 40 per annum. The total of teacherships for which B.A.'s are, or should be, selected may be reckoned at 2,000, and the annual number of recruits required for this body would be 108. These figures would give a total of 148 B.A.'s, for which we have a supply of only 48. This is independent of the requirements of the Governments of Assam and the United Provinces, for which another 148 recruits are unquestionably required. There are then several colleges, schools, private tutorships, and other walks in life where the services of educated men are required, and for which the educational institutions of the country can at present make no adequate provision. There are still the 36 M.A.'s to dispose of, and for them there are at least 800 Munsiffis in the different Governments named, requiring from 60 to 70 recruits every year. Of course, the manner of disposal I have shown above is not exactly what takes place, or can take place; but the totals clearly prove that our present supply of graduates is not at all sufficient for our wants. It is worthy of note, too, that, from certain statistics lately published by Babu Krishnachandra Ray, it appears that out of a total of 1,712 B.A.'s passed by the Calcutta University since its foundation, only 525 have accepted Government service, and the rest have found employment elsewhere. The supply of B.A.'s is dependent upon the supply of candidates yielded by our high schools, and any reduction in the number of high schools must necessarily reduce the supply of the former.

It is to be admitted that in the above calculations I have made no provision for the men who are plucked and who crowd every walk in life, and by their applications for situations produce in the minds of superior officers of Government a wrong impression of the alleged glut in the market. It is difficult to enter into any detail regarding these; but, seeing that the total of the candidates who pass the Entrance test gives an average of 1,500, out of whom some 250 rise to degrees, there are just 1,250 half-educated men who have to be provided for every year, and this is certainly not a large number for the requirements of a community of 120 millions. A greater number is produced every year between Ireland and Scotland amidst a population of 9 millions.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—My reply to this question should be in the negative. But so long as the secondary schools are made the sources of supply for the higher schools, the case cannot be otherwise. My theory is that the secondary schools should give elementary education, as they do now, and technical schools should be provided for such boys as do not aspire to University education. I would not introduce any technical education in secondary schools, for that would necessitate the learning of subjects which all the pupils do not require. For instance, it is commonly said that the elements of agriculture should form a branch of study in every secondary school. But if it was compulsory, all those who are preparing for collegiate study would be driven to waste their time with a subject of which they can make no use afterwards.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The case is as stated, but, for the reasons stated in my last reply, I do not take it to be injurious. If you try to make secondary schools such as to supply for the requirements of ordinary life, you would raise their standards, and they will cease to be secondary schools. Those who think otherwise have not a clear conception of what a secondary school should be, nor make adequate allowance for the great loss of time and energy which the necessity of learning English, as the means of knowledge, entails on us. While we are forging our tools, those who learn in their mother-tongue are engaged in paying manufactures. We have no present remedy for this evil.

Ques. 28.—Do you think that the number of pupils in secondary schools, who present themselves for the University Entrance Examination, is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I have anticipated this question in my reply to question 25.

Ques. 29.—What system prevails in your province with reference to scholarships; and have

you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I think the scholarships are fairly awarded. I should like to see their number greatly increased, principally by private endowments. This is the department in which private contributions should occupy the most prominent place.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—The municipalities contribute to the support of local schools. I have already said (answer 16) that they should not be called upon to do so.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—Very few secondary schools can afford to pay for University graduates for teachers. They have to be satisfied with plucked men and lower-class men, and these require some training. The University curriculum does not, and should not, include the art of pedagogy.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I have already given my opinion on this subject in my reply to question 15. I believe the system to be faulty and very costly, and should be done away with.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Anticipated in my reply to question 17.

Ques. 34.—How far do you consider the text-books in use in schools suitable?

Ans. 34.—Most of the text-books are fair; some are very good; a few objectionable.

Ques. 35.—Are the present arrangements of the Education Department in regard to examination or text-books, or in any other way, such as unnessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The Central Text-book Committee select books for vernacular schools, and publish selected lists from time to time. But the Inspectors and their Deputies are not always governed by these lists: they are often guided by their own likes and dislikes, and the labours of the Committee are often wasted. A considerable improvement, however, has of late been effected in this respect. The Committee select several books of each class, so no author of any merit has a valid reason to complain. The production of books is very brisk, and the character of the books produced is steadily improving.

The most serious defect observable in the text-books arises from their want of uniformity as regards technical terms. One primer on geography gives one set of terms; a second, another; and a third, yet another; and the map on the wall crowns the evil by giving even a fourth set of terms; and amidst them a little boy is quite bewildered. No nation distinguished itself more in, or owns a larger stock of literature on, grammar than the Hindus; and yet our school grammars are disfigured by the most disgustingly clumsy and inexpressive terms that I have met with. My opinion on the best method of dealing with technical terms will be found given at length in the annexed pamphlet. The difficulty we have most to contend with is the desire on the part of European officers to force on us English terms on the one hand, and the conservative refusal of the people on the other to allow their language to be bastardised in the way proposed by their rulers. The subject was taken up by the Imperial Text-book Committee, but, finding the opposition too strong, they shirked the question, and left it to be settled by time.

The Central Text-book Committee have lately adopted some measures to secure uniformity and accuracy in the transliteration of foreign names in vernacular books.

I take this opportunity to notice another evil in regard to which attention should be directed. I refer to the monopoly given by the Education Department to a Calcutta firm for the supply of certain kinds of books to schools and colleges. Booksellers in Calcutta have often protested against this monopoly, but to no effect. It is subversive of all principles of free trade, and entails considerable loss to schools and colleges.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—My reply to question 2 supplies a full answer to this question. For the present Government must extend its aid to all classes of schools, but leave their management to local bodies. The management of State colleges should rest with Government.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—On the understanding that pecuniary aid would be continued, I apprehend no evil from the withdrawal of Government from the direct management of schools. I have already recommended such withdrawal. As regards State colleges the case is different. The interregnum between the withdrawal and the growth of self-reliance and local combination will be long and most injurious. The withdrawal in this case should be very gradual, keeping pace with the growth of local self-reliance. If high education is not to be checked, the time for complete withdrawal will come at a very distant future. It has not yet come in England.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I understand the withdrawal is to be from direct management, and not from giving aid. If so, the schools cannot, as stated above, suffer, but the deterioration in the colleges will be serious. Many will have to be altogether closed, and I can suggest no means to obviate the evil. I hope and

trust the Government will not adopt so hasty and inconsiderate a course.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Every "Reader" handed to our boys in schools is a treatise on duty and moral conduct; and if it is properly taught, we have everything that is desired. Nothing more is required. I think the question has in view formal primers and catechisms; if so, my opinion regarding them will be found in my reply to question 20.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Physical education is unknown in pathsalas and lower-class schools; most of the zilla schools have also no provision of any kind for such education. All the colleges have gymnastic teachers, who give instruction in athletic exercises, including parallel bars, trapeze, and the like. The Dacca and the Krishnanagar Colleges encourage cricket also. I do not appreciate much the merit of dangling from the trapeze and turning summersaults on the parallel bars, except as recreations. For the expansion of the chest, development of the muscles, and general physical improvement, I have found Hindu wrestling and dumb-bells far more useful. I strongly recommend cricket, football, and quoits. Running, jumping, leaping, and boxing are also good exercises.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—The Education Reports contain all the information on the subject that I know of.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Some progress has been made in female education, and the Education Department has done good service in this respect. The social institutions of the country are, however, very much in the way, and they are not easily counteracted. A policy of conciliation steadily followed for many years may do some good.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—In the present state of Indian society mixed schools can only result in serious mischief: they have not yet become general in England or France. I cannot recommend them on any account. Attendance at lectures in colleges is perhaps not open to the same objection. No Hindu will avail himself of opportunities afforded for attendance at colleges; but for Eurasians, Brahmyas, and agnostics the doors of the medical colleges and schools may be opened by way of experiment.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Female normal schools.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Yes; I have said so in my reply to question 19.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Some European ladies have taken a very active and praiseworthy part in female education; but unfortunately most of them are connected with proselytising mission work, and their efforts are looked upon with suspicion by the people. If the religious difficulty could be removed, their success would be more marked. But even under the best of circumstances, the social difficulties adverted to in my reply to question 42 stand seriously in their way.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects.

Ans. 47.—The replies to the preceding questions cover nearly the whole ground, and I do not think it necessary, nor have I time, to dilate further on the subject.

December 2, 1882.

Evidence of THE REV. J. E. PAYNE.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have travelled about as a missionary and visited schools of all classes. I have had to do more or less with the schools of our Mission for over twenty years. I have been a member of the District School Committee of the 24-Pergunnahs from its commencement. I was appointed a Fellow of the Calcutta University in 1877. My experience has been gained in Bengal, though I have visited schools in Madras, Bombay, and the North-West.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do think that the system of primary education in Bengal is on a fairly sound basis, and that it may be developed up to the requirements of the community; but, in its present stage, it must be regarded as being very far indeed from reaching those requirements, if by those requirements be understood the education of all children of a school-going age.

The extent of districts is so great that it is impossible for inspecting officers to do the work assigned to them. I know that many of the subordinate officers are very much overworked, and have heard that the higher inspecting officers are so overburdened with work as often to be unable to take rest on Sundays. If Government were to leave higher education to private enter-

prise, then the professors and teachers in Government schools and colleges might be employed at once as Inspectors, Deputy Inspectors, and Sub-Inspectors, for middle and lower education. Trained schoolmasters should be got out from England to aid in the work of inspection.

The course of instruction should be kept to the simplest subjects, and an effectual check should be put on the tendency with persons in authority to order text-books and subjects unsuited to a primary course.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I do not think that the people in general seek for primary instruction; the middle classes seek for it.

The Muhammadans, as a rule, hold aloof; many from a superstitious notion as to the need of knowing the language of the *Korán*. The poorer classes do not send their children to school, because they can, by going to work at a very early age, help to earn for the support of the family.

The *chámárs* and other persons of the lowest orders are sometimes induced or compelled to absent themselves from schools that they would attend, by pupils or teachers or both combining against them, it may be without the knowledge of the Principal of the school.

The influential classes are, in my judgment, decidedly averse to the extension of education to the lower classes of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools have existed in the larger and better class of villages, but in the smaller and poorer villages they have been rare.

The subjects generally taught used to be, writing on leaves, the multiplication and other tables, bazaar and zemindari accounts, letter-writing and mythology. But more recently the subjects prescribed by the educational authorities have been taught; these are reading, writing, and arithmetic, with now and then a fancy subject.

The system of discipline used to begin with *hát-chari*, or the cane applied to the hand of each pupil the first thing in the morning. This was followed by much harsh treatment, and sometimes by ingenious tortures. But in recent years the teacher is more considerate, and uses his cane, which he commonly holds in his hand, less freely.

Fees vary according to the circumstances of the parents. The child of a well-to-do person pays eight annas or a rupee a month, while the child of a poor person is taught in the same school for a few pice. Fees represent only a part of the payment to a village teacher; all kinds of services are rendered to him, and he receives presents on all festive and family occasions.

The masters of primary schools are generally persons of but small education; though of late years persons who have received a fair school education are found in charge of village schools.

Arrangements for training masters for primary schools have been made to a limited extent.

Wherever indigenous schools exist, they should be encouraged by aid and improved by inspection.

I believe that everywhere the masters gladly accept State aid, and show willingness to conform to rules, even when rules have been changed with perplexing frequency.

I do not see exactly what is here meant by the "grant-in-aid system." Departmental grants-in-aid have been applied to primary education to but a very small extent. Aid from the allotments to Magistrates to expend in primary schools has been more widely distributed; but owing to the smallness of the funds and agency available, aid has reached indigenous schools to but a very limited extent.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at schools?

Ans. 5.—I do not know that home instruction, other than the preparation of lessons at home for school, has any existence.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not think that all private effort combined will be other than small in amount when compared with the multitudes of people in the vast tracts of country indicated by the term "rural districts."

The private agencies known to me are the missionary societies, the Christian Vernacular Education Society, and here and there a few earnest native reformers and persons of wealth.

If it were seen that Government were anxious to encourage private effort, more might have existed; Government has, in the matter of primary education, of late years, largely cut itself off from the missionary societies and the Christian Vernacular Education Society.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—If district committees or local boards are to be made up chiefly of zemindars and other classes of the community who have shown an aversion to mass education, I do not think that funds assigned for primary education in rural districts will be advantageously administered.

A responsible officer of Government, such as a Magistrate or Collector, should preside over each district committee or local board; and a central board in Calcutta, composed of persons known to be favourable to mass education, might, with adequate powers, be able to see to the proper administration of funds for primary education.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—I do not think that any class of schools should be wholly entrusted to municipal committees for support and management; municipal committees, so far as they are known to me, would not be able to manage schools properly. The aiding of elementary boys' schools might, I think, be entrusted to municipal committees; but girls' schools would stand little or no chance of suitable encouragement.

Municipal committees might be required to spend a fair proportion of their funds on primary education. Security would have to be taken to prevent municipal funds intended for primary education really being spent on secondary or even higher education. A central educational board, such as I have described in answer 7, might help to regulate these matters.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Primary schools have already bazaar and zemindari accounts; these are acceptable to the agricultural classes.

A small weekly or monthly periodical, giving educational, social, and general information, in simple language, might be circulated gratis to schools as an educational instrument. Such a periodical should be edited by a responsible and capable person, and should contain pictures.

Ques. 11.—Is the vernacular recognised and taught in the schools in your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—Yes; though the terminology is in some cases needlessly difficult.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—My judgment favours a system of payment by results, wisely and suitably managed, where the payment is of such an amount as to be desirable in the eyes of village teachers, where the money is conveyed to the teachers in such a public manner as to secure them from deductions and annoyances, and where successful pupils get rewards as well as their teachers.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees in primary schools commonly belong to the schoolmasters. I do not think that any other method need be adopted.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The most efficient way of increasing the number of primary schools would be a law rendering the education of boys compulsory upon parents.

Failing such a law, a method adopted in some districts might become general. A primary school is declared to be five or more children collected for daily tuition. Any person having such a school, and submitting a return of it on a form duly supplied, gets eight annas or a rupee for doing so; and such schools are at liberty to compete for rewards to both pupils and teachers. The offer of eight annas or a rupee for such returns, induces many to send them in, and then inspecting officers have but little difficulty in encouraging such schools to work for rewards.

A proclamation that all officers, however menial, in Government and municipal services, even village *chowkidars*, appointed after a given date, must be able to read and write, would greatly stimulate primary education. If zemindars could be induced to insist that their servants be able to read and write, more still might be done.

Primary schools might be made more efficient by being inspected more frequently by officers really in sympathy with the advance of education among the masses, and well acquainted with the methods of conducting primary schools in Europe, and able to adapt such knowledge to the condition of this country. Occasional grants of books and slates would be helpful.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instances of such institutions having been so dealt with; and, judging from the experience of the London Missionary Society at Berhampore, it is not to be expected that a Government department will, unless compelled to do so, reduce the number of its own institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of the Government to protect?

Ans. 16.—The Berhampore College is such an institution; so are also the Sanskrit and Presidency Colleges.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Certainly, if Government competition were removed out of the way, and Government were to simply aid impartially and adequately. I believe Government schools to be repressive of private efforts.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a

given term of years from the maintenance of any higher educational institution, what measures are best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Leave private effort free to take its own shape; Government nursing would but weaken and kill private effort. If the public money were offered to aid a private body after a given period, the persons interested would find means to deserve it and make good use of it.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—As to the details of the administration of the grant-in-aid system there are some important matters that should be stated.

(*a*) *Colleges.*—When compared with what each pupil costs in Government colleges, the grants to aided colleges are remarkably small.

(*b*) *Boys' schools.*—There is a mission boys' school at Berhampore, Moorshedabad, to which a grant has been refused for fourteen years, under circumstances that should be understood by the Commission.

(1) When this school was re-established in 1868, a grant-in-aid was refused by the Educational Department because it was judged suicidal to give a grant to a mission school in that town where a Government school existed, although the population was 75,000.

(2) This school was visited by two Lieutenant-Governors, Sir F. Halliday and Sir W. Grey, both of whom commended it, and one of whom, Sir W. Grey, went so far as to arrest the action of the Director of Public Instruction, Mr. Atkinson, until he should return to Calcutta, and said that he would recommend the Director of Public Instruction to make a liberal grant. Nevertheless the Educational Department showed departmental hostility in the refusal of a grant-in-aid.

(3) Moreover, Mr. Sutcliffe, when Director of Public Instruction, visited this school and was shown over it, and then sanctioned the reducing of the fees in the classes of the Government school that would affect similar classes in the mission school. Mr. Sutcliffe also encouraged the appointment of a committee of native gentlemen to get scholars for the college,—a committee whose action was in our opinion very unfair. This action on the part of Mr. Sutcliffe looked like an effort to ruin the mission school; it did in reality cripple its resources, and compel the reduction of the pay of three teachers and the dismissal of one teacher. However, this state of things was altered directly it was brought to the notice of the present Director of Public Instruction, Mr. Croft, and the fees were by his orders raised to their former rates; whereby the mission school has returned to its former rates also.

(4) The present Director of Public Instruction, when lately at Berhampore, intimated that aid would not be likely to be given to a school so near to a Government school.

This school is, therefore, an example in which the Educational Department has, by withholding a grant-in-aid, even in the face of a desire of two Lieutenant-Governors that aid should be given, tried to render its continued existence impossible.

(*c*) *Girls' schools.*—The grants to girls' schools are not adequate. Good schools for girls have to be carried on at greater expense than boys' schools. The department has been hard and unsympathetic, and some of the officers have needlessly harassed workers and hindered the work.

(*d*) *Normal schools.*—There has been a want of readiness to duly aid where a normal class has formed part of a girls' school.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage, as regards Government aid and inspection, from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as I have observed it during the last twenty years, has been far from one of practical neutrality, as defined in this question.

The Behala School, of which I had charge some years ago, was made to suffer disadvantage because of the religious principles taught there; and the Bursia School, within two miles of it, was made to enjoy advantages of aid because religious principles were not taught there.

The suburban school at Bhowanipore was made to enjoy advantages of aid because religious principles were not taught there, and to compete with the London Mission School a few hundred yards away.

How far the Berhampore case, described under question 18, is the result of opposition to the religious principles taught in that school, and how far it has emanated from zeal to uphold a departmental school against all private competition, I do not undertake to say; possibly both reasons have been potent.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Yes, with useful and practical information, but not necessarily, in present circumstances, with bread-winning information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The Entrance Examination is almost the only object set before teachers in secondary schools; hence it would be unfair to say that their attention, or that of their pupils, is unduly directed to it. Until industrial occupations shall be made to form a necessary part of an educational career, no teacher or pupil can be fairly expected to hold such objects before him. The want of suitable industrial occupations in the educational system impairs the value of secondary education for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The supply of persons educated up to the University Entrance standard is at present greatly in excess of the demand for such persons, The causes for the demand being now so much

below the supply, are partly in the fact that primary education has been so much neglected. Let primary education be properly attended to, and the demand for men as schoolmasters and inspecting officers will be such as to require the persons educated in the secondary schools who appear in such crowds when a post of a salary suitable for a menial servant is advertised. The condition of those who have actually passed the University Entrance Examination would be bettered if the Government rule that none but Entrance-passed candidates be admitted to Government offices were fairly and strictly carried out.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—So far as I know, fairly.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies?

Ans. 30.—Yes, but it is small and uncertain.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—Training at a normal school, in addition to the University curriculum, is generally needed to make good teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—For the inspection of schools a larger number of Englishmen should be employed, and they should be men who have been trained in practical teaching. The work of the European Inspectors should be simplified by their being freed from routine and enabled to visit schools of all classes. The native inspecting officers should not be overworked as they are. Districts should be very much smaller, and each Inspector and Deputy Inspector should reside in his district. The subordinate officers should be changed from district to district, say once in three years.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Text-books for vernacular schools are poor, and in some cases not decent.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily to interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—There is a departmental tendency to interfere too much with the text-books. This limits the variety of books used, and the incentives to produce text-books.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I do not know of any indigenous instruction for girls worth mentioning.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Missionary societies have done more than any other agency in beginning and carrying forward schools for girls. The department has aided schools established by missionary societies and others. The department has of late shown special favour to the Bethune School for girls, where a secular education is given,—an education that must be more disastrous to girls than it has been to boys.

The action of the department has of late years been rather discouraging than encouraging to those who have aimed at advancing education for girls. An inspecting agency that will appreciate the real difficulties of the work, and give needful encouragement to good workers, is much needed.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are in this country most undesirable.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Teachers for girls might be provided by making special allowances to superior girls' schools for pupil-teachers and normal classes. A departmental examination might be instituted for European, Eurasian, Native Christian, and other ladies, and prizes and certificates might be given to those who show fitness to be teachers, and their names might be gazetted. Ladies who have passed examinations in England, such as the Cambridge Examination, the College of Preceptors, &c., might, on their desiring it, be included in the list.

Ques. 45.—Are the grants to girls' schools (1) larger in amount, and given on less onerous terms, than those to boys' schools; and (2) is the distinction sufficiently marked?

Ans. 45.—(1) Yes. (2) No.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European and American ladies connected with missions have been the pioneers in female education, and they are now the most zealous, laborious, and successful workers. Their interest might be increased by the department showing more interest in private efforts.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The non-religious education carried on in Government schools and colleges, and otherwise favoured by Government, produces disastrous effects in the minds of pupils, who by their education are cut off from old belief and restraints, and acquire no higher restraints such as religious teaching supplies. True religious neutrality, such as question 20 points to, would partially remedy this defect. Government should be, not a direct educator, but an impartial aider of education.

Cross-examination of THE REV. J. E. PAYNE.

By MR. LEE-WARNER.

Q. 1.—Assuming that the funds available remain the same, would you prefer to give no aid to some of the primary schools in Bengal which are insufficiently aided, in order to render more substantial aid to a fewer number?

A. 1.—I have seen both systems working,—that of keeping up a few schools in efficiency, and that of diffusing the available assistance over a large number of schools. This last system I have seen for a little time only. On the whole, I am inclined to recommend it as the best.

Q. 2.—With reference to a law of compulsory education, do you know any district in India in which some one class of the community does not entertain even a superstitious dread of the consequences of education? Whilst this feeling lasts, would you advocate compulsion?

A. 2.—My experience is most intimate with the population living within 200 miles of Calcutta. Within that area I know of no superstitious dread of education. If such a feeling existed anywhere, I would not force legislation. I would leave much to the discretion of local authority.

Q. 3.—Reliance has been placed in many quarters on public enterprise or liberality to assist primary education. Is not such enterprise or liberality a natural outcome of higher education? If, as you propose, the expenditure on higher education is reduced, is there not some fear of your killing the spirit of enterprise on which you intend to rely for the development of primary education?

A. 3.—I do not advocate any reduction of higher education; nor do I believe that the educated classes have a spontaneous desire to press education down to the lowest classes.

By Mr. Browning.

Q.—How, with reference to your answer to question 6, has the Government of Bengal ceased to avail itself of the assistance in the spread of primary education that might be rendered by the Christian societies named by you?

A.—I do not say that the Government of Bengal has ceased to avail itself of the assistance of the societies named, but I do say that the Government of Bengal has largely cut itself off from missionary societies in aiding primary education, since that Government in the time of Sir George Campbell gave over to district officers the allotment for primary education.

By Mr. Fowler.

Q. 1.—You spoke of the inadequacy of result grants: what sum per annum would, in your opinion, be sufficient as a result grant for an average village school?

A. 1.—An amount that would be sufficient in Balasore would be insufficient in the 24-Pergunnahs.

Q. 2.—Do you prefer not to name a definite amount for any district you may know?

A. 2.—In the 24-Pergunnahs, from Rs. 25 to Rs. 30 per annum; but a man would not grumble if he got Rs. 15 as a minimum. If the chance of obtaining such an amount be held out, I think a teacher would be well satisfied. An average school contains about 25 pupils.

Q. 3.—Was I correct in understanding you to say that 5 pupils might constitute a school?

A. 3.—That has been accepted in Balasore, I believe, as the minimum number that a master may return and obtain a payment for.

By P. Ranganada Mudaliyar.

Q. 1.—If the private agencies you refer to in answer 6 should, with adequate aid from Government, do as much as they could for primary education, would it then be necessary for the Government to deal directly with that department of education on any large scale?

A. 1.—Most decidedly. The first sentence of my answer to question 6 states my view clearly enough.

Q. 2.—If, as you suggest in answer to question 16, the Calcutta Presidency College should be abolished, would there be no risk of a falling off in the standard of collegiate instruction?

A. 2.—No; I don't see how there could be, unless the University lowered its standard.

Q. 3.—In the event of the Government withdrawing from the direct management of higher institutions generally, is it, in your opinion, desirable that Government should retain under direct management one Arts college in each province as a model to other colleges?

Ans. 3.—No.

By Dr. Jean.

Q. 1.—In reference to your answer to question 8, do you think (*a*) that municipalities will in general be willing to devote part of their income to the support of schools; and (*b*) if unwilling, do you think that they should be compelled?

A. 1 (*a*).—I think they will be willing if they are allowed to apply their income to any schools they think proper. But if they are limited to primary schools, I should doubt whether they would in general be willing.

(*b*) I think they should be compelled. I refer, moreover, to my answer to question 8.

Q. 2.—In your answer to Mr. Lee-Warner, you have said that you do not rely upon the educated classes for pressing down education. Does not this imply that these classes will not be ready to come forward and take the place of Government, in case Government should shut its institutions?

A. 2.—As far as I know, the Government has no primary schools in Bengal.

Q. 3.—In your answer to question 32 you say that subordinate School Inspectors or officers should be transferred from one district to another once every year. What advantage do you expect would arise from that transfer?

A. 3.—Abuses and collusions might be prevented by such transfer.

By Babu Bhudeb Mukerjea.

Q. 1.—Are you aware that the amount of aid given to primary schools under missionary management is larger, school for school, than to ordinary primary schools?

A. 1.—I doubt whether the aid given to missionary pathsalas is higher than that given to the best class of ordinary pathsalas.

Q. 2.—Do you think that the total amount of aid given to missionary bodies for the promotion of vernacular education is less at present than what it was before Sir G. Campbell's educational measures?

A. 2.—I cannot say if the total amounts now drawn are less or more now than before. But I know that in some districts the operations under Sir G. Campbell's scheme have reduced the amount of aid given to missionaries.

Q. 3.—Are you aware that the Maharani Surnamoyi of Cossim Bazar had a flourishing school at Berhampore, which she had made over to Government *before* the London Missionary Society's school was started?

A. 3.—The London Missionary Society had schools before the Maharani was Maharani.

Q. 4.—Are you aware that the Maharani Surnamoyi of Cossim Bazar had a flourishing school at Berhampore, which she had made over to Government before the London Missionary Society's school was reopened?

A. 4.—That goes back to a period beyond my personal knowledge. Mr. Hill, who resides there, would answer this question accurately.

Q. 5.—Are you aware that a large sum of money was raised locally by the people to erect a house for the accommodation of the college?

A. 5.—I have been told that a large sum was raised for the purpose.

Q. 6.—You have said that some of the Bengali school-books are not decent. Will you kindly name some of them?

A. 6.—My attention was first drawn to this in seeking suitable books for girls' schools about ten years ago. Bengali gentlemen were unable to suggest any book suitable to be taught by pundits to girls of ten years' old. I give as an illustration one of the *Padyapaths*, in which there is teaching about "*Dash más dash din mátár garbhe chila.*"

By Mr. Croft.

Q. 1.—Can you give any instances of interference on the part of officers of the department with the choice of text-books?

A. 1.—In the scheme of studies sent out for the use of girls' schools, even the lowest primers are prescribed. The subordinate officers of the department also interfere a good deal with the text-books used in pathsalas.

Q. 2.—Can you describe the circumstances which you say operated unfavourably to the Behala Mission School, and favourably to the Bursia School, in consequence of the presence or absence, respectively, of the religious element in those schools?

A. 2.—By the direct encouragement of the department about the year 1866, the vernacular school at Bursia was converted into an Anglo-vernacular school. Rivalry was thus established between the two schools, and they have been in injurious competition ever since.

Q. 3.—Do you know in what year the last application for a grant-in-aid to the Berhampore Mission School was made?

A. 3.—No formal application has been sent in of late years, it being understood from conversation with competent officers of the department that an application for a grant-in-aid was not likely to be successful.

Q. 4.—Are you aware that the Government of Bengal has recently promised a grant, under similar circumstances, to the mission school at Monghyr?[1]

A. 4.—I am not.

Q. 5.—You say that the terminology of the text-books in use in vernacular schools is needlessly difficult. To what books or class of books do you refer?

A. 5.—I had chiefly in my mind the Manual on the Preservation of Health.

[1] This question was based on a misconception. The aid was promised to the Baptist Mission Press at Monghyr, not to the school.

Evidence of the Rev. John Roberts (Assam).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I was for four years (1871—1875) in charge of a middle English school in the village of Shella, and had at the same time a large number of primary schools under my management.

For the last six years I have been head master of the Cherrapoonjee Government Normal School, and in this capacity I have had opportunities to become well acquainted with the working of the present system of education in the Khasi and Jaintia Hills in the Province of Assam.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The Welsh Mission has, for the last 40 years, been the sole educating body in the Khasi and Jaintia Hills. For 13 years no grant whatever was given by Government; but since 1854 the Mission has been receiving an annual grant. Taking into consideration the illiterate and uncivilised state of the people, I believe that the spread of primary education has hitherto been satisfactory. The Mission had not only to prepare the means of instruction, but also to create the desire for it, which for many years was of necessity a slow work.

The whole system of primary education on the hills is under the control of missionaries and the inspection of Government. The sum spent by the Mission in 1881 on primary education being Rs. 13,000, and Government grant being only Rs. 2,500, we have reached a state in which the Mission is quite unable to meet the requirements of the community with respect to primary education without receiving much more liberal aid.

The system of administration is, in my opinion, all that could be desired.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Education is sought for, on the hills, by a few from all classes, but not by the community in general. No classes hold aloof from it, neither are any classes excluded from it. The attitude of the influential classes in general is that of indifference, amounting in some cases to hostility.

Ques. 4.—To what extent do indigenous schools exist in your province? . . . .

Ans. 4.—There are no indigenous schools in this district.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government could not on any account depend on private agency, aided or unaided, for the supply of elementary instruction.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I understand that the majority in these district committees or local boards would be natives, and in that case I believe that in the present state of the people as regards enlightenment and independence it would not be advisable to entrust any educational funds to the administration of such bodies.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—There is no *caste*, properly so called, in the hills. The teachers are, as a rule, respectable persons, looked up to by the people, and exert a beneficial influence among the villagers.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular is taught in all the primary schools, and, with very rare exceptions, it is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I believe that the system of payment by results is not suitable in the present state of things in the hills.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Considering the poverty of the people and the indifference felt by the majority with regard to education, I would advise great caution in the introduction of fees into primary schools, especially in the rural districts. But in some villages fees could be introduced with advantage.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools could soon be increased if the necessary funds were forthcoming.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—The grant-in-aid given in the hills is, I consider, far from being adequate in the cases of boys' schools, girls' schools, and the normal schools. The system which has hitherto been in vogue here is that of allotting a certain sum as grant-in-aid. This sum is fixed upon quite irrespective, it seems, of the cost of education. We are continually urged to establish new schools, but no addition is made to the grant for that purpose. When we had 57 schools, we had an annual grant of Rs. 5,000; now that we have 101 schools (and the salary of each teacher has had to be advanced by at least a third of what it was then), we receive an annual grant of Rs. 4,000. What I think is needed is *a certain scale*, according to which Government should bear at least *half the cost of education*.

In that case, however, it should be clearly understood that no new schools would be established without the previous sanction of Government.

Ques. 20.—How far is the whole education system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I have reason to believe that the system of education is not one of practical neutrality *in its administration*.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—My experience goes no higher than middle English schools, but from what experience I have had it seems to me impossible for a non-Government school to flourish when there is a similar Government school in direct competition with it. Besides, why waste so much money?

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is a great deal of money wasted on account of that unhealthy competition. I speak here also of *middle schools*.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—They do, and that very readily.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Yes, upon the whole.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There are at present ten primary scholarships of Rs. 3 per mensem tenable for two years; but, considering that there are 101 schools in the district, I think that the number of scholarships should be materially increased.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—A small grant was lately voted to an aided mission school by the Shillong Municipality, but whether it will be actually given is doubtful, and its continuance quite uncertain.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—A normal school is absolutely necessary for the training of teachers in this district; otherwise we would have no teachers at all. Besides, every teacher should have a special training for his work.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Besides the Inspector of Schools for the whole of Assam, there is a Deputy Inspector of Schools for the whole of Khasi and Jaintia Hills.

I consider that the inspection for the hills is adequate.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No, not at present.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books in the vernacular are very suitable as far as they go, but they are few in number.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is not.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Mission has 22 girls'[1] schools attended by 836 pupils.[2] The girls are taught reading, writing, and arithmetic in the vernacular; a little English is taught in some of the most advanced schools: sewing and knitting are also taught. One very great advantage of leaving primary education under the management of the Mission is that the missionaries and their wives are able to bring such a large number of females under instruction. I feel very confident that no agency other than that of the Mission could have brought about such beneficial results in this direction.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are impracticable in this district, except in the case of Christian children.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—In the hills there is a female class, forming a part of the normal school at Cherra, trained with a view of their becoming teachers, and taught by the wife of the head master, both of whom are Europeans. From this class the primary girls' schools are supplied with teachers. This, I think, is the best and most practicable method of providing teachers for primary girls' schools.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grant for the boys' and girls' schools is one and the same; but it is evident that a special grant on more favourable terms should be given towards female education. And were such a grant given, it would be a great encouragement in the endeavours that are made to spread female education.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Except in rare cases, the only share taken by European ladies in promoting female education is that taken by the wives of the missionaries.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—A Government institution has been set up where a place of instruction already existed. And it would not be out of place here to state that the above-mentioned Government institution was set up in spite of every remonstrance. It was offered at the time, too, to make any changes that Government might deem necessary in order to render the institution already in existence more efficient. The Government institution was set up, but in its first form it proved a failure. Then it was remodelled, and now it is an institution holding the same status as that of the non-Government school, which is being carried on under the disadvantage of having a Government school to compete with.

In conclusion, I would suggest that a scheme of education specially adapted for hill tribes should be drawn out. Do what one will, the schools in the hills cannot be raised to the standard of those of the plains; but, since all primary schools are classified according to the same standard, we are being continually reminded of the state of things in the plains. Now this I consider to be unfair.

I offer no remarks on the religious question, because it is hardly felt to exist in the district.

[1] This is subject to correction, which will be forwarded in a few days.—J. R.
[2] Of this number 228 girls attend mixed schools, so that the number attending the 22 schools is 608.—J. R.

Evidence of THE REV. JAMES ROBERTSON, *Principal of the Free Church Institution, Calcutta.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been engaged in educational work in Calcutta for upwards of ten years—five years as a Professor in the Free Church Institution, four years as Principal of the Doveton College, and one year as Officiating Principal of the Free Church Institution, which office I still hold. Throughout my stay in Calcutta I have been a member of the Bengal Mission Committee of the Free Church of Scotland, which carries on schools of all grades for boys and girls in Calcutta and the districts of Hooghly and Burdwan. I have been a member of the Senior Board of Examiners of the Calcutta University for several years. I have been a Fellow of the University since 1878, and I was a member of the Syndicate from May 1879 to October 1880.

My experience has been gained entirely in Bengal.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I cannot recall any such instance. My impression is that no case of the kind has occurred in Bengal, though in some cases Government institutions, which had been established prematurely, have been closed; *e.g.*, Rungpore College and Gowhatty High School.

The reason commonly assigned is the want of a substitute likely to prove generally acceptable and sufficiently permanent. The only substitutes at present in existence are Christian colleges, and independent colleges conducted by native gentlemen. The latter have not been long enough in existence to give complete assurance of their permanence, and their proximity to other colleges makes it difficult to form a decided opinion as to their efficiency. The Christian colleges have been long in existence, and are admitted to have worked efficiently; but their stability is doubted by many, and this doubt is strengthened by the fact that one of them was closed the other year. I admit the force of these objections, but they do not fully explain why effect has not been given to paragraph 62 of the Education Despatch. In my judgment there has been unnecessary distrust of the policy indicated in that paragraph, and discussions on the subject reveal a tendency to insist on conditions which practically relegate the question to an indefinitely distant future. The action of Government in multiplying colleges, in keeping up collegiate schools after ceasing to give grants-in-aid to the schools with which they compete, and in establishing and maintaining the Education Department on a scale that could never be kept up except by Government itself, appears to me to be directly opposed to the policy in question, and to prove that it has been practically ignored. The readiness of Government to maintain schools and colleges represses self-reliance; competition with Government schools and colleges has a specially depressing effect, necessitating, as it does, lower fees and increased expenditure; while the amounts given by Government as grants-in-aid are so small as sometimes to raise the question whether they are worth having. These considerations appear to me to show that much of the alleged instability of non-Government colleges is due to the conditions under which they have now to work. If they were encouraged to form moderate endowments—*e.g.*, by liberal grants-in-aid, and such a reduction of the competition with Government institutions as would enable them to raise by fees at least the third of an efficient establishment,—I believe they would speedily remove all ground for hesitating to carry out the provisions of paragraph 62 of the Education Despatch.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The Hindu School, the Hare School, and the Sanskrit Collegiate School might, in my judgment, be closed or transferred to private bodies without injury to education or to any interests which it is the duty of Government to protect. The Hare School is more than self-supporting, and the Hindu School has an income of Rs. 20,000 and upwards. It appears to me indefensible that Government should maintain schools for secondary education in Calcutta, when it has ceased to give grants-in-aid to such schools.

The Arts classes in the Sanskrit College also ought, in my judgment, to be closed. The specific purposes for which the Sanskrit College has been established, either can or cannot be attained in combination with the ordinary studies of the Arts course. If they can, the college itself is unnecessary; if they cannot, the Arts classes are injurious to the interests of the college, and therefore ought to be closed.

In the Presidency outside Calcutta, I see no necessity for maintaining Government colleges, except at Patna and Dacca. The maintenance of colleges at Berhampore, Midnapur, and Chittagong, is, in my judgment, a mistake both on financial and on educational grounds. There is no urgent demand for high education in those districts, which could not be met as effectively, and much more economically, by giving scholarships of Rs. 10 each to enable students to prosecute their studies elsewhere. Rajshahye, Krishnaghur, Hooghly, and Cuttack do not appear to me to have any claim to a Government college; all that is required in those districts might be supplied by a college with a liberal grant-in-aid, and under local management. Three of these districts have, I understand, given proof of "a spirit of self-reliance upon local exertions and combination for local purposes."

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I have no special information on this subject; but, considering what has been done in some districts in the mofussil, and the energy shown in the establishment of independent colleges in Calcutta, I venture to think that there is a probability of greater readiness being shown to establish schools and colleges on the grant-in-aid system, provided the terms are liberal and the competition with Government colleges is reduced. Missionary societies would probably extend their operations. The work of the Hitakari Sabha is also suggestive in this connection. I have heard of very large donations being given by the native nobility and gentry on

special occasions. If sufficient encouragement were given to colleges to induce them to try to form moderate endowment funds, similar donations might reasonably be expected for this purpose; but I do not think they are likely to amount to much, unless Government either withdraws, or signifies its intention of withdrawing, to some considerable extent, from its present range of operations.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I can indicate only very briefly what I would propose to do in such a case. The establishment of the institution should at once be placed on the lowest footing compatible with complete efficiency, so as to show what amount would probably be required, in addition to a liberal grant-in-aid and fees, in order to maintain the institution in an efficient condition. If full advantage were taken of the services of competent native professors and teachers, probably the amount required would not be very large. Care should then be taken to communicate with the residents of the district, especially the wealthier and the more influential, in order to ascertain their views and explain the views of Government. This ought to be done through some of the higher officers of Government, and no effort should be spared to enlist public sympathy. The constitution of the college or school should be so arranged as to give an effective voice in its management to all who contribute to its endowment or maintenance. This might be secured by allowing them to elect a body of, say, six governors, three being appointed by Government in consideration of its handing over to the new institution the building, apparatus, &c., belonging to the old one. Subscriptions of a certain amount, either paid down at once or spread over the "given term of years," might entitle the subscriber to become a governor for life, the amount being carefully regulated so as to secure the required number of governors, and no more. Co-optation, with the right of veto vested in Government as regards the non-Government members, would be sufficient to secure the permanence of the governing body. Some such plan, brought forward with all the weight and influence of Government, would stimulate private effort, and an additional stimulus might be obtained by arranging to give subscribers a gradually increasing voice in the management of the institution during the period of transition. It might also be advisable that any saving effected in the working of the institution during that period should be added to the endowment fund, but I do not think the contribution from this source should, in any case, exceed one-third of the total amount required.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of colleges? . . . .

Ans. 19.—The principles of the grant-in-aid system, as laid down in paragraphs 53 and 54 of the Education Despatch, appear to me to be unexceptionable. I am unable to conceive any other plan for surmounting the difficulties connected with religion and caste, or for giving satisfactory expression to the principle of religious neutrality.

With regard to the details of the administration of the grant-in-aid system, I think it is open to question whether the form in which grants-in-aid are given to colleges and high schools is in accordance with paragraph 55 of the Education Despatch, and whether, if the present form is to be retained, grants should not in every case be regulated either by actual expenditure or by a standard adopted by Government for each class of institution. The serious practical difficulties that beset the system of payment by results as applied to colleges make me hesitate to recommend its adoption for them. The best plan in present circumstances, and the plan which would, in my judgment, best secure the objects of the Education Despatch, is that a maximum grant should be fixed for each college according to the number of students and the staff required for their instruction; and that the grant actually paid should in no case exceed (1) a certain sum for each student, and (2) a certain proportion of the actual cost of maintaining the college efficiently. This is, in effect, a salary grant with a limitation to meet the case of large colleges, as well as of small ones. This plan would enable the department to deal more satisfactorily than it can do at present with colleges for small communities, *e.g.*, Eurasians. But whatever method is adopted, steps should be taken to get rid of the evils arising from rigidly fixed allotments. Provision ought to be made for the advance of education from year to year; otherwise new schools either can get no help, or must get it at the expense of older schools. In the latter case education suffers by its own success. I need hardly add that very grave evils are apt to arise when the total allotment is cut down on account of the exigencies of the State. The establishments in Government institutions being more or less fixed, the pressure is felt most by aided schools. This was the case in Bengal some four or five years ago, though I believe the Education Department did what it could to reduce the evil which it could not entirely remove.

I do not think the grants-in-aid at present given to colleges are by any means adequate. The Free Church Institution, for instance, costs, in round numbers, Rs. 2,400 or Rs. 2,500 a month, and receives a grant of Rs. 450 a month. It has on its rolls about 220 students. For its complete equipment, I consider that its establishment should be raised to at least Rs. 3,000 a month; but this cannot be done without a considerable increase in the grant-in-aid. Considering that, according to the Report of the Director of Public Instruction for 1880-81, Government contributed Rs. 2,24,225, or 66 per cent. of a total expenditure of Rs. 3,39,133, on its own colleges, which taught on an average during that year 1,041 pupils, I think its contribution of Rs. 19,550, or 16·3 per cent. towards a total expenditure of Rs. 1,20,000 in aided colleges, which taught on an average 606 pupils, utterly inadequate. In my judgment, Government ought to have contributed at least 33 per cent. of the total expenditure on aided colleges.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—I am not aware of any case in which any school or college has been treated by the Education Department otherwise than impartially as regards any religious principles that are taught or not taught in it. I have never heard any complaint made on this score in Bengal.

If, however, the question is intended to cover the entire working of the educational system, I must admit that Christian colleges and schools are at a disadvantage, but this appears to me inevitable. On the other hand, certain religious classes appear to be ineligible for admission to some of the institutions maintained by Government, *e.g.*, the Hindu School and the Sanskrit College.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the weathy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—I have no special information on this subject, but I believe that the bulk of the students in our colleges and high schools belong to the middle classes, though a good many of them are very poor, and cannot prosecute their studies without pecuniary help. The classes that avail themselves of Government institutions are, I believe, wealthier than those that avail themselves of aided institutions.

The complaint that the wealthy classes do not pay enough for the education of their children is one that might be made in most countries where educational institutions exist, if the amount to be paid for an article is to be regulated by the purse of the buyer, and not by the ordinary laws of supply and demand. The real meaning of the complaint is that an increased fee should be charged in the Government colleges which the wealthier class of students for the most part attend, so as to reduce the amount contributed to those colleges from provincial funds. I am not prepared to recommend an increased fee in either the Presidency College or the aided colleges, though I think the practice of admitting scholarship-holders into the Presidency College on a reduced fee should be discontinued as tending to attract students unfairly, who might otherwise attend an aided or an independent college. I would make a similar remark on the practice which, I am told, existed at one time in one of the independent colleges, and may, for aught I know, still exist, of holding out inducements, in the form of a remission of the ordinary fee, to scholarship-holders and students who pass well at the Entrance and F.A. examinations. The utmost that I would allow in that direction is a small percentage of free studentships for poor but deserving students, say 5 per cent. of the entire number in the college; but I do not think that any such rule is called for in Government colleges. The rate of fees in the colleges of Bengal varies from Rs. 3 to Rs. 12 a month. I am disposed to think that in no Government college should the fee be less than Rs. 8. The colleges at present in existence in the mofussil districts around Calcutta are, by their low rate of fees, brought into almost direct competition with the aided and independent colleges. The rate of Rs. 3 at present charged by the independent colleges in Calcutta I regard as inadequate, and incompatible with a thoroughly efficient and permanent establishment. The present low rate is, I believe, necessary in order to attract students, but it might easily be raised if the depressing competition with the costly establishments maintained by Government were removed or materially reduced.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I believe there are many such schools in Calcutta where, as I have already explained, no grants are given for secondary education. How far the college departments connected with some of these schools are self-supporting I have no means of knowing.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—With "a fair field and no favour" as regards examinations, scholarships, and admission to Government service, I think it is possible, provided the non-Government institution is maintained in a state of thorough efficiency, provided the staff takes a warm personal interest in the pupils, and provided the rate of fees charged in the institution is substantially less than that prevailing in the Government institution. The last proviso is, in my judgment, a rough-and-ready way of counterbalancing the advantage that a Government institution derives from official prestige; but it appears to me to be the consideration that tells most directly. There is a tendency on the part of many students to look upon attendance at college merely as the condition of going up to the University examinations, which leads them to regulate their choice of a college merely by the fee charged. At present, in Calcutta, preparation for the University is by no means necessarily derived solely from the lectures in the college which the candidate attends. I am bound, however, to add that, judging from the remarks which I have often heard from students and others, I think the second proviso equally important. It is not the least of the evils of a costly educational establishment that it tends directly to destroy the close and intimate relation which otherwise might subsist between pupil and teacher.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I believe that there is unhealthy competition among the colleges in Calcutta. The low rate of fees in independent colleges is unsettling, and does not at present give any hope of establishing high education on a more satisfactory basis. The fact that students are in the habit of obtaining notes of the lectures delivered in the better-manned colleges shows that the variations in the rate of fees may lead to injustice. The multiplication of colleges tends also to relax the power of discipline, while inadequate fees tend to lower the value of high education.

I am not prepared at present to suggest a specific remedy, but I think it must be sought in the conditions of affiliation, and in more definite regulations as to the relations between affiliated institutions. This can be secured only through the University.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 26.—Many educated natives find considerable difficulty in obtaining remunerative employment. In my judgment no earnest attempt has been made, in recent years at least, to give effect to the provisions of paragraphs 72 to 76 of the Education Despatch, in such a way as to secure an adequate connection between high education and employment in Government service. Admission to Government service is regulated largely by certificates and letters of recommendation,—a system which can never be worked so as to secure impartiality. I should like to see admission to all grades of the public service regulated by examinations similar to those conducted in England by the Civil Service Commissioners, modified, however, so as to adjust the rival claims of experience on the one hand and superior education on the other. (See extract from Doveton College Report for 1879, annexed.)

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Apart from special endowments administered by the officers of the Education Department, scholarships are provided by an annual allotment from provincial funds, or, perhaps more accurately, by an annual charge in the budget of the department. Whether any portion of this amount is devoted to special scholarships tenable only in Government colleges, I am at present unable to say; but a very liberal amount is distributed between Calcutta and the various divisions in the Presidency, so as, on the one hand, to stimulate general competition, and, on the other, to stimulate education in the different districts. These scholarships are awarded impartially according to the results of the University examinations.

I have only two remarks to offer in connection with this subject. The condition which requires all candidates for scholarships at the Entrance Examination to be able to read and write with fluency one of the vernaculars of Lower Bengal may work hardship in the case of native students, *e.g.*, Christians who have been brought up to use English as their vernacular, and it does work hardship in the case of European and Eurasian students. I understand, however, that this condition has been imposed by a higher authority than the Education Department. My second remark is, that the rule which makes scholarships assigned to Behar or Orissa tenable only in these divisions, and therefore at present only in the Government colleges at Patna and Cuttack, introduces an unnecessary limitation which might in some cases prove a hardship. I admit that there is some reason for the limitation, intended as it is to secure that the scholarships assigned to those backward divisions shall be made to advance local education. It appears to me, however, that the same object might be secured by requiring that each candidate for a scholarship should have been resident in the division for, say, five years, and that this should be certified by the head master of the school from which he is sent up. The only exception that I would allow is in the case of the sons of officers in Government service who may have been transferred to these divisions by orders of Government.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—I do not think that the University curriculum affords a sufficient training for teachers in secondary schools. Some effort should be made to secure thoroughly trained teachers, as contemplated in paragraphs 68 and 69 of the Education Despatch. Special normal schools might be established with a grant-in-aid, or even by Government; but I should prefer to have the training of teachers carried on in connection with the ordinary colleges. Students in Bengal have ample time, in the first and third years of their Arts course, to go through a tolerably complete course of normal training.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—In backward districts it would, I think, tell unfavourably, unless, as in Orissa, there is sufficient local interest to lead to personal effort on the part of the higher classes, or unless some such provision is made as I have suggested in the case of Berhampore, Midnapore, and Chittagong (see answer 3). In the more advanced districts of Lower Bengal, I do not anticipate any such unfavourable effect; on the contrary, I think it would stimulate competition and lead to the spread of education. If some method were devised for making education a reliable stepping-stone to Government employment, and if it were applied so as to take full advantage of local interests, I think there would be a great gain to education. Such a step ought to develope a "spirit of self-reliance and combination for local purposes" even in backward districts.

Ques. 38.—In the event of Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what msasures would you suggest in order to prevent this result?

Ans. 38.—Confining my remarks to Arts colleges in Bengal, I apprehend that, as matters stand at present, there would be a deterioration of the standard of instruction in mathematics and physical science; but I see no reason why this should be the actual result of the withdrawal of Government, provided a year or two were allowed to complete the arrangements that would be necessary. In other subjects I see no reason whatever to anticipate any deterioration of the standard. It may appear that at present the standard of instruction is higher in Government than in non-Government colleges. I had hoped to be able to produce statistics on the subject to-day, but I have not been able to find time to prepare them. My conviction, however, is that the difference is not very great, and that if the students who now attend Government colleges were to attend the aided colleges, the results, as far as the students themselves are concerned, would be very much the same.

Any deterioration of the standard in mathematics or physical science might be met by special salary-grants.

Cross-examination of THE REV. JAMES ROBERTSON.

By MR. PEARSON.

Q. 1.—Do you think it would be right to close a Government school or college where the only substitute possible is a school or college in which religious instruction is compulsory?

A. 1.—No. As matters stand at present in India, I think there must be colleges for non-Christians. I do not think that a case in which the *only substitute possible* is an institution with compulsory religious instruction is ever likely to arise. If the people who object to religious instruction are able to maintain an institution for themselves and decline to do so, in that case the Government institution should be closed.

Q. 2.—What do you think of a conscience clause for aided schools?

A. 2.—I think it will be time to discuss the question when we get compulsory education in India.

By MR. LEE-WARNER.

Q. 1.—Do you think that it is a sound policy for Government to aim at providing a high school for every district, whether it be a Government or an aided institution?

A. 1.—I should be guided in that matter by the state of education in the district, and by the demand for high educational qualifications, *e.g.*, for Government service. I would not, however, force matters. I would arrange first to have higher subjects taught in lower schools, until there was a sufficient demand on the part of the people of the district to justify the institution of a high school.

Q. 2.—What limit of value would you recommend for the appointments to be handed over to a Civil Service Commission; and would you have a commission for each province of India?

A. 2.—I recommended formerly a limit of Rs. 50; but I think Rs. 40 would be better. Ultimately a lower limit might be adopted. The commission should be a provincial commission. It might be supported entirely by a system of fees paid by the candidates. It would be necessary to provide against any particular class or caste monopolising the patronage in particular localities.

By MR. MILLER.

Q.—Do you think that before closing any of the present Government schools, it would be right and necessary to secure in some one way or other that the neighbouring inhabitants were not compelled to send their children to schools to which they might have conscientious objections?

A.—It is necessary that Government should see that there is a reasonable probability that such provision would be made.

By MR. FOWLER.

Q. 1.—You suggest the abolition of the Hare and Hindu Schools; as, however, these schools involve no cost to the State, why should their management cease to be in the hands of the Educational Department?

A. 1.—Their maintenance is contrary to the principles of the Despatch of 1854. When local conditions are such that education can go on without Government aid, the function of Government, as an educator, has ceased.

Q. 2.—With reference to these two schools, I understand that the administration of their funds and their general management were specially taken over by Government; would it not then be very like a breach of faith for Government to retire from their management?

A. 2.—I assume that when Government lays down a policy, it makes provision for such cases. If due provision is made, it is competent to Government to hand over the schools under safeguards for their proper maintenance. It is only a particular case of the general power of the Government to alter its policy on proper cause being shown. A parallel case will be found in the policy by which Government disconnected itself from the management of the religious institutions of the country.

Q. 3.—I understood you to say that, at Chittagong and two other stations, the Government colleges should be abolished, *since* there is no urgent demand for higher education in those districts. Should there, then, in your view, always be an urgent demand for a school of a particular class before such a school is established?

A. 3.—Most certainly, before Government establishes any high school or college. I referred especially to paragraph 61 of the Despatch of 1854.

Q. 4.—You expressed the opinion that, though normal schools for training teachers for secondary schools *might* be established, you would still *prefer* the masters being trained in ordinary colleges, *since* their students have time to go through a full course of normal training. Who is to give this training?

A. 4.—I presume, specially qualified teachers.

Q. 5.—You do not, then, assume that all ordinary masters in colleges are competent to give such a training?

A. 5.—Certainly not.

By DR. JEAN.

Q. 1.—Could you give any reason why the well-to-do classes show a preference for Government institutions?

A. 1.—I presume it is a fact of common experience, all the world over, where such a choice exists. Various reasons might be given, *e.g.*, Government prestige, the probability of a high fee securing more select pupils, the high qualifications of the staff.

Q. 2.—Again, can you give the reason why, among the conditions which you require for an aided school, to compete successfully with a Government school you reckon this condition, that the fees should be lower in the aided school than in the Government school?

A. 2.—I have already stated that it is a rough-and-ready way of counterbalancing Government prestige.

Q. 3.—If it be true that Government schools and colleges stand ahead of aided schools and colleges, were Government to withdraw from the direct management of instruction, should not Government, in order to prevent any deterioration, take measures before withdrawing to secure the rise of the standard of instruction in aided colleges to the level of that now attained in Government colleges?

A. 3.—I dispute the assumption. I have already stated my view on this subject in my evidence. Any alleged inferiority in the standard of instruction in aided institutions is largely due to the conditions under which they have to work, espe-

cially, as regards Calcutta, to the existence of the Government institutions which draw off the better class of pupils.

By Mr. Ward.

Q.—In the event of Government appointments being awarded by competitive examination, would it be necessary to provide academic rewards, such as Fellowships, to sustain the desire for purely academic education?

A.—I do not think we should transfer to India arrangements which have grown up in England, and which would be, to say the least, premature in this country. I would leave the development of the Fellowship system to the people of the country.

By P. Ranganada Mudaliyar.

Q. 1.—In the answer to question 18 you recommend the employment of native professors. May I ask you to state what professorships natives are, in your opinion, competent to hold?

A. 1.—I presume that, as regards native and European professors, each individual has his own peculiar capabilities. I know native gentlemen who are perfectly competent to undertake English, History, Philosophy, and Mathematics. The teaching of Indian classics in Bengal is entirely in the hands of native professors. I have known native gentlemen train candidates successfully for the B.A. degree, and in some cases even for the M.A. degree.

Q. 2.—In answer to question 19 you speak of determining the grant to an institution by the number of students in it. In that case the larger the number of students in an institution, the greater the grant, and the greater also the income from fees. Again, the smaller the number of students, the smaller the grant, and the smaller also the income from fees. Should the same institution enjoy a double advantage or suffer a double disadvantage?

A. 2.—The number of students is only one of the considerations mentioned in my statement. In working out my suggestion, I think it will be found that there is not a double advantage. I assume that a certain establishment is necessary for a certain number of pupils. If the pupils fall short of that number, the grant is limited by the grant for each pupil. If the pupils exceed that number, the expenditure on the establishment must be increased; and in any case the grant which I recommend is not to exceed a maximum grant fixed for each class of colleges, or a certain proportion of the actual cost of maintaining the college. At the same time I beg to observe that this is a rough outline only, the details of which I cannot now undertake to work out.

Q. 3.—You say, in answer to question 23, that a costly educational establishment interferes with the close and intimate relations that ought to subsist between master and pupil. Will you kindly explain how this comes about?

A. 3.—By a costly educational establishment, I mean one involving high salaries. I believe it is a fact of common experience that a man's position and character are largely affected by his salary. It may not affect his attitude towards others to any great extent; but it certainly affects the attitude of others towards him. The statement in my evidence is merely an application of this general principle; but I have heard statements from students themselves that fully bear out the general principle. It must not, however, be supposed that I wish in any way to suggest that the present officers of the Education Department receive too high salaries for their services. On this subject I express no opinion.

By Mr. Croft.

Q. 1.—You have advocated the maintenance of a Government college at Patna for the Province of Behar. Considering the similar circumstances of the Province of Orissa, would you not think it advisable to maintain a Government college at Cuttack with the same object, namely, to qualify the natives of the province to carry on the administrative work of the province?

A. 1.—In my judgment the necessity of a college at Patna rests on a wider basis than the interests of the Province of Behar. Considering the range of country and the variety of circumstances in Bengal, I think that three Government colleges are necessary in present circumstances, and that the most convenient centres are Calcutta, Dacca, and Patna. I do not recommend Patna merely for Behar. In my opinion the necessities of Orissa might be fairly met, without the expense of a complete Government institution. An aided college ought to be sufficient; and I think the sums raised for Ravenshaw College give hope that such a college might without difficulty be established. I do not object to a college at Cuttack, but only to a Government college; and I object to that on the ground that there is no such urgent need as to justify it. In any case the maintenance of B.A. classes there appears to me to be premature.

Q. 2.—You have taken exception to the reduction of fees to scholarship-holders in the Presidency College. Can you state what is the amount of the reduced fee as now charged in that college?

A. 2.—I understand the fee charged to scholarship-holders is Rs. 10.

Q. 3.—That is to say, twice the amount of the full fee in the aided colleges?

A. 3.—Yes.

Q. 4.—At what rate are scholarship-holders admitted in the Free Church Institution?

A. 4.—Rs. 5.

Q. 5.—Do you think that any but an insignificant fraction of Government appointments in Bengal of the value of Rs. 50 and upwards is now given to persons who are not graduates?

A. 5.—I am unable to give exact figures; indeed, I am not aware that any complete return has ever been published. But even if such appointments are generally given to graduates, I think they ought to be given by competition. At present candidates believe, rightly or wrongly, that no one can succeed without a patron, which, to say the least, does not tend either to produce or to develope a spirit of independence. Competition appears to me to be the only method likely to secure at once self-reliance on the part of the candidates and complete impartiality on the part of those who have the disposal of the appointments. The statements in my evidence as to the present mode of making appointments is merely a generalisation of facts that have come under my own observation, and of statements made to me, again and again, by candidates for situations under Government.

Q. 6.—You say that "with a fair field and no favour, as regards examinations, scholarships, and admission to Government service," it would be possible for a non-Government college under certain provisions to become influential and stable when in direct competition with a Government college. According to your experience is such "fair field" offered in Bengal?

A. 6.—Most certainly. The expression used by me was intended to be understood merely as part of a general statement. It has no reference whatever to the present state of matters in Bengal, where non-Government institutions are, in my judgment, treated with complete impartiality as regards examinations and scholarships, and with as much impartiality as is attainable under the present system of making appointments to Government service.

Q. 7.—Is not the leading principle of the Education Despatch, *viz.*, the further development of education by encouraging private effort by means of grants-in-aid,—is not this principle based mainly on the declared impossibility of providing from provincial funds alone the funds required for the various kinds of education contemplated in the despatch? And, consequently, does this principle apply with any great force to the maintenance of a school like the Hare School, which involves no cost to Government?

A. 7.—The leading principle of the Education Despatch is "the more extended and systematic promotion of general education in India" (paragraph 6), partly by direct efforts on the part of Government, partly by the encouragement of private effort by grants-in-aid (paragraphs 48-52). The adoption of the latter method is to a certain extent based on the consideration mentioned in the question; and to that extent it may be admitted that the principle, as stated in the question, does not apply with any great force to the case of the Hare School. But the principle is based also on "the exertions and liberality of the educated and wealthy natives of India and of other benevolent persons" in the matter of education, and on "the advantage of fostering a spirit of reliance upon local exertions and combination for local purposes,' 'which is expressly declared to be "of itself of no mean importance to the well-being of a nation." From this point of view any system of education by the direct efforts of Government must be regarded as temporary; and this is expressly declared to be the case in paragraphs 61-62 of the despatch, which distinctly contemplate a time "when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants-in-aid; and when many of the existing Government institutions, especially those of the higher order, may be safely closed or transferred to the management of local bodies under the control of, and aided by, the State." In no other way can a spirit of self-reliance be fully developed: the permanent maintenance of a school backed by the *prestige* of Government must discourage reliance upon local efforts. The line of argument embodied in the question leads directly to the permanent maintenance of Government institutions like the Hare School; but this, though not inconsistent with the one consideration mentioned in the question, is clearly inconsistent with the second consideration on which the adoption of the grant-in-aid system is based, and with paragraph 62, which is the logical sequence of that consideration. Indeed, Calcutta is a stage beyond anything contemplated in the despatch, for even grants-in-aid have been withdrawn, which clearly means that Government schools for secondary education might "safely be closed," and that such schools are in the most direct competition with private effort.

Extract from Doveton College Report for 1879 (referred to in answer 25).

The Entrance Examination is tolerable, as a certificate of having passed it is in a manner essential, or at all events important, in the search for a situation; but anything beyond that seems to be regarded by many as more ornamental than useful. Situations can be obtained without a First Arts or a B.A. certificate; and even when these examinations have been passed, it is exceedingly difficult to obtain any situation above the lower grades. In obtaining employment, the advantage of having passed the higher examinations is at best problematical. One can hardly wonder that many prefer to begin the search at the earliest possible moment, and that they regard it as a mere waste of time and trouble to carry their studies to any higher point. The ideal of education embodied in this is certainly not high, but it has at all events the merit of being practical; and perhaps it may suggest some line of action which, by correlating the rules of admission to the public service with some of the higher stages of our educational system, might give a much-needed stimulus to study, and enable our system to produce far higher results than are at present attainable. It is absurd to suppose that Government obtains the best men either by the haphazard and elementary examinations that are held in some offices, or by the practice, which obtains in others, of appointing the son, or the nephew, or the cousin of some one already in the office, or even the man who produces the best testimonials. It is high time that all such unsatisfactory methods were replaced by a Civil Service Commission, whose duty it should be to examine, according to some fixed standard, all candidates for appointments under Government of the value of (say) Rs. 50 a month and upwards. (This would not apply to appointments in the Education Department.) If a minimum limit of age (say 18 or 19) were fixed, and the standard were placed pretty high, and if all appointments other than those recommended by the Commissioners were disallowed, we should secure not merely an important reform in the mode of making appointments under Government, but also a most valuable stimulus to the higher education, and *pro tanto* a more highly educated class of public servants.

Evidence of Dr. Mahendra Lal Sircar, M.D.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have myself passed through student life, and watched the progress of education in this country, especially Bengal. I am a Fellow of the Calcutta University, being a member of its Faculty of Arts. I have founded the Indian Association for the Cultivation of Science, with a view to enable my countrymen to cultivate science in all its branches. I have been induced to do this from serious neglect of science-teaching in our schools and colleges. I am the Honorary Secretary of that institution, and one of its lecturers on Physics.

Ques. 2.—Do you think that in your province the system of primary education has been placed

on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—No system of primary education can be said to be placed on a sound basis, unless it can fulfil the following requirements:—

(1) It should be accessible to children of all classes of the community, irrespective of their circumstances and position.
(2) It should meet the requirements of those classes who cannot advance their children to higher education.
(3) It should be the basis of higher education.

Judged by this standard, the system of primary education in vogue in Bengal cannot be said to have been placed on a sound basis. It has supplanted, and is supplanting, the old indigenous, the gurumahasay, or the pathsala, system. Wherever it has done so, it has ceased to fulfil the requirements of the lower, and partly of the middle, classes of native society. At the same time it does not appear to me to be a good basis of higher education.

The improvements I would recommend are suggested by what I have said above. The system should be so administered as to embrace a wider and wider area, so as ultimately to leave no human being untouched by it. The course of instructions should embrace the subjects of the indigenous system, such as writing, mental arithmetic, practical mensuration, and at the same time should direct the attention of students to the study of common things and their obvious properties. This latter procedure will serve as a substantial foundation of real higher education.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—So far as I have been able to ascertain, primary instruction is sought for by the people in general. No class would hold aloof from it if they were convinced of its practically useful nature, and if, moreover, it were accessible to their means. The caste system practically excludes the very lowest classes, such as the *mehters* (so-called sweepers), *hadis, doms,* &c. The attitude of the influential, by which I mean the wealthy and higher-caste classes, is becoming more and more liberal towards the extension of primary education. I do not think it is yet, and throughout the country, altogether of that broad enlightened character as not only to view with satisfaction the diffusion of education among the masses, but to deem it a privilege to be able to take part in that diffusion. I positively know of instances of *educated* influential men who are very jealous of the spread of education amongst the peasantry and artizan classes, who dread the compromise of their position by the elevation of the lower classes that will follow their education. I do not deny the fact of liberality displayed by our wealthy and influential classes in aid of education, but that liberality is, in many cases, more from a desire to please the Government than from a genuine sense of duty and philanthropy. I feel bound thus to give out my views on the subject, in the interests of education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools exist yet largely in the interior of the province, far away from the highways of communication. I look upon them as decaying relics of the old village system. The subjects of instruction comprise mental arithmetic, practical mensuration (measurement of land, cubical measurement of tanks, of boats), zemindary accounts, letter-writing, moral instruction based upon Pauranic legends and stories. The discipline in these schools is rather of a severe character. The gurumahasay is more an object of dread than of respect and love. Of very low morals himself, he very often teaches the boys to lie and steal for his sake, and hence cannot command either respect or love. They are not, properly speaking, selected, but they form themselves into schoolmasters. They are generally from among the poor and ignorant of the higher classes of the community. There is a proverb among our fond mothers that whoever among their children will not be able to turn out a bright boy in school will pursue the occupation of a gurumahasay. And this is not to be wondered at. The highest remuneration a gurumahasay can hope to obtain is so trifling that no man of any substance or worth would take to the vocation. The fees charged vary from an anna to four annas per month. Very often the payment is in kind, and this is at the bottom of the demoralisation that I spoke of before, namely, that the pupils are induced to lie and steal for the gurumahasay. Training schools have been established for the training of the gurumahasay, but I cannot say if they have proved at all efficient. The gurumahasay would be willing to accept State aid; but unless the rules under which such aid is given be simple and workable, they are likely to produce serious demoralisation. I should advise the stipendiary system supplemented by the payment by results. It is only by this method that the indigenous schools that already exist can be turned to good account, and that more and more such schools may be established where none exist.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Sad personal experience has taught me the utter worthlessness of home education. I had

nearly ruined my own boy by keeping him at home, with the object of keeping him from contamination with immoral school-boys. Friction of mind with mind is absolutely necessary for the free development of the faculties. It engenders a spirit of healthy rivalry and ambition. It brings home to the minds of the pupils their own deficiencies, which lead to the first step towards making efforts at improvement. It infuses spirit into the shy and the timid, and represses the too great forwardness of the conceited. As a general rule, home education makes boys too shy and nervous, too hesitating and diffident, to be able to compete on equal terms, at examinations for the public service, with boys educated at school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—As yet Government cannot depend much on private effort for the supply of elementary instruction in rural districts. Government must begin with aiding indigenous schools, and then may gradually withdraw its aid when they become self-supporting. I do not think there is any private agency worth the name, except missionaries few and far between, by which elementary education is being supplied to villages in rural districts.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education in rural districts may be safely placed in the hands of district committees or local boards to be administered by them. They should be held responsible for the maintenance and efficiency of the schools under their charge; and consequently they should have control over the gurumahasays or schoolmasters. They should not have absolute control over the course of studies, which should be fixed by the Department of Public Instruction with their aid and advice. But they should be allowed to select text-books.

Ques. 8.—What classes of schools, should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against municipal funds, what security would you suggest against the possibility of municipal committees failing to make sufficient provision?

Ans. 8.—Now that municipalities are being relieved of their duty to maintain the police, they may be charged with the support and maintenance of all classes of schools except colleges and collegiate schools. Whatever security there might be against municipal committees failing to make provision for conservancy and sanitation, would be sufficient against their failing to make provision for the support and maintenance of schools under their charge.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The social status, in point of caste, of the village schoolmaster is good. But this, in the absence of real worth, cannot command much respect. Added to this, their poverty prevents them from exercising much influence in the village. But where they are the only people who can read and write, as is sometimes the case, they do command respect and exert considerable influence. Their position can never be improved without independence, and independence can never be secured without increased pay. Their connection with Government, as contemplated by the stipendiary system, may tend to make them more respectable in the eyes of villagers, and thus ultimately bring them increased fees.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The subjects which used to be taught in the old pathsalas, and which I have mentioned above, would, if introduced into primary schools, render them more acceptable to the community at large. Elementary instruction in practical agriculture would render them more attractive to the agricultural classes. Such instruction never prevailed in the pathsalas, and might be very advantageously introduced. But, as this would be a novel subject, special means should be adopted for making the instruction in it efficient. We must have elementary agricultural primers prepared by very competent authorities who are not only conversant with scientific agriculture, but also with agriculture as is practised by the Indian cultivator, which has its scientific, as well as its local, practical value.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the primary schools of Bengal is, so far as the Hindus are concerned, the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results alone would not be suitable for the promotion of education amongst the Indian villagers who are a poor and ignorant people. Supplementing the system of stipend, it would be a valuable aid to this promotion.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—With reference to fees in the primary schools, I should fix a very low minimum; but it should be open to those in better circumstances to pay higher fees. Indeed, I should try to encourage such payment. Payment in kind I should discourage, except when it is voluntary and takes the form of private presents.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The extension of the stipendiary

supplemented by the payment-by-results system will both increase the number and improve the efficiency of primary schools.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any such instance in Bengal.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think any Government educational institution, especially of the higher order, could be closed without serious injury to education. How far any such institution could be transferred to any private body, I am not competent to pass an opinion upon. I think, in the present state of the country, such transference would be detrimental to the cause of education.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I do not know. I know of one instance of a patriotic zemindar, Babu Jay Kissen Mookerjea, who had offered to found, not a college for general instruction, but an agricultural college in his village of Uttarpara, if Government would contribute its share; the offer was not accepted by Government.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—As I have said above, Government should not announce its determination to withdraw from the maintenance of any higher educational institution.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—So far as I know, the grant-in-aid system is inadequate and has been a fertile source of encouraging fraud. Unless supplemented by payment by results, it would bring on stagnation.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—So far as schools and colleges under the direct supervision of Government are concerned, the instruction imparted is strictly neutral as regards religious teaching. But a simple consideration of proportion would show that Government, in subsidising Christian missionary schools and colleges, has broken through religious neutrality, as regards the bulk of the population who pay the revenues. But in my opinion it is not the fault of Government that missionary educational institutions exist. It is the fault of the people themselves. If they had sufficient institutions of their own, missionary institutions would be nowhere,—at least they would exist only for Christians, in which case they would be much fewer than they are. And when people resort to missionary institutions, Government cannot, properly speaking, be charged with violating religious neutrality by aiding them. In aiding them Government cannot be said to have any other object in view than that of aiding the cause of education in general.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate.

Ans. 21.—The classes that avail themselves of Government or aided schools and colleges are chiefly the middle and the lower classes. The higher classes are more apathetic as to education, not because they are more niggardly in the matter of education, but because they do not like to subject their children to the rigorous discipline of schools. They are absurdly and foolishly tender and indulgent to the luxurious and ease-loving propensities of their children. In Calcutta the rate of fees for higher education varies from Rs. 12 in the Presidency College to Rs. 3 in the proprietary colleges.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees.

Ans. 22.—In Calcutta there are no less than four or five proprietary colleges, such as the Metropolitan Institution, which teaches up to the B.A. standard, the Albert and the City Colleges, the Oriental Seminary, and the Training Academy. There are also several proprietary schools. In Shibpore there is one higher-class English school which is supported by fees and by private subscriptions without any aid from Government. I do not know of any other instance of a purely unaided school in the mofussil.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes, quite possible. In fact, the possibility has been demonstrated in the case of the Metropolitan Institution founded by Pandit Iswara Chandra Vidyasagara. The conditions of successful competition with Government institutions are a staff of able and competent teachers and thorough efficient supervision.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not know.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—I do not think they do. But this is more from a prejudice against graduates entertained, if I mistake not, chiefly by European employers.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—They do to a certain extent. But they might be greatly improved, and this will depend upon the modification in the Entrance course, without which it will be impossible to effect any improvement in the course of instruction in the secondary schools.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—There is no question about the fact that the attention of teachers and pupils is directed almost solely to the Entrance Examination of the University. This must be the case if the system is, as it ought to be, a continuous system of education. This circumstance ought not to impair, as it now does to some extent, the practical value of the education in secondary schools for the requirements of life. The corrective would be the modification of the Entrance course. I should, however, enter my protest against what is hazily understood as practical education. If in elementary education up to the Entrance course too much attention is directed to the so-called practical branches of knowledge, we should be converting general into technical education, and thereby frustrate the very end and aim of education itself, which is culture. One very serious defect in the instruction given in secondary schools is the very little importance attached to poetry, which, though it does not lead to any practical results, is of the highest value from a truly educational point of view.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—This question, I am afraid, implies a too low view of education. If the object of education is the culture and development of the mind, we cannot have too many educated men in the country. But even if that object were to enable men to earn their livelihood, the more diffused and the more improved the system of education the better. I would on no account check the number of students who present themselves for the Entrance Examination. The object of all national education should be to find out men of talent, and the greater the number of men brought under its influence, the more men of talent will rise up for the benefit of the country and of the world.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The system of scholarships is a good one, and is impartially administered. For the development of talent and discovery of genius from among the lower and the middle classes, where they most abound, I would still further increase the number of scholarships.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—At present municipal support to grant-in-aid schools is far from what it ought to be. But when municipalities come to be charged with the management of schools, that support is likely to be permanent; but how far it will be adequate I cannot say.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—The University curriculum does not afford, as it is not meant to do, any *training* for teachers in secondary schools. But the education received by University graduates, so far as it goes, is, in my opinion, sufficient to enable the graduate to perform the functions of a teacher. For science-teaching, which ought to be introduced into all schools, the University graduate is unfit, because he has never had opportunities of learning science experimentally, without which science cannot be learnt, much less taught, properly. The Indian Association for the Cultivation of Science may be made to serve as a good normal school for science-teachers.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—We have an elaborate, a rather too elaborate, system of school inspection which devours no less than one-seventh of the whole expenditure on education. This might, and ought to be, curtailed. I would abolish the whole class of Inspectors, who, if I mistake not, do very little inspectional work. There is too much of report-writing and too little of educational work done by them.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The creation of district committees or local boards, and the entrusting of some classes of schools to municipalities, will largely secure efficient voluntary agency in the work of inspection and examination.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 34 & 35.—I have not paid particular attention to these subjects, and I should not therefore pass any opinion on them. The only remark that I shall make is that the course of instruction being fixed, the school authorities and the district committees should be left free to choose the text-books.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete system of education for India, Government must take charge of primary education. Middle-class schools might gradually be left to private agency. Collegiate education must for some time yet be under Government protection.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools and colleges would, for a long time to come, have a very disastrous effect on education. The lowering of standard would be the inevitable consequence.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of intitutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—As I have said above, deterioration of standard would be the certain result of Government withdrawing from the direct management of schools and colleges. In each province there should be at least one college and one high school under Government to serve as models. I have spoken of several colleges and high schools having sprung up under private agency in the metropolis. But they owe their efficiency and excellence to a large extent to the fact of the existence of the Presidency College and the Hindu and Hare Schools.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—*Definite* instruction in duty and the principles of moral conduct does not occupy any place in the course of instruction in Government colleges and schools. I do not, however, see my way as to how this can be introduced without religious teaching being associated with it. I would not, however, hesitate to select works on ethics as text-books, which have the least amount of special and proselytising religion, properly so called. Here we have a good field for authorship.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In some schools steps have been taken for gymnastic exercises, but they appear to me to be too much of a professional, technical, and artistic character. When discontinued, they entail disease and much physical suffering. The object should be not to make professional gymnasts of our boys, but to exercise their muscles and sinews and bones to help the general development of the body.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Indigenous schools for girls do not exist.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—I can't say much on the subject.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I am for mixed schools up to a certain age, say nine or ten. The free mixture, or, as I should prefer to say, free association of the sexes, is the first step towards the healthy development of the mind of both.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls is to have normal schools for female teachers.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 45 & 46.—I have hardly anything to say on these subjects.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defect in the Indian educational system is the want of provision, even in colleges, for science-teaching. The only educational institution in the metropolis where we have a staff of able professors and suitable laboratories for the teaching of physics and chemistry is the Presidency College. The other colleges affiliated to the University are just beginning to make some provision in this direction; but without meaning any disparagement to them, I am constrained to say that the provision is far from adequate. With a view partly to remedy this deficiency in our educational system, but chiefly to enable my countrymen to pursue science for its own sake, I projected, and have at last succeeded in founding, the Indian Association for the Cultivation of Science, which for a beginning is doing good work. So great is the necessity felt for experimentation for the proper mastery of scientific truths, and so great is the avidity for witnessing and taking part in such experimentation, that students even from the Presidency College come to the lectures of the Association, simply because the lecturers take particular care to illustrate by experiment every physical fact and truth which they have to impress upon the mind of their hearers.

The University has wisely laid down elaborate alternative subjects for the B or the Science course. It is for educational institutions to make provision for instruction in these subjects. The Indian Association for the Cultivation of Science may be made to serve as a central institution for the teaching of the chief of these subjects, physics and chemistry. The Association is making earnest

efforts to have professorships endowed, and in time it is very likely to succeed. That time will in all probability be hastened if it receives countenance from the University and the Government. A great deal of discussion is taking place as to what conditions to impose on the Prem Chand Roy Chand students. I think no better condition could be imposed on those who pass in science than to require them to devote a couple of years or so to the experimental study of science at the Science Association. Besides, questions ought to be so set at the University examinations in the science course as to test the experimental knowledge possessed by the students. I would further suggest that students who appear for Honors in Arts and for the Prem Chand Roy Chand Studentship, taking science as their subject, should be made to pass a practical examination in the handling of apparatus and in making simple experiments. Then the lectures of the Science Association would even be more largely attended than they now are, and a great and real impetus given to the cultivation of science.

The present lecturers of the Science Association are all honorary, and are doing their work from a pure love of science, and from a philanthropic desire to create a taste for, and to aid in diffusing a knowledge of, science among the natives of this country. Their services may be counted on for some time yet. But it is easy to see they cannot be expected to work for an indefinite time. Therefore, for the permanency of the good work inaugurated by the Association, it is necessary there should be permanent professorships. Government may aid in founding one or more such professorships. The Association, however, is so properly jealous of its independence that such endowments must come as free gifts from the Government. Government, in according such gifts, would be furthering the cause of scientific education in the most economical way; for in my estimation each professorship would not cost more than a lakh and half of rupees once for all. For general physics there ought to be two professors, and for chemistry one. I consider the salary of such professors, beginning with Rs. 200 and rising gradually to Rs. 500 per mensem, to be enough—of course, I mean native professors, for the main object of the Science Association is to encourage the pursuit of science among the natives of India. Among other benefits to be derived from the Science Association, one very important will be the supply of science-teachers for schools and colleges.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I do not think any part of the expenditure on high education, excepting that on inspection, has been unnecessary. I do not think any amount of expenditure on high education *can* be unnecessary.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The profession of teaching is becoming profitable in Calcutta. More than one school has been opened by men of good position as one of the means of maintaining themselves.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In the case of schools fifty would be too many. In the case of colleges the number that can be efficiently taught will depend upon the nature of the subjects intended to be taught. For mathematics and physical science and chemistry, we may have as many as can hear the lecturer, look at the black-board, and witness the experiments. I would not consider two hundred and fifty as too many. For literature, we ought to have a less number. One hundred would be a fair number. But for tuitional instruction, fifty would be too many.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Fees should be paid by the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I do not think so.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—I have already answered this question. Government should not withdraw from the direct management of higher institutions. Should it do so generally, it should retain under direct management at least one college and one high school in each province as a model to others.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—With the exception of the English language and literature, all the other subjects may be taught by native professors.

Ques. 66.—Are European professors employed or likely to be employed in colleges under native management?

Ans. 66.—Unless it is the express wish of Government, European professors, except for English language and literature, are not likely to be employed in colleges under native management.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I do not think any class of the population in Bengal require exceptional treatment in the matter of English education.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would *not* be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—This question has already been answered in the affirmative.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The conditions on which grants-in-aid are given are universally believed to be very onerous and complicated. One very demonstrative proof is, that they have given rise to fraud and much misunderstanding.

Evidence of CHARLES H. TAWNEY, Esq., M.A.

[The following questions (1 to 21) are special and not contained in the "Standard List".]

Q. 1.—Are you acquainted with the state of the Government and private colleges in Bengal, and more especially of those in Calcutta?

A. 1.—I am acquainted with the state of the Presidency College, Calcutta, and with the state of the other colleges in Bengal so far as it is indicated by the examinations of the Calcutta University.

Q. 2.—By what means have you obtained that acquaintance, and over what period does your knowledge extend?

A. 2.—I have obtained my acquaintance with the Presidency College as Professor and Principal; with the other colleges, as Registrar of the University. I have been connected with the Presidency College since December 1864; with the University, as Registrar, since May 1877.

Q. 3.—Have you read the Resolution of the Government of India, No. $\frac{1}{60}$, dated the 3rd of February 1882?

A. 3.—I have read it.

Q. 4.—With regard to colleges educating up to the B.A. standard of the Calcutta University, to what races and to what social position do the students belong who receive instruction in such colleges?

A. 4.—The following colleges sent up candidates to the last B.A. Examination:—

Ravenshaw College, Cuttack.	Metropolitan Institution.
Dacca College.	General Assembly's Institution.
Krishnaghar College.	Free Church Institution.
Patna College.	Hooghly College.
Rajshahye College.	St. Xavier's College.
Presidency College.	Bishop's College.

I can only answer the latter part of this question with regard to the Presidency College.

From the average of the four years from 1877 to 1880, it appears that the proportion of students of the upper, middle, and lower classes in the Presidency College has been—

Upper	23
Middle	308
Lower	0

"Upper class" means those the income of whose parents amounts to Rs. 10,000 if derived from Government service, estates, or professions, or to Rs. 20,000 a year if derived from trade. The middle classes include those below the upper classes who are (1) officers of Government other than menial servants, constables, and the like; (2) holders of realised property yielding an income of Rs. 200 a year and upwards; (3) professional men; (4) bankers, merchants, and large traders. The lower classes include those not included in either of the above two classes.

The average proportion of religions has been Hindus 317, Musalmans 11, Christians 3. Nearly all the Hindus are Bengalis.

Q. 5.—Does any such college exclude students of certain classes? If so, on what grounds?

A. 5.—I do not think that any class of students is excluded from any of these colleges except Bishop's College. I believe that others than Christians are not admitted there.

Q. 6.—Is any of those colleges specially attended by certain classes of students; if so, what are the grounds of their preference for it?

A. 6.—I believe that Christians only attend Bishop's College.

Q. 7.—Are the courses of instruction substantially identical in all of them? If not, what is the cause of the difference?

A. 7.—The following colleges sent up students for both courses in the last examination:—

Presidency College.	Hooghly College (this College has no A course now):
Dacca College.	General Assembly's Institution.
Krishnaghar College (the A course is now abolished).	Free Church Institution.
Patna College.	Metropolitan Institution.
St. Xavier's College.	

The Bishop's College sent up one student for the A course.

The Ravenshaw College only sent up for B course.

The Rajshahye College only for the B course.

Q. 8.—Having regard to the appointed subjects of study, what staff of professors is in your opinion requisite for duly imparting instruction in such a college?

A. 8.—I propose to answer this question by stating the number of professors in the Presidency College. I also presume that a college which teaches up to B.A. will also teach up to M.A.

In the Presidency College, which teaches up to the B.A. standard in both courses, and also up to the M.A. standard, we have 7 European Professors, besides the Principal, 4 Native Professors, a Pandit, and a Maulvi. Dr. Hoernle (being also Head of the Madrasa) is only counted as half a Professor, so that his work is less than that of the others. The following table gives the number of lectures, in hours, given by each Professor during the week:—

The Principal	10½ hours.	Dr. Hoernle	10 hours.
Professor Eliot (he has also to spend time in preparing experiments, and is also Meteorological Reporter).	16½ hours	Professor Prasannakumar Sarbadhikari	16½ „
Professor Pedler	17½ hours.	Professor Rajkrishna Banerjee	10½ „
„ Webb	16½ „	Professor Nilmani Mukerji	9½ „
„ Parry	16½ „	Pandit Harishchandra Bhattacharji	7 „
„ Percival	19½ „	Maulvi Ahmad	25½ „
Dr. McCann	17½ „		
Professor Booth	19½ „		

I now hand in the Abstract of Lectures.

Many of these Professors have to take home exercises, to correct.

On the 7th March 1882, I had in the General Department:—

Honour Class . . .	17
4th Year „ . . .	86
3rd „ „ . . .	57
2nd „ „ . . .	136
1st „ „ . . .	75

Out-students coming from other colleges to attend lectures in chemistry and physical science:—

4th Year Physical Class .	10
3rd „ „ „ .	8
2nd „ Chemical „ .	42

I consider that the college is undermanned. The fact is that the M.A. classes take a great deal of time and trouble.

Q. 9.—What, in your opinion, is the limit of the number of students to whom one professor can effectually lecture?

A. 9.—I consider that 50 is the greatest number of students to which a professor can conveniently lecture at one time, though Mr. Pedler lectures to 154 students, 112 of whom belong to the Presidency College. Of the remaining 42, 29 belong to the Metropolitan Institution, 7 to the City College, 3 to the Albert College, 2 to the Sanskrit College, and 1 to the Mint Office.

Q. 10.—May economy be effected in the proposed staff of professors by denying to students the power of selecting their own alternative subjects: if so, to what extent, and how?

A. 10.—Economy might be effected by abolishing the B course and the optional mathematical subjects in the A course. This would perhaps enable me to dispense with two professors, especially if I abolished the M.A. classes in Mathematics and Physics at the same time.

Q. 11.—Has any considerable transfer of students been brought about, within your knowledge, from any one institution to any other, whether previously existing or newly established? If so, what were the causes which produced this result?

A. 11.—The only case of which I know is the following: On Saturday, the 25th of February 1882, the Syndicate decided to recommend to Government to affiliate the Metropolitan Institution in Law. Before the end of the month, 49 students left the Law Department of the Presidency College. I suppose they think that the fees of the Metropolitan Institution will be lower. The number of students in the Law Department before the secession was 166, *viz.*—

3rd Year B.L. Class . .	52
2nd „ „ „ . .	42
1st „ „ „ . .	56
2nd „ Pleadership . .	7
1st „ „ „ . .	9
	166

Q. 12.—In calculating the cost of a college, especially of one educating up to the B.A. standard, does a division of the sum of the annual expenditure by the number of students on the roll at the end of the year present an accurate account?

A. 12.—In the Presidency College the cost to Government of each individual student is found by dividing the actual expenditure by the number of students on the rolls (monthly average). I consider this a perfectly fair method. The method mentioned in the question would, in my opinion, not be fair; nor the method of calculating the expense on the average daily attendance.

Q. 13.—Does the number of students fluctuate much during the year: at what time is it generally at the highest, and when at the lowest?

A. 13.—I do not regard the amount of fluctuation as very great; but I have not the figures. Fluctuations are brought about by the fact that "failed students" read for six months in the 4th year and 2nd year classes. The highest number of withdrawals is in September and October. The college is usually fullest in July and August.

Q. 14.—Are the fees usually collected monthly, or, if not, at what periods; and are they collected in advance or in arrears?

A. 14.—The fees are collected monthly in advance,—that is to say, the fees for March are paid before the 15th of that month. If a student neglects to pay his fee during the month, his name is struck off, and he cannot again enter the college without paying a re-admission fee. If he pays after the 15th, he has to pay a fine.

Q. 15.—Do you consider that the rates of fees in colleges are adequate?

A. 15.—I consider that the fee levied in the Presidency College is adequate. At any rate, it presses hard upon the fathers of many of the students.

Q. 16.—Are any exemptions from payment of fees granted to students; and if so, to what extent and under what circumstances?

A. 16.—Students of the Sanskrit College, who join the Presidency College after passing the F.A. examination without scholarships, pay only Rs. 6 in the Presidency College. This year we have as many as 16 of these students. I think this is the largest number we have ever had. Scholarship-holders in the 1st and 2nd year classes pay Rs. 10, instead of Rs. 12. This year, 62 enjoy this privilege.

Q. 17.—In what manner is it usual to credit and account for the fees collected?

A. 17.—The fees are credited to the Comptroller General in the General Treasury. The fees are sent every day with a *chalan* to the Bank of Bengal, and a receipt is granted by the Secretary or Deputy Secretary of the Bank of Bengal, in duplicate. A monthly statement of the deposits is sent to the Accountant General, and an abstract statement in the form prescribed goes every month to the Director of Public Instruction with the duplicate receipts. The abstract statement sent to the Director gives the number of admissions in every month, the number of withdrawals, and the total strength of each class.

Q. 18.—Is the amount granted in scholarships included as part of the expenditure on the college?

A. 18.—The amount granted in scholarships is not included in the annual expenditure of the college.

Q. 19.—From what source are college libraries provided or replenished: and by whom are the works to be placed in such libraries selected? To what extent are the libraries used by students?

A. 19.—The college library has a grant of Rs. 3,050. The books are purchased from Messrs. Brown and Co., except in the case of books

published in India. The books are selected by the Principal, in consultation with the Professors.

The number of students who have books out at present is 125. The average number of daily readers in the library is 8.

Q. 20.—During the period to which your evidence refers, have any colleges educating up to the B.A. standard ceased to exist: if so, from what cause? Have any new colleges of that standard been established: if so, what were the circumstances which led to their establishment; and how has this step affected the colleges already in existence?

A. 20.—Since I have been Registrar, the Cathedral Mission College has ceased to exist. It was abolished in November or December 1880.

In January 1881, the students of the 4th year class of this college were transferred on a reduced fee to the Presidency College (the Physical Class of which some of them had previously been attending).

Q. 21.—Are the provisions for collegiate education to the standard of the B.A. degree in Bengal, in your opinion, adequate, inadequate, or excessive? If excessive, in what manner would you propose to adjust the supply to the actual requirements, so as to economise the public funds?

A. 21.—The provisions for collegiate education up to the standard of the B.A. degree in Calcutta are, in my opinion, inadequate,—that is to say, the classes in the Presidency College are too large. Moreover, the Professors are hard-worked, and have little leisure for study. I have an impression that the case of other Calcutta colleges is even worse.

Answers by Mr. Tawney *to certain of the questions framed by the Commission.*

Ques. 20.—How far is the whole education system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage from any religious principles that are taught or not taught in it?

Ans. 20.—I am of opinion that religious instruction hampers a college, and that the popularity of the Government colleges is partly due to the fact that religion is not taught in them.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Certainly, if its fees are lower than those of the Government college. *Solvitur ambulando*, in Calcutta, at any rate.

Ques. 25.—Do educated natives in your province readily find remunerative employment?

Ans. 25.—I believe that it is very difficult for educated natives to find remunerative employment.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—My experience is that Calcutta Masters of Arts and Bachelors of Arts do well as teachers. From one point of view it is to be regretted that so many of them take up the employment as a temporary means of subsistence, while they are preparing for the Law. But while they are employed as teachers, I believe that they do their work in a painstaking and conscientious manner. At the same time I am of opinion that, as a general rule, no person is fit to be a teacher who has not received special instruction in the art of teaching. Some exceptional individuals are born teachers. Such persons, of course, require no special training.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I am inclined to think that the standard of education in independent colleges would deteriorate. The deterioration which I apprehend might be obviated by the institution of permanent Government Examinerships or University Professorships.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—There is no definite instruction in duty and the principles of moral conduct in schools as far as I know. The "Moral Class-book" is not, as far as I remember, a manual such as I should desiderate. At the same time, as the head of a missionary institution suggested to me the other day, it is difficult for students to read Cowper's works without being imbued with good moral principles. I think that elementary instruction in the duties of a man and a citizen might, with advantage, be given in schools. The earlier in the school course the better. This view was, as far as I know, first put forward by Dr. Leitner. At any rate, I am indebted to him for it.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—There are gymnastic classes in some schools and colleges. But there is a feeling against them in some quarters, especially among educated natives, and those which I have had an opportunity of observing are poorly attended. Public competitions, such as the one instituted by Sir Richard Temple, or public distributions of prizes, might tend to give them vitality.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I think that the effect of the Calcutta University system has been to impose an iron yoke on colleges, to repress originality, and encourage mediocrity. But I hope that the new regulations (a copy of which I now put in) for the B.A. examination will to a certain extent remedy this state of things. I consider that the establishment of an Honour Examination for the Degree of Bachelor of Arts, side by side with a Pass examination, is a great reform.

Cross-examination of C. H. TAWNEY, Esq.

By MR. PEARSON.

Q. 1.—What is the aggregate amount of fees in the Presidency College for one year?

A. 1.—I cannot say without referring to the office records: the information can be obtained from the report of the Director of Public Instruction.

Q. 2.—What is the aggregate amount paid to Government scholarship-holders in the Presidency College for one year?

A. 2.—I am not prepared to give an answer now.

Q. 3.—Are the fees of Government scholarship-holders paid by a deduction from their scholarships?

A. 3.—No.

Q. 4.—Would it not be better to award free studentships than to show the same sum in the accounts as expenditure under the head of scholarships and income under fees?

A. 4.—It would not certainly be better. Suppose a man holding a scholarship in the Presidency College wishes to read in the General Assembly's Institution, how would you manage it? Such a system would force a man, who obtained a scholarship in the Presidency College, to remain in that College to the end of his career. This would be arbitrary and oppressive in my opinion.

Q. 5.—With reference to an opinion that the educated class in Bengal is overstocked, do you think that the system of Government scholarships has any tendency to aggravate the evil complained of? I allude to those who expect to get employment by their education.

A. 5.—You mean persons having a special literary education, such as is given in colleges. I think that the educated class in that sense, perhaps, is too large. But I do not think that the system of Government scholarships has any tendency to aggravate the evil. I think that the Government scholarships select the very class of men who ought to be brought forward,—poor but clever men.

By MR. DEIGHTON.

Q. 1.—With reference to a statement in your 8th answer, will you kindly explain whether the small number of students in the present first-year class, as compared with the number in the second-year class, is due to the fact that the first-year class for the present year has only lately been formed?

A. 1.—I don't think it is due to that reason. I expect, however, that it will increase, and that I shall have eventually to divide it into two sections.

Q. 2.—What is the average number of students in the first-year class?

A. 2.—It was something over 100 last year.

Q. 3.—Have you any reason for supposing that that class will this year be below the average in point of numbers?

A. 3.—I cannot give any satisfactory answer.

Q. 4.—With reference to your 9th answer, do you consider that a professor can efficiently lecture to so large a number of students as 50 in the case of the first- and second-year classes, where so much attention has to be given to each student?

A. 4.—The average number of 50 which I gave is a mere approximation. In my opinion it depends altogether on the nature of the subject taught. I think a man may lecture to a class of 100 in English, as I have often done; but I don't mean that a man can give efficient instruction in mathematics to a first-year class if it contains more than 50 students.

Q. 5.—Are there any subjects taught in the first-and second-year classes which cannot be efficiently taught by native professors? If so, please state what those subjects are?

A. 5.—Certainly, English cannot be satisfactorily taught by native professors; not to the satisfaction of the students themselves, even in the first- and second-year classes.

Q. 6.—With reference to your opinion that the Presidency College is undermanned, do you think that collegiate education in Calcutta would benefit by the Presidency College confining its teaching to B.A. and M.A. students?

A. 6.—I think the question is sufficiently answered by the fact that there are 136 students at present reading in the second year, of whom 42 are out-students.

Q. 7.—If the F.A. classes in the Presidency College were discontinued, say, two years hence, would the B.A. classes be thereby injuriously affected as to numbers?

A. 7.—I think they probably would be.

Q. 8.—With reference to the out-students coming from other colleges to attend the lectures on chemistry given in the Presidency College, would it in your opinion be possible for any of the medical colleges to arrange to lecture in the chemistry subjects to students from all colleges in Calcutta?

A. 8.—I say decidedly no; but I give that only as my opinion. I have seen the lecture-room of the Medical College and the laboratory, and all arrangements are exceedingly good; but I do not think there would be accommodation in them for the students in the Presidency College, in addition to those of the Metropolitan College, the City College, and the Albert College.

Q. 9.—In your 8th answer you give the number of out-students attending the chemical course of lectures at 42; could not these students, as well as the chemical class of the Presidency College, attend the course of lectures on chemistry in the Medical College?

A. 9.—No, for it would be very difficult to make such arrangements fit in with the programme of the Presidency and other Colleges; moreover, as I have said, I do not think there would be sufficient accommodation in the Medical College.

Q. 10.—With reference to your 10th answer, do you disapprove of the B or Science sourse, and do you think that the Presidency College would do better to confine itself to the A course?

A. 10.—I do not disapprove of the B course. I think the B course students in the Presidency College are more numerous than the A course.

By MR. WARD.

Q.—With reference to your 17th answer, are the fees sent with a *chalan* to the Bank of Bengal credited to special account for the Presidency College?

A.—I don't know.

By THE REV. MR. MILLER.

Q. 1.—With regard to answer 8, apart from

the question of expense, is it expedient to have regular classes for the candidates for the M.A. degree?

A. 1.—Yes.

Q. 2.—Might not students who have already enjoyed four years of careful college training profit more by being left to study for themselves with the help of the library and other college appliances, and with such occasional guidance from the professor as would not greatly add to the professor's work?

A. 2.—No.

Q. 3.—As regards answer 9, is not most of the instruction in Calcutta colleges given on the lecturing or professorial system?

A. 3.—I think it is so.

Q. 4.—What reason is there why instruction on that system should not be as efficient if given to classes of 300 or 400 as to a class of 50?

A. 4.—The size of the room at the disposal of the Principal is the sole limit, and there is also a limit to the capacity of the human lungs.

Q. 5.—As to the same answer, while a class of 50 school-boys is at least large enough, do you not think that college students should be treated as men who can be largely trusted to attend to duty for themselves, and not as school-boys?

A. 5.—The students in my college cannot be trusted to attend to duty for themselves; if there is no professor in the class-room, they make a disturbance.

Q. 6.—In reference to the 10th answer, might not economy be effected by an arrangement by which the A course should be abolished at some colleges, and the B course at others? For example, might not the A course be abolished at the Presidency College?

A. 6.—Economy might be effected in that way. I do not think it would be expedient to abolish the A course in the Presidency College.

Q. 7.—With reference to answer 12, have you reason to believe that the method which you reckon unfair is pursued at any other college, or in any portion of the statistics contained in the Director's reports?

A. 7.—I cannot answer this question, but I think it used to be pursued in the Presidency College.

Q. 8.—With reference to your 13th answer, what should you think of a proposal to levy fees by the session rather than by the month, so that there might be less temptation to premature withdrawal in September or October?

A. 8.—I think it would be an unnecessary interference with the liberty of the students.

Q. 9.—With reference to your 15th answer, in what sense do you regard the fees as adequate?

A. 9.—I mean by the word "adequate," entailing considerable burdens on those Hindus who belong to the hereditary literary class—*Kyasts* and *Brahmins*.

Q. 10.—Do I then understand that in your use of the word "adequate" you had no reference to proportion of expenditure at all?

A. 10.—I had no reference to expenditure at all.

Q. 11.—With reference to the 16th answer, what reason is there for reducing the fees to scholarship-holders? Would it not rather seem that if there is to be a difference at all, those who receive help from the State should pay more than others in a State college?

A. 11.—I do not know. I see no reason why they should not pay Rs. 12.

Q. 12.—With regard to your 19th answer, does the average number of *eight* include those who may use for their daily preparations cyclopædias or other books of reference that are too expensive for each individual student to possess; or is there any provision in the Presidency College for giving students easy access at convenient times to such expensive works of reference?

A. 12.—The college library is open from 10-30 to 3, and students are allowed to read in it. The daily average, I think, means students who sit and read in the library for half an hour or more. I do not think native students are much addicted to consulting cyclopædias.

Q. 13.—With regard to the same answer, to what period does the 125 mentioned in your answer refer?

A. 13.—I do not know.

Q. 14.—Do I understand that the students deposit a sum of money in order to be allowed to take books out from the library, and does your statement mean that 125 students have so deposited money at present?

A. 14.—It means that 125 students have deposited not less than Rs. 10 each for the purpose of being allowed to take books out of the library.

Q. 15.—And therefore, that not more than 125 students are now taking books from the library?

A. 15.—Yes; no one is allowed to take books from the library without depositing Rs. 10. There are strict orders forbidding the librarian to allow any students to take out books from the library unless they have deposited at least Rs. 10.

Q. 16.—With reference to your 22nd answer are you so far satisfied with the general results (intellectual, moral, and of every kind) that have been attained by the present system of higher education as to think that a still larger expenditure of State funds upon it would be for the best interests of the community at large.

A. 16.—No; I do not think it would be.

By Mr. Lee-Warner.

Q. 1.—Do I correctly understand that the Principal has no special or direct control over the expenditure of the fees paid by the students; in other words, that he has no direct interest in their increase or decrease?

A. 1.—I have control over the fees in this sense, that I consider I have the right to remit fines. But the moment the money goes to the Bank it is out of my hands.

Q. 2.—Do you consider, from your long personal experience of graduates, that an order of Government giving to University graduates an exclusive monopoly of administrative posts in the higher ranks of the subordinate civil service, would supply the public service with the fittest material, or do you consider that selection cannot with advantage to the State be so narrowed?

A. 2.—I think all M.A.'s, supposing them to be physically fit, might with advantage be employed by the State.

Q. 3.—By the word "monopoly" I meant to exclude all but M.A.'s.

A. 3.—I don't see why University graduates should have an exclusive monopoly of all posts.

Q. 4.—The University Senate fix the subjects for the Matriculation examination, and the Matriculation examination exercises a wide-spread influence over the course of instruction. I want to know whether you have heard the complaint that the exercise of this power by the University has had any tendency to cramp the spontaneous development of various educational institutions and produce a dull uniformity injurious to freedom and individuality. If you consider that the complaint is well founded, can you suggest any remedy for bringing the University in more direct harmony with the growth of public requirements?

A. 4.—I have not heard this complaint with regard to the Matriculation examination. I believe a feeling exists with regard to other examinations of the University, and, for my opinion on the subject, I refer you to my answer to question 47 propounded by the Committee.

By Mr. Howell.

Q. 1.—Are all the officers of the Presidency College (including those mentioned in section 9) Government servants?

A. 1.—I believe so.

Q. 2.—Has the Principal or any of the college authorities any concern with the moral conduct of the students, or are they merely instructing officers?

A. 2.—I am concerned with the moral conduct of the students between the hours of 10-30 and 3 o'clock, and with the moral conduct of the students in the gymnastic class during this time, as they are then receiving instructions in gymnastics.

Q. 3.—With reference to your 12th answer, has the Presidency College any other source of income besides the Government grant and fees?

A. 3.—I believe none, except for endowed scholarships and prizes.

Q. 4.—With regard to your 20th answer, are there any other institutions—Government aided or private—in Calcutta with which the Presidency College competes? I mean where similar instruction is given?

A. 4.—Certainly; I beg to refer you to page 109 of the Calendar for 1881-82, where there is a list of colleges affiliated in Arts up to the B.A. standard and of institutions affiliated in Arts up to the F.A. standard, and of the institutions affiliated in Law.

Q. 5.—In your 15th answer you say that the present fee presses hardly on the fathers of many students. Could the fees be so revised as to make the college self-supporting (exclusive, of course, of the charge for scholarships)?

A. 5.—A Brahman, who receives about Rs. 150 a month, would find it difficult, if he had three sons, to educate all of them at the Presidency College without getting into debt. That is my opinion.

Q. 6.—If the fees were raised so as to make the college self-supporting, would the college still go on?

A. 6.—I cannot say where the vanishing point would lie, but I think if the fee were raised to Rs. 20, the number of students would be appreciably diminished.

Q. 7.—How are scholarships now awarded, and are you satisfied with the present system, *i.e.*, would you increase or decrease them?

A. 7.—Scholarships are now awarded by the Director of Public Instruction.

Q. 8.—Are they sufficient to pay all the fees of the students?

A. 8.—The junior scholarships are Rs. 10, Rs. 15, Rs. 20; senior scholarships, Rs. 20 and Rs. 25. There are in the Presidency College seven graduate scholarships, two of the value of Rs. 50, two of Rs. 40, and three of the value of Rs. 30. I think the Hindu College scholarships are endowed. I have no objection to make to the present system of awarding scholarships.

By Mr. Fowler.

Q. 1.—With reference to your 9th answer, in naming 50 as the maximum number for a college class, had you reference as well to work to be done by a professor out of the lecture-room, in the way of examining students' exercises, as to convenience in the lecture-room?

A. 1.—No; that did not occur to me when I named 50. I was not thinking of college exercises.

Q. 2.—But is not that an important element in the consideration?

A. 2.—It is in the case of some subjects.

Q. 3.—With regard to answer 14, would it, in your opinion, be an advantage that college fees should be paid in advance for *a term*, instead of month by month?

A. 3.—No, because, supposing a student's father falls into reduced circumstances, he would not be able to go away to a cheaper college.

Q. 4.—Would it not prevent unnecessary migration?

A. 4.—I don't think migration ought to be checked; in my opinion it is arbitrary and unfair to do so.

Q. 5.—With reference to your 16th answer, what has, in your opinion, been the effect on the Presidency College of the rate of fees in aided colleges being lower than in it?

A. 5.—Of course it has taken away many students who would otherwise have gone to the Presidency College.

By Mr. Sayyad Mahmud.

Q. 1.—Bearing in mind the statement (at the end of your 4th answer) regarding the number of students in the Presidency College, that "the average proportion of religions has been—Hindus 317, Musulmans 11, Christians 3;" and with reference to your knowledge or estimate of the proportion of the Muhammadan population to other sections of the population in Bengal, please say whether you consider the number of Muhammadan students mentioned in the last part of your 5th answer adequate and in due proportion?

A. 1.—From my point of view it is not adequate.

Q. 2.—Will you kindly say what that point of view is?

A. 2.—I think it is to be regretted that Muhammadans do not avail themselves more largely of English education.

Q. 3.—Please state whether, in your opinion, the results of the examinations for the various

degrees of the Calcutta University furnish a fair means of estimating the extent to which the highest kind of English education has advanced among the various sections of the population inhabiting the provinces subject to the Calcutta University?

A. 3.—Yes, so far as education can be tested by examinations.

Q. 4.—With your long experience of the Educational Department and the Calcutta University, will you kindly state, from your general knowledge or general impression whether, in your estimate, the number of Muhammadans who have succeeded in taking various degrees in the Calcutta University is such as to indicate that high English education has satisfactorily and sufficiently advanced among the Muhammadans?

A. 4.—I think that high English education has not satisfactorily advanced among Muhammadans.

Q. 5.—Will you kindly state the exact or approximate number of candidates on whom various degrees have been conferred by the Calcutta University up to this year?

A. 5.—I refer you to the Minutes for 1880-81, page 165.

Q. 6.—Of such successful candidates for degrees, kindly state the exact or approximate number of those who belong to the Musulman community?

A. 6.—I refer you to the reports of the Syndicate in the Minutes of the University.

By THE REV. DR. JEAN.

Q.—With reference to your answer to question 21, or question 9, how many hours per week could, in your opinion, professors of collegiate classes employ in teaching, so as not to be overworked and to have sufficient leisure for study?

Ans. 1.—It depends partly on the classes a professor teaches, and partly on the subjects he teaches. I used to find myself that 3½ hours on ordinary days and 2½ on Saturdays was quite enough.

By MR. TELANG.

Q 1.—What are the subjects of the lectures attended by the 42 out-students mentioned in answer 10? Do those students pay any fees for such lectures?

A. 1.—Chemistry. I think they pay in advance Rs. 6 for the course. I don't quite remember, but they do pay fees.

Q. 2.—Is there any general cause for the withdrawals of students in September and October as mentioned in answer 14?

A. 2.—The lectures in the 2nd-year class of First Arts cease about the end of October. Suppose a man wishes to get instruction on the subjects in which he is going to be examined, it is better for him to pay his 6 months' fees during the time the lectures are being delivered. By the rules of the University a student who goes up for his examination and fails is obliged to read six months in an affiliated college. Para. 4 of the Regulations for the First Examination in Arts contains this proviso—"provided he produce a certificate from the head of an affiliated institution showing that he has prosecuted a regular course of study for six months since the date of the last examination to which he was admitted." It is natural that students should so arrange their period of study in the college as to end it about the time that the lectures come to a termination.

Q. 3.—Can you state generally what classes of books are taken out from the library of the Presidency College by students?

A. 3.—As a rule, books having something to do with the course of study.

Q. 4.—Under question 20 your answer does not state why the college mentioned there was abolished?

A. 4.—The Church Missionary Society thought fit to abolish it.

By MR. RANGANADA MUDALIYAR.

Q. 1.—With reference to answer 10, do I understand you aright when I take you to mean that you do not suggest the abolition of the B course or the M.A. classes in mathematics and physics in the Presidency College, but that you simply wish to state it as your opinion that a college not taking up the B course and having no M.A. classes in mathematics and physics would require two professors less than the Presidency College has?

A 1.—Yes; you perfectly understand my answer.

Q. 2.—With reference to answer 12, does monthly average mean the average number of students who pay fees?

A. 2.—The average number of students on the books of the college during the year divided by 12.

Q. 3.—If the monthly average is the average attendance during the month, and the average you would take is the total of these averages divided by 12, how is this a better method than taking the average daily attendance during the year?

A. 3.—The students don't pay fees by days. Suppose a student is seriously ill for 1½ or 2 months, he would pay his fees, but he would not be in attendance for the days making up those months.

Q. 4.—With reference to answer 15, assuming the numbers to stand as at present, the Calcutta Presidency College can, as appears from the Report of Public Instruction in Bengal for 1880-81, be made self-supporting only by trebling the fees, *i.e.*, by making the fee over Rs. 35 per mensem instead of Rs. 12. If the fee was trebled, do you not think that your classes would be almost empty?

A. 4.—I think they would be left empty.

By MR. JACOB.

Q. 1.—With reference to your 12th answer, would you kindly explain why you think it would be unfair to take the average daily attendance as the divisor in calculating the annual cost to Government of each student's education?

A. 1.—My objection is that a student may pay his fees and yet may be absent for several days owing to illness. His absence owing to illness (I speak under correction) has nothing to do with the expense of the college as long as he pays his fees. If a man pays 12 months' fees, the quantity of advantage in an instructional point of view that he reaps from those fees has really nothing to do with the expense of the college.

Q. 2.—In estimating the cost of the instruction actually imparted to each student, would it not be fair to adopt this mode of calculation?

Ans. 2.—It appears to me that this is measuring instruction like sugar. I understand a pound of sugar, but I do not understand a pound of instruction. I don't quite understand the question, I am afraid.

Ques. 3.—Are any students in the Presidency College wholly exempted from the payment of the monthly fee?

Ans. 3.—I think none.

By Mr. Croft.

Q. 1.—With reference to your 7th answer, do you know of any instance of a student having been refused admission to the Presidency College and attached schools on the ground of his low caste or low social position?

A. 1.—I know of no such instance: certain castes are not admitted into the Hindu School, but I never heard of any student being excluded from the Presidency College or from the Hare School on account of his low social position.

Q. 2.—With regard to answer 8, how many separate Honour classes are usually held in the Presidency College, and in what subjects?

A. 2.—As a rule, English, mathematics, physical science, philosophy, and history.

Q. 3.—With reference to the same answer, how many classes in the Presidency College are now divided into sections?

A. 3.—The 2nd-year class is now divided into sections.

Q. 4.—With regard to answer 9, on what grounds have outside students been admitted to the physical science classes of the Presidency College?

A. 4.—They were admitted by order of Sir George Campbell, I suppose because efficient instruction on this subject could not be given in the colleges to which the outside students belonged. I may say by way of explanation that the expense of chemical and physical apparatus is considerable.

Q. 5.—With reference to a question put by Mr. Deighton on question 9, does physical science, except in such elementary form as is required for lectures on chemistry, form a part of the course of study in the Medical College?

A. 5.—I am unable to answer this question. I think instruction is given in botany.

By the Hon. Bhudeb Mukerjea.

Q. 1.—What are the fee-rates in the other colleges of Calcutta other than the Presidency College?

A. 1.—My impression is that some of them are lower.

Q. 2.—In answer to a question from Mr. Sayyad Mahmud, you were pleased to say that it was to be regretted that Musulmans did not come in large numbers to the English colleges; will you kindly explain the grounds of the regret you expressed?

A. 2.—Assuming that high English education is a benefit, I regret that Muhammadans do not avail themselves of this benefit to as large an extent as Hindus.

Q. 3.—In answer to a question put by Mr. Howell, you were pleased to say that you knew of the conduct of the pupils from 10-30 to 3 *only*. Do you know anything about how they conduct themselves out of college hours?

A. 3.—A complaint was once made to me that some Hare School students were in the habit of smoking in an unoccupied house near the college: the records of this transaction are possibly to be found in the archives of the Director of Public Instruction. A complaint was made to me that some students of the Hare School broke the windows of a certain citizen of Calcutta. I made them pay for the broken glasses and punished them in other ways. There was also a case at the time I was officiating for Mr. Sutcliffe when the students of the Hindu College had a slight difference with the Police, and owing to this several windows were broken in the Hindu School.

Q. 4.—Have you any reason to believe that the fee rates in other colleges are as high as or higher than in the Presidency College?

A. 4.—I have no reason to think that any other college levies such high fees as the Presidency College.

By the Rev. Mr. Miller (*through the President*).

Q.—With reference to your reply to the Honourable Bhudeb Mukerjea, regarding the number of offences with which you have had to deal, do the three instances cited by you include the whole number which have been reported to you?

A.—There are very few instances of misconduct reported to me; I cannot say that the list I gave is exhaustive; I think it is, for the time since I have been Principal.

By Mr. Ranuganath Mudaliyar.

Q.—Is the grant to the library, referred to in your answer to question 20, included in the expenditure on the college by dividing which by the monthly average the cost to Government of each individual student is found?

A.—Yes, it is.

By The President.

Q. 1.—In your reply to the Reverend Mr. Miller, you say that in your answer No. 19 you have used the word "adequate" only in reference to the ability of the literary caste, chiefly Brahmans and Kyasths, to pay the fees. Can you give the Commission an idea of the proportion of these two castes to the general body of students?

A. 1.—No; I cannot.

Q. 2.—There is obviously, however, another sense of the word "adequate," *viz.*, in reference to the cost of the education to Government. I find a return stating the cost to Government of each student in the Presidency College to be Rs. 187, while the average sum derived from fees is given at Rs. 148. The cost of each student in the General Assembly's College is given at Rs. 14 to Government, while the fees average Rs. 91 per pupil. Do you think that the fees paid in the Presidency College, being less per pupil than the general grant per pupil, is adequate in respect to the total cost of educating such pupil; while in the General Assembly's College the average fees paid by the pupils are seven times greater than the Government grant?

A. 2.—The fees are not adequate from a financial point of view.

Q. 3.—Is the class of education given in the Presidency College essentially different from that

given in the General Assembly's College. If so, what is the difference?

A. 3.—There is no difference.

Q. 4.—Do you think, judging from the results shown by the University Examination, that the teaching given by the General Assembly's College is as efficient as that given at the Presidency College as regards the students who come up for examination in the A course?

A. 4.—I don't see why these things may not be ascertained from the University records. I am not prepared to answer the question at present.

Q. 5.—Does the General Assembly's College send up students for the B or Science Examinations of the Calcutta University?

A. 5.—I think the question is already answered by my answer No. 8.

Evidence of Babu Umes Chandra Datta.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been a teacher in Government, aided, and unaided high schools for upwards of 20 years, the editor and contributor of a journal for Indian women (called the *Bamabodhini Patrika*) for about 20 years, and as editor conducted a vernacular weekly paper, named the *Bharat Sanskarak*. My experience is confined to Bengal.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education does not appear to me to have been placed on a sound basis, nor does it satisfy in full the requirements of the community. Most of the schools or pathsalas imparting primary education have a precarious existence, dependent on the convenience and necessity of the teachers or gurumohasayas. There should be a local board, consisting of the influential men of the community, to raise funds for the permanent support of the schools, and for looking into the administration of their affairs. The course of instruction should be thoroughly revised, so as to enable the pupils to read, write, cipher, measure lands, to keep ordinary accounts, to have a little knowledge of the history of their country, their mythology, and the present condition of Government, the rights and privileges of the tenantry, their relations to zemindars and Government, &c., and to receive, as far as possible, practical lessons in agriculture and mechanics. Some books teaching useful knowledge in the shortest possible time should be prepared for the special benefit of the pupils of these schools.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The indigenous schools in this province are sufficiently numerous to meet local demands. Most of them are a relic of the ancient village pathsalas, and the system of discipline adopted in them is in accordance with what obtained in these last. The instruction given in them is of the most elementary kind, consisting of writing, *subhankari*, and zemindari accounts. Some books written in *sadhubhasha* have also been introduced into many of these pathsalas through the influence of the local English or vernacular schools and the primary education system patronised by Government. The rates of fees vary from one anna to eight annas. The teachers are generally illiterate, or with a little knowledge of reading, writing, and *subhankari*. It has become proverbial that persons that can otherwise secure no employment, turn gurus and find their livelihood by opening pathsalas. There is no arrangement for training the gurus or providing masters for such schools. In some localities the circle pundits exercise a beneficial influence on them. The gurumohasayas in most cases open and close the pathsalas according to their own convenience, and teach their pupils according to their own idea of education, which is of the rudest form. These schools can be improved if, in the first instance, the gurus are trained in some institution; (2) if better supervision is kept over their work and the management of the schools; (3) if the defects of the gurus are made up by supplementary teaching, such as is imparted by the circle pundits, or in some other form. The gurumohasayas are neither disposed nor able to conform to the rules of the grant-in-aid system, so that in very few cases has its benefit been availed of by them. They can receive State aid if it be given in the shape of donation. If the pathsalas can be thoroughly reorganised and managed by local bodies, they may be made permanent and be fully utilised, with Government help, as part of a system of national education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The local boards can administer the funds assigned for primary education with the help of the Sub-Inspectors of Schools, or of some head pundits or gurus having supervision over the pathsalas. They should give all possible freedom to the individual schools for their development, generally patronising and encouraging them by examination and distribution of rewards, and interfering with the internal management only in cases of emergency.

Ques. 9.—Have you any suggestions to make

on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The position of the schoolmasters, as gurumohasayas, is not at all high in the community, and the influence they exercise is proportionately low. Their position may be improved, without increase of pay, if the more successful or competent amongst them are taken notice of by Government, or are entrusted with the discharge of honorary duties. They may be made rural sub-post-masters, collectors, or recorders of village statistics, such as births, deaths, &c., and arbiters in deciding disputes between parties, &c.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is not at all suitable for the promotion of education amongst a poor and ignorant people. The people must be helped and encouraged for a long time before they can show any good result. By this system they will always be left in the background, so they can never compete with schools more favourably situated.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools may be increased by making provision for an increased supply of trained gurus, or gurus holding certificates of proficiency, and by creating in the minds of the rural people a taste for education, which may be effected by the circulation of cheap and popular newspapers and books. The primary schools can be made more efficient by more constant supervision, and by opening up prospects for the successful pupils by teaching them industrial arts.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—In Calcutta and some of the more advanced towns, I think it is possible to close some Government institutions of the higher order, and transfer them to the management of private bodies, without any injury to education, or to any interest which it is the duty of Government to protect.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—No. But should the Government announce its policy of gradually withdrawing its direct connection with educational institutions, and encouraging private effort to keep up its work, there is a likelihood of organisations being formed or of individual gentlemen coming forward for this purpose.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—This can be done by two means: (1) by helping the neighbouring institutions of the same class to be more permanent and efficient under the management of private agencies, and so the best private institutions in the neighbourhood of Government schools may be supplied with funds, if needed, for the purposes of school-building, library, or furniture, &c.; (2) by making over the charge of Government institutions to private agencies for a limited period, and keeping Government supervision over them to see how they work.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ans. 19.—The grant-in-aid system has promoted the cause of education in this province in a very high degree, and has given a stimulus to self-exertion for the maintenance of local schools, which has been a source of immense good to the community at large. But unfortunately cases have occurred in which some abuses have been made of it. This has been found in connection with institutions whose managers, having no sufficient funds to meet the terms of the grant-in-aid, have been obliged to make show of such funds for the purpose of drawing the grants. This practice of the managers of schools cannot be sufficiently condemned. But the educational authorities should make a better estimate of the circumstances of the localities when they grant them aid. The principle in granting aid should be to render greater help to those that are more in need of it, and to make the terms as favourable as possible in the case of schools in backward places. The grants as made in the girls' schools have been found inadequate. The girls generally pay no schooling fees, and in many cases have to be supplied with books, slates, &c., by the managers. These things ought to be taken into consideration in granting aid to girls' schools.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are several private institutions in Calcutta supported entirely by fees, among which may be mentioned the Metropolitan Institution, the City College, and the Albert College.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is possible, if the institution is managed by educated and influential men, has an efficient and well-paid staff of teachers, can show good results at the competitive examinations, and, above all, has sufficient funds to maintain its position among the best institutions of the land.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—The situation of several rival schools

near each other in villages and smaller towns makes all of them suffer both in point of finance and of efficient management, as the enforcement of strict discipline leads the boys to leave one school for another. This may be remedied if the local municipality or Government can help to amalgamate such schools, or if the educational or University authorities can prevail on the managers of the schools to agree that they will not admit boys of other schools unless they produce certificates of good conduct from the authorities of the schools they belonged to.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The system of cramming is still in full force in the secondary schools, and though many important subjects are taught, they are taught imperfectly and to little profit of the boys in after-life. The usual routine is followed without any thought being given to any improvement in the system of teaching. The mode of teaching language, history, geography, &c., requires considerable change. Practical mathematics, handwriting, and composition should be better attended to, and instruction should be given in special subjects, like drawing, popular science, book-keeping, &c. Special aptitude for particular subjects on the part of the individual students ought to be encouraged by holding special or honour examinations on those subjects. Classes corresponding to what is known as the modern or commercial side in European schools might be introduced with very great advantage for the benefit of those whose means or aptitude stand in the way of their pursuing hereafter the University course.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—This is true to a great extent. The teachers, the pupils, as well as their guardians, look upon passing the University examination as the sole object of their school education, and so their physical, moral, and practical training are sacrificed to secure this end. Even the intellectual faculties of the boys cannot be freely developed. Under the present circumstances, it is almost impossible to give thorough education to students. Any attempt to organise schools on a better plan is attended with serious difficulties, and requires an amount of courage, devotion, and earnest interest in the cause of true education which is not ordinarily to be found amongst head masters or school managers.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special normal schools needed for the purpose?

Ans. 31.—For the mere purpose of passing the boys in the University examinations, the teachers require no further training; but if they are to understand their duties properly and really to educate their pupils, they must have some training like that imparted in normal schools. If there be some arrangement for special examinations for teachers of different standards, it may serve the purpose. It would be an advantage if classes could be opened in Calcutta, and some other important centres, under competent men, brought out, if necessary, from England, for the special purpose of giving lectures on, and practical illustrations of, the principles and art of teaching.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The system of inspection, as it now obtains, is not satisfactory. It is the Sub-Inspectors who, properly speaking, do the main portion of the work of inspection, but they ought to be better paid and their number ought to be increased; for without this they can neither be expected to command respect in all quarters, nor to manage their duties properly. They are under many masters, which proves an obstacle in the way of their work. In many cases the Deputy Inspectors now act, in practice, more as clerks in the office of the Inspectors, paying less attention to the work of inspection than used to be the case before. The Circle Inspectors who, according to the idea of the Despatch of 1854, ought to visit constantly schools of a higher order and help the teachers and managers of schools as to how they can best discharge their duties, do very little in this direction, and are too much occupied with office duties to take much active part in the actual work of inspection. The office of Inspectors or Deputy Inspectors, as existing at present, may be to a great extent dispensed with, as arrangements could be made at much less cost to carry on the routine work which now falls on them. The Deputy Inspectors ought to be selected from among better educated men, making the work of inspection their sole business. Gentlemen with enlightened views, and with a thorough knowledge of the system of education in Europe and America, might be appointed to such posts with increased salaries, and with the prospect of promotion to the post of Inspectors if they prove competent.

There should be a friendly spirit of co-operation between the educational authorities and the managers of schools. A sad want of this, and the treatment they receive at the hands of some educational authorities, have tended to create in the minds of many patriotic and enlightened gentlemen a repugnance to be connected with institutions under the control of Government. The Director and the Inspectors may more successfully discharge their duties if they act in association with councils of education, composed of gentlemen with educational experience.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There should be fixed text-books of English and Bengali literature for the middle-class scholarship examinations, for it is not the absence of fixed books but the mode of examination that can best guard against cramming. Botany and chemistry, as taught at present, are hardly of any value. I think elementary knowledge in physics and the laws of health may suffice for the present purpose. There is no need of overburdening the memories of young lads with much theoretical knowledge. Some books that may help the moral culture of the boys should be introduced.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The State as far as possible should abstain from entering into the internal details of management of the educational institutions. It should, on the one hand, help by patronage and pecuniary aid private agencies to carry out the work of education, and, on the other, keep a control over them by regular supervision. Men of different religious persuasions should be induced and enabled to manage the affairs of their respective institutions.

Ques. 37.—What effect do you think the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The time has not yet come when Government can safely withdraw to a very large extent from the direct management of schools and colleges. The name of Government in many cases is a sufficient guarantee for the stability of the institutions. A spirit of self-help is just growing among the natives of the land, and it will be untimely thwarted if too heavy burdens are laid upon it. Many institutions are likely to be closed, or to be injured to a great extent, if the Government support is withdrawn from them. But where there are private agencies competent to undertake the management of schools or colleges, Government should gladly ask for and avail itself of their co-operation. In the metropolis and some large towns, Government can be relieved in this way. If the experiment be gradually and cautiously tried, it is likely to exercise a healthy influence in promoting a spirit of self-help amongst the people.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Yes; unless proper safeguards are at the same time taken to secure an efficient staff of teachers. The educational authorities will have to co-operate with the private agencies for some time, and see that the cause of education does not suffer.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—There is no systematic course followed in reference to it, nor does any attention, as a rule, seem to be paid to this most important matter. There are, indeed, moral and devotional pieces in the standard books fixed for the boys; which religiously-disposed teachers might employ as a means of the moral culture of their boys, but the generality of the teachers appear to be quite indifferent to the moral improvement of their pupils. They are satisfied if their boys can successfully pass the University examinations or their annual class examinations. Moral training should be a regular routine business in connection with every class of boys, and might be conducted by the following means according to the capacities of the classes of students to be trained;

(1) Moral anecdotes from the lives of eminent men or histories of different nations.
(2) Biographies of good men and women.
(3) Moral stories and mythological tales.
(4) Lessons in natural theology.
(5) General truths compiled from different scriptures.
(6) Selection and introduction in the class for regular study, of books and literary pieces in prose or poetry, calculated to stir up moral feelings in the minds of the pupils and to promote the practice of virtue.
(7) Illustrations of moral principles by instances that may occur in the school.

It would be no infraction of the principle of non-intervention in religious matters, which the Government has wisely adopted, but, on the other hand, it would be the discharge of an urgent duty, if the Government were to introduce into its institutions the teaching of those essential and fundamental principles of religion which equally underlie the Hindu, the Muhammadan, and the Christian creeds. Regard ought to be paid, in the selection of teachers, to their moral character, as in their hands would lie the formation of the minds of their pupils. Special teachers may be employed, if found necessary, for the purpose of moral and religious instruction.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The physical training of boys was for a long time neglected, but to this attention has of late been directed to some extent. Steps have been taken in some schools for promoting physical training by opening gymnasia. But the arrangements should be made more general, and manly exercises, such as cricket and different native games, should be introduced.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Some years back the Educational Department took some active part in opening girls' schools; and the example of Pundit Iswar Chandra Vidyasagar in this respect was very prominent when he was an Inspector of Schools. But now-a-days comparatively little attention seems to be paid by the educational authorities in this most important direction. The number of girls' schools is indeed gradually increasing, but it is not owing so much to any exertion of the Educational Department. The educated men and some local improvement societies are trying much to promote the cause of female education. The schools for girls are for the most part in a very low condition, very few being able to send candidates even for the lowest competitive examinations. It is desirable that some Government model girls' schools should be established in different parts of the province, and Government aid should be given to the local indigenous societies advocating the cause of female education, through whose agency different grades of examinations and scholarships might be instituted for the benefit of the girls, on some plan resembling that of the Uttarpara Hitakari Sabha. The establishment of normal schools for training up lady teachers is also a great desideratum. Without competent lady teachers there is very little hope

for further improvement of the education of our girls. Special examinations may also be held for granting certificates to ladies qualified to teach different standards of the educational course. The following improvements may also be suggested in this connection :—

(1) Grant of aid to girls' and zenana schools on more liberal terms.
(2) Appointment of circle pundits for helping the teaching of girls in the pathsalas.
(3) Appointment of more Inspectresses and Sub-Inspectresses, or Sub-Inspectors, for exercising a wider supervision over zenana and girls' schools, and helping in the work of teaching.
(4) To open classes for female students in the Medical College and Art Schools.
(5) To encourage the establishment of girls' boarding schools at different centres.
(6) To secure the services of European and native ladies of culture to visit girls' and zenana schools.
(7) To encourage the establishment of ladies' cheap circulating libraries.
(8) Extension of greater patronage for the preparation of suitable books for females, and for starting and circulating journals for them.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Teachers of girls' schools may be male or female, if they are properly trained and possessed of good moral character. The salaries of the teachers ought to be more handsome than in boys' schools. Zenana ladies, capable of teaching should be induced to undertake the task. Sometimes the wives of male schoolmasters may be found competent for the work, and their services should be utilised.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The distinction is not so well marked as it ought to be, and the terms proved in several cases very hard; and for this reason in many places no girls' schools could be opened or kept up long. Considering the extra expenses which have to be incurred for teaching girls, the smallness of the classes and the lowness or, in some cases, the total absence of any income from fees, the proportion of Government aid should be made half, or even three-fourths when necessary.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defect in connection with the Educational Department is that there is no good prospect in it, and therefore men of talent do not feel sufficient attraction towards it. The want of a provision for moral and religious instruction, with its deplorable results, as already dwelt upon, has made the present educational system very imperfect, so as to turn out unnumbered young men with pretensions for learning, but without any character or principles whatever; and in many cases, instead of a blessing, they have proved a curse to society. This state of things must be remedied, as early as possible, by the introduction of special moral and religious teaching. The intellectual training of the boys is also not thorough. Some stimulus should be given to extra reading and self-study by instituting special prizes and scholarships for the same. The best answered papers of the higher University examinations, if published, may do much good to the students in general. In the arrangements of posts in the Educational Department, such provision should be made that the lowest teachers might have reasonable ambition to be able bye-and-bye to occupy much higher positions. There ought to be places liks educational museums, where books, apparatus, and appliances might be collected for the cultivation of science and literature; and conferences of those interested in the cause of education might be held from time to time for the discussion of important educational questions.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes, the quality of high education will be greatly improved by the institution of University professorships. The lectures should be on higher branches of study, supplementing the course of collegiate education, and open to the graduates and under-graduates of the University, as well as to advanced, student from outside.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Boys removing their names from one college to another have to produce transfer letters from the authorities of the colleges they formerly belonged to. In schools there is no such provision. Boys, as a general rule, should produce certificates of good character before they are allowed to take their admission in any new institution. The school authorities on receiving a certain fee, say Re. 1, should be bound to grant such a certificate unless they have any serious objection, which should be stated.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—The success of different Entrance schools in Calcutta under native management, and of the only college under such management which has up to this time sent candidates for the higher University examinations, as compared with the success of the various missionary institutions under European management, amply supports this view.

Cross-examination of BABU UMES CHANDRA DATTA.

By THE HON. BHUDEB MUKERJEA.

Q. 1.—Do you in your answer to the 2nd question distinguish between primary and secondary education?

A. 1.—Yes; I do.

Q. *2.*—How many cases have come to your personal knowledge of unfair practices on the part of managers of aided schools?

A. 2.—One or two only.

Q. 3.—Why are no fees paid in girls' schools, if girls' schools are wanted by the people?

A. 3.—In some girls' schools fees are paid.

Q. 4.—How many lady candidates for admission into the Medical College are to be found?

A. 4.—I know of three.

Q. 5.—And how many for the Art School?

A. 5.—None that I know of.

By THE REV. W. R. BLACKETT.

Q. *1.*—In your answer 2 you state your opinion that the course of instruction in primary schools should be revised. Do you think that besides reading, writing, and summing to an indefinite extent, mensuration, book-keeping, history, mythology, politics, social and prædial law, agriculture and mechanics, are all absolutely necessary for primary education?

A. 1.—Elementary knowledge in these things is, I think, necessary for primary education.

Q. 2.—You are anxious that books teaching useful knowledge in the shortest possible time should be prepared. How would the use of such books differ from the cramming system?

A. 2.—I wish to have some books of the type of "Shishubodh," formerly used in the pathsalas. There whould be a difference between this kind of teaching and cramming.

Q. 3.—Would you kindly explain what you mean by the circle pundits? (Answer 4.)

A. 3.—In connection with the department there are pundits appointed to supervise three or four pathsalas. They teach in each in turn for about two or three days at a time.

Q. 4.—In reference to your answer 7 do you think it desirable that no fees should be paid in girls' schools?

A. 4.—They should be paid, and efforts should be made to introduce the system, but exceptions should be made. I understand that in 620 lower primary girls' schools, with 9,500 pupils, and Government expenditure on them of Rs. 16,000, the fee receipts are Rs. 1,315.

Q. 5.—You think that in Calcutta and other places some higher Government institutions might be closed or transferred. Would you kindly state what institutions you have in your mind? (Answer 22.)

A. 5.—The Hindu School is one.

Q. 6.—You remark, answer 32, that Sub-Inspectors are under two masters. How is this, and how does it prove an obstacle in their work?

A. 6.—They are under the educational and executive officers at the same time. I have heard complaints as to the work being hampered, and sometimes collision occurs.

Q. 7.—Can you explain further what you mean by your allusion in answer 18 to the want of a friendly spirit of co-operation between the educational authorities and the managers of schools? And also to the treatment received by gentlemen at the hands of some educational authorities?

A. 7.—I know some cases in which insulting letters have been written to the managers or heads of aided schools by a Circle Inspector. These are expcetional cases no doubt. There is also sometimes a want of confidence in the managers of schools, both as to money matters and points of administration, such as the appointment of teachers. In those cases no appeal was made to higher authorities.

Q. 8.—Do you think that moral training can be efficiently conducted as a routine business, so long as the teachers continue personally indifferent to the moral improvement of their pupils? (Answer 39.)

A. 8.—No; therefore I say that in some cases special teachers must be appointed.

Q. 9.—Do you think you could define the essential and fundamental principles of religion which equally underlie the Hindu, Muhammadan, and Christian creeds? And do you think that your definition of these principles would be accepted by either Hindus, Muhammadans, or Christians? (Answer 39).

A. 9.—I think so. I mean such principles as the unity and worship of God, the immortality of the soul, the moral responsibility of man, &c.

Q. 10.—Do you think that the employment of special teachers for religious instruction in Government schools would be generally regarded as consistent with the principle of religious neutrality? (Answer 39.)

A. 10.—I do not think it would be objected to, if the course of teaching be defined, in consultation with the leading members of the different communities.

Q. 11.—What particular points in the grant-in-aid rules have been found to bear hardly upon girls' schools? (Answer 45.)

A. 11.—The requirement that the managers should pay more than the amount of the grant-in-aid has in some cases given trouble.

By MR. CROFT.

Q. 1.—As I understand your answers 2 and 4, you approve of the plan adopted in Bengal of utilising the indigenous pathsalas of the country for the extension of primary education; and you would improve them (1) by training the gurus so far as may be possible; (2) by appointing inspecting pundits for groups of 10 or 12 pathsalas, who should also instruct the gurus in the art of teaching; and (3) by increasing the number of Sub-Inspectors on higher pay than the pundits having charge of larger areas. Does that express your view generally?

A. 1.—It does..

Q. 2.—As regards the third point, the Government of Bengal has promised to increase the number of Sub-Inspectors; as regards the 2nd point, the appointment of chief gurus or inspecting pundits has already been carried out in many districts, and is about to be largely extended; and as regards the first point, it is proposed to offer rewards of Rs. 25 or of Rs. 50 to every actual guru who may pass the upper primary or the middle vernacular scholarship examination. Further, the Government of Bengal has consented to transfer the administration of the primary grant to the control of local boards. Do you think that when all these changes are carried out, the system of primary education will be such as to satisfy the requirements of the community, so far as the funds at our disposal admit of?

A. 2.—I think it will.

Q. 3.—Then, in your opinion, the primary

system has been placed on a sound basis, namely, the recognition and improvement of the indigenous schools; but that it needs fuller development on the lines indicated by you, and larger expenditure, to make it successful?

A. 3.—That is my opinion.

Q. 4.—You are acquainted with the lower primary scholarship standard, *viz.*,—

Reading print and manuscript.
Writing, including the writing of documents in common use.
Arithmetic, slate and mental.
Subhankari.
Simple mensuration.
Sanitary primer.

Are you aware that the number of pupils passing by that standard has increased from 5,246 in 1876 to 16,131 in 1881?

A. 4.—I believe these figures are correct.

Q. 5.—Do not these figures show that the simple and useful standard above described is within reach of large numbers of pathsala gurus, and may in time be attained by all?

A. 5.—By a large majority it may be attained.

Q. 6.—Do you think that the more elaborate standard, which you recommend in your 2nd answer, including the history and mythology of India, the elements of common law, and the principles of mechanics, could, under any *practicable* system of training, be attained by the majority of village teachers in 60,000 or 70,000 schools?

A. 6.—I think it is possible.

Q. 7.—With regard to your 12th answer, expressing the opinion that the system of payment by results is not suited to a poor and ignorant people, on the ground that schools in poor and backward places can never compete with others more favourably situated; if the interests of the more backward schools are protected by giving the small stipends, would you advocate the system of payment by results being applied to the general body of primary schools?

A. 7.—Yes, to the general body.

Q. 8.—With regard to your 14th answer, as to the means of increasing the number of primary schools—there are now 52,000 primary schools in Bengal coming, more or less, under the primary system, and 4,000 indigenous pathsalas, tols, and muktabs, which do not yet come under the primary system, but which have furnished returns to the Education Department—up to what number do you think that the primary schools in Bengal could be increased?

A. 8.—It may be up to 70,000.

Q. 9.—Do you think that, until the general standard of education among the best students of the Calcutta University is equal to that of English Universities, it will be possible to close the Government colleges without injury to the higher education?

A. 9.—Not until that time.

Q. 10.—I understand that you are in favour of establishing schools corresponding to the present class of high schools, but reading for a standard differing in many respects, and chiefly in the direction of practical utility, from that of the Entrance Examination. Do you think that if grants on the same scale as at present were given to such schools, they would be opened in any considerable number?

A. 10.—It would be difficult to open such schools under the present system. But if encouragement were offered to pupils trained in those schools, *viz.*, by instituting a kind of Civil Service examination for appointment to Government and mercantile offices and to other departments, they would be likely to succeed.

Q. 11.—On what grounds do you base the statement in your 32nd answer that Deputy Inspectors act more as clerks in the office of the Inspectors, paying less attention to the work of inspection than used to be the case before?

Ans. 11.—I have been connected with schools in the mofussil, and the Deputy Inspectors visited these schools hardly more than once a year, sometimes not once in two years.

Q. 12.—Was this before the issue of the orders of 1879, declaring that since primary education had now been established on a sound basis, the attention of Deputy Inspectors was again to be turned to the personal inspection of secondary schools as an equally important part of their duties, with the general supervision of primary schools through the Sub-Inspectors?

A. 12.—This was before 1879.

Q. 13.—With regard to your 34th answer—"Botany and chemistry, as taught at present, are hardly of any value; elementary knowledge in physics and the laws of health may suffice for the present purpose"—are you aware that in the new scholarship rules that change has been carried out?

A. 13.—I wrote my answer before I saw those rules.

Q. 14.—When you advocate the establishment of normal schools for training up lady teachers, what class of pupils have you in your mind?

A. 14.—They cannot be orthodox Hindus, but Christians or Brahmos, and widows.

Q. 15.—Do you know that there are now more than 1,000 girls' schools in Bengal; and do you think that so large a number could have been established without the active help and support of the officers of the Education Department?

A. 15.—They have indirectly helped, no doubt, but of direct help I know little.

Q. 16.—Would the opening of classes for female students in the Medical College be regarded as a boon by the people at large?

A. 16.—It will, at least by the sensible portion of the community.

Q. 17.—Do you not think that definite instruction in the principles of morals is likely to be either superfluous or ineffectual; superfluous, if home influences and social surroundings tend in the direction of upright conduct; and ineffectual, if the contrary?

A. 17.—I do not think it would be superfluous in the one case, or ineffectual in the other.

Evidence of MRS. WHEELER, *Inspectress of Girls' Schools* (BENGAL).

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—Since May 1876 I have been employed under Government as Inspectress of zenana work—missionary and otherwise—in the Province of Bengal.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 2 & 3.—No; primary education is not, to my thinking, placed on a sound basis as regards girls' schools. And the reason, I think, is that there are no recognised standards for girls apart from that for boys. True it is that within the last two or three years a set of standards has been issued for use in girls' schools; but the Government returns are not made out in accordance with those standards. I mean that the standards issued, though quite difficult enough when the ages of the girls are taken into consideration, yet do not go beyond the *lower* or *upper primary;* and this is galling to missionaries and other managers of schools, who aspire to having their girls in higher stages than the primary, and to call their schools either middle or high class; hence primary education is slurred over, and girls are subjected to a system of cramming which, considering that they are very rarely allowed to attend school after the age of 11 years, is very disastrous in its after-effects. I have known cases where a young woman who had won prizes and scholarships at school, and had read this book and that, really knew nothing; so, when after a year or two, mostly more, a teacher is employed from one of the various zenana agencies, she finds it anything but agreeable to teach a girl who has read so many books and wants therefore to read something higher, and yet when put to the test really knows next to nothing. I think that if girls were classed according to their own standards—*i.e.*, standards 1, 2, 3, lower primary; 4, upper primary; and 5 and 6, middle class—it would have a good effect: also, if the institutions, aided by Government, which give scholarships, were encouraged to *lower* their standards, much good would be gained. For instance, the standards of the Hitakari Sabha are—*1st year*, "Padyapath, I, Bodhoday," in literature; "*sandhi*, adjectives, genders and cases of nouns," in grammar; "Asia" in geography; "the four simple rules" in arithmetic: *2nd year*, "Padyapath, II, and Charupath, II; *sandhi*, gender, *karak*, and *samas*;" "History of Bengal;" "Europe and Asia" in geography; "the four compound rules" in arithmetic; composition on "the Primer on Preservation of Health," by J. N. Mukerjee, up to 56 pages: *3rd year*, in literature, "Charupath, I, Kabita Sangraha, Bharat Bhiksha;" in grammar, "*sandhi, linga, karak, samas, and parakriti;*" "History of India, I," by J. G. Chatterji; in geography the four quarters of the globe, and particular knowledge of India; in arithmetic rule-of-three, fractions, and the formulæ of Subhankar; in physical science, *Natural Philosophy*, by A. K. Dutta, up to "Electric Attraction." Besides these standards, there is a yet higher one under the heading of "Zenana Examination," meant for those girls who, having passed the age of 10 or 11 years, are not allowed to attend school any longer.

Hence those who get scholarships under the three courses mentioned in detail, must be under 11 years of age. I leave it for the consideration of judges more competent than myself to decide what benefit little girls of such tender age can gain from such a system of cramming. Surely if Government aid is given to such institutions, Government suggestions should also be received. I would suggest the 3rd year's course being entirely rejected; the 1st year's being made the 2nd year's; the 2nd year's, with a little modification, the 3rd year's; and a new 1st year's course being made out adequately low to suit the ages of the girls. The prizes and scholarships given are much coveted, and it is natural they should be, because there is no other means of attracting the girls to and keeping them in school. Unfortunately, leading and influential members of native society also seem to depreciate the value of good, sound primary education, and to advocate the cramming in of higher subjects by evincing an impatience for girls, either their own daughters or belonging to the family, or pupils in schools under their management, to learn more and "pass" in higher subjects.

This is a very lengthy answer for two questions; but I am a great advocate for a thorough good grounding, and I entirely disapprove of the cramming system.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—In dealing with this question, I would suggest that more stress be laid by the proper authorities, namely, those through whom grants-in-aid would be given, on the teaching of needlework, and that proper encouragement be given to those schools where such is taught. I do not mean little odds and ends of work, if I may use the term, but real and thorough, substantial needlework, in its different branches, including the cutting-out of the different articles of dress worn in this country; this teaching to begin from the smallest child in a school, who, if she is old enough to learn to read the letters and to handle a pencil, is certainly old enough to begin to learn the use of a needle.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The subject of fees is one on which I have had much fruitless talk with the managers and others of the different schools under my inspection, and I should dearly like to see a good system of fees established. I think *every* school should have the *rule* of charging fees, making an exception in cases where the pupil may be so poor as to make it impossible for her to pay; in that case she should, of course, be admitted free. I am sure the attendance would be better if fees were paid. The collecting of the fees might be left to the women-servants of the school, who are kept for taking the girls daily to and from school; and then, should the fees be in arrears, cut it out

of her pay, and let her get it from the parents. I would have an admission fee also; and I would turn away any children whose fees were two months in arrears, and count a re-admission as a first admission, unless I were satisfied as to the cause, on the one hand, of arrears of fees, or, on the other, of the temporary removal of a child. Were such rules made and adhered to, much good would result, I am certain; but, of course, all the different agencies must unite, else it will fall through. At present, if a girl is dissatisfied with one school, off she marches to another; then perhaps she finds the teaching there rather more irksome, back she comes to her first school; then she thinks of some other school, or perhaps a new one is started in the vicinity, and she is attracted with the hope of some better prizes; so she goes, and enters there; and so on. All are free, so she has a choice of any. I do not say every girl does so, but I think there is hardly a school where there are not some girls who do; at any rate it is an invariable complaint to me, especially if I have to find fault with the results of an examination.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (*a*) colleges, (*b*) boys' schools, (*c*) girls' schools, (*d*) normal schools?

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 19 & 45.—I will take these two questions together, as both dwell on the subject of grants-in-aid to girls' schools. I do not think the present system of grants-in-aid to different missionary agencies in a lump sum, without regard to quality or quantity of work, is best calculated to promote the welfare of girls' schools. I would suggest that special grants be given to each school separately, and the grants for work in zenanas be given in a lump; and in giving the grants to schools, every discouragement be shown to those where anything like the cramming system is used. I should suggest grants being made for one year, to be renewed or not, according to the results of examination and inspection, when it will have to be considered whether the rates and charging of fees have been good and satisfactory, whether the attendance has been good, whether the teaching given has been satisfactory, and so on. Thus, if the grants go on from year to year, the schools must prosper. The zenana grants also I would specify; namely, more given to those who follow up girls fresh from school, than to those who open houses at haphazard, and where the pupil may be beginning the first book at the age of 30!

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The fees charged in zenanas are mostly Re. 1 per head per mensem, in return for which a Native Christian teacher goes once or twice a week, and the *mem sahiba* goes once. Thus, 2 or 3 lessons a week are given: Bengali to any extent, ditto needlework, and, may be, English; sometimes the fee may be Rs. 2, sometimes more; but this is the exception. There are one or two cases where even Rs. 4 to 10 are charged, but the Re. 1 is mostly the rule. Even though the pupil may be very wealthy, I have known of the regulation Re. 1 being charged in houses where it has seemed evident that the inmates must be rolling in wealth. In schools, with a few exceptions, which include the four in Bhowanipore, the fee when charged is from one to four annas a head. When I remark on the meagre fees, I am told—"Even this we find it difficult to collect; the Baboos make such a fuss about paying; what should we do if we wanted more?"

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There is no system of scholarships for girls at present existing, beyond that of such institutions as the Hitakari Sabha. I think if Government were to give something in scholarships or prizes, it would have a beneficial effect.

Ques. 30.—Is municipal support at present extended to grant-in-aid schools, whether belonging to missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Yes; municipal support is given in some cases, and scholarships also are awarded; but this does not touch schools in the town of Calcutta. Whether it is likely to be permanent or not I do not know.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 39 & 40.—I think there is much room for consideration of these two questions in the girls' schools. One thing I should very much like to see insisted upon is the personal cleanliness of the girls. I think it is degrading alike to teacher and pupil for the child to come with dirty hands and face, untidy hair, and dirty clothes. Instead of seeing the little things decked out on special occasions in gorgeous *saris* and jewels, &c., I would much sooner have them clean and neat every day. And, considering that the little Bengali girl does not wear the same *sari* at home as she does at school, there is less excuse for her to come dirty. She has one *sari* which she wears to school; she goes home, takes it off, and puts it away quite by itself, and puts on her home one, so that that *sari* will keep clean double the time; and it costs nothing to wash the face and hands clean, and comb the hair tidy every day; but these things they will not learn at home, they must be taught at school; and the influence will surely be felt at home, even now and in after-life, when the little things are wives and mothers and have homes of their own. Then, I would suggest attention to the playground. A teacher might with much profit institute games such as are played by English children, and a very wholesome influence can be exercised on children in the playground—you see them as they are, you get an insight into their characters by watching them at play, you can learn many a useful lesson to give them in school;

and native children are quick to learn and are very fond of games. I once had a lot of little Hindustani girls to look after, and their delight at skipping, blind-man's-buff, hunt the ring, &c.; was good to see; and I found that, physically and morally, the playground was a great help to me in dealing with my little charge.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Yes; there are schools got up by private enterprise, ultimately aided by Government; but the cramming system is a mighty evil even here.

Ques. 42.—What progress has been made by the department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—This has already been answered in dealing with questions 2 and 3, as regards the character of instruction given. The establishment of schools has been chiefly by missionary agencies. The Bethune School in Calcutta is, of course, an exception.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools might be opened with advantage; the boys not to be older than 10 years of age; the spirit of emulation would be greater; hence the girls would take a greater interest in their lessons: but such schools would have to be opened and conducted very carefully. Of course, in such case the grant would have to be larger, as being for boys and girls.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—By opening a proper training institution for young women, either Christian or Brahmo, or, if such were allowed, Hindus also; or, by helping the existing training institutions, such as the Church of England Normal School, Free Church Orphanage and Normal School, and others, with a substantial grant-in-aid, in return for which the young women under training should yearly pass a Government written examination. The questions might be printed from year to year and sent under seal to the Inspectress, who would assemble them together at a certain centre before-named and notified to them, and be on guard over them while the questions are being answered, and would then seal and return them to the department. Each year the successful students to have certificates, which shall define how they have passed, and so on; and, besides this, the candidates who expect to pass out at any time to be subjected to a further trial, by giving a lesson on a given subject in any one of the schools existing. This, I think, will be a step in the right direction, and must be beneficial to the cause of female education.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—At present those ladies who take an active interest in the cause of female education are mostly those who are engaged in missionary work themselves. I think the interest might be more widespread if ladies, not connected with mission work in any way, would form a sort of committee for visiting (with or without the Inspectress, though at first it would be better with) the various schools in and about Calcutta, and noting the cleanliness, order, and discipline of the school; and also in examining the needlework. Ladies could also help by giving prizes for special things.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I do not know whether the remarks I am about to make are relevant to this question, but at the same time I think they are as regards female education. I think one defect is that Inspectors and Inspectresses seem to work independently of one another. Deputy and Sub-Inspectors go about and make notes, and collect information and make out statistics, which perhaps do not tally with notes made by the Inspectress from personal experience, and which are given to the Inspector and by him recorded in the yearly report. This to my mind is, and must be, a defect. Either an Inspectress is needed, or she is not; if she is needed, she can be deputy for no one, and therefore all that regards the schools and zenanas under her should go through her hands, and not come to her second-hand; the Inspectress, if she is necessary, must have her separate establishment, seeing that she has not a small area of work, but her work extends pretty well over the province. Of course, if she is not required, then her post is a farce, though as yet it has been no sinecure.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the department more men of practical training in the art of teaching and school management?

Ans. 50.—Such is my idea, as touching the first part of this question.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—I have tried to establish the system of monitresses and pupil-teachers; but, excepting in two schools, in one of which it was already existing, where it worked very well, I have not met with success, the teachers and managers not taking up the idea.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary acording to the means of the parents or guardians of the pupil?

Ans. 53.—I have already said that regard should be paid to the circumstances of the pupil—that is, of course, of her parents or guardians—in enforcing the fees; but I do not think the scale of fees should vary, as that would cause confusion.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I do not think one teacher should have more than a class of 20 girls to teach at a time.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions should be left to the school authorities?

Ans. 62.—I think the promotion from class to class should be left in the hands of the teacher, but subject to the approval and sanction of the Inspector.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—I do not think the native management could bring the same amount of experience and home training to bear upon the school as the European could; hence I think the one could scarcely compete with the other, though it might be very good in itself.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—They might be more simplified.

Cross-examination of MRS. WHEELER.

By THE HON. BHUDEB MUKERJEA.

Q.—Do you think that maid-servants will be found to take service on the terms you suggest in your 5th answer?

A.—There is one school at Bhowanipore where the system is carried out. It is a missionary school.

By THE REV. W. R. BLACKETT.

Q. 1.—With reference to the standards of the Hitakari Sabha (answers 2 and 3), do you think that any ordinary girl of 7 or 8 could possibly advance in one year from *nothing* in the way of knowledge, to a full knowledge of Bodhoday, sandi, genders and cases, Asia, and long division?

A. 1.—No; I do not.

Q. 2.—On the other hand, do you think any child who could not read Bodhoday intelligently would be deserving of a scholarship?

A. 2.—Not of a scholarship, but of a prize.

Q. 3.—Do you think that the standards of the Hitakari Sabha ought to be regarded as a measure of what ought to be done by all children at such an age, or are they rather meant to prescribe what extraordinarily clever children must do to gain a scholarship?

A. 3.—I think they ought to be regarded as something only meant for phenomenal children, not as a standard for all.

Q. 4.—Do you think that to regard these standards as a measure for all children's progress leads directly to promoting the vice of cramming, which you so properly deprecate?

A. 4.—Yes.

Q. 5.—How do you think that this tendency to promote cramming will be obviated by making the standards as low as possible?

A. 5.—If the standards are low enough to be attainable by the children, the teaching may be real and not mere cramming.

Q. 6.—Why are the Government returns as to girls' schools not made out according to the standards prescribed for them?

A. 6.—For the purpose of classification the standards are the same as for boys. The standards for girls' schools have not yet been brought fully into use.

Q. 7.—Is the cramming of little girls favoured by missionary teachers, or rather forced upon them by parents and influential members of native society?

A. 7.—In some instances I fear it is forced upon them.

Q. 8.—Do you think that the taking of fees should be made an absolute condition of receiving a grant-in-aid for girls' schools?

A. 8.—Yes; it should be made a rule, but allowing exceptions for really poor children, and even for whole schools in exceptionally poor districts.

Q. 9.—Would you fix the amount of fees, or leave that to the managers?

A. 9.—I think I would leave that to the managers, subject to the approval of the department.

Q. 10.—You suggest that grants for *zenana* work should be given in a lump sum, and for *schools* separately so much for each school. Is this plan already in operation in any case?

A. 10.—Some schools have separate grants. But the grants for zenana work generally include some schools which have no separate grants.

Q. 11.—Would this system be more satisfactory to the managing agencies than the plan of giving a lump sum for schools and zenana work together?

A. 11.—I think so.

Q. 12.—Is it a fact that even wealthy Babus *do* "make a fuss" about paying even such meagre fees as are received for teaching their girls?

A. 12.—So I am told.

Q. 13.—Do all the missionary agencies act on the same principles as to taking fees, or do you think it desirable that they should.

A. 13.—They should. They do not.

Q. 14.—Which do you consider most likely to encourage the education of girls—scholarships or prizes?

A. 14.—Prizes.

Q. 15.—Scholarships, I presume, are intended to encourage further study. Is it likely at present that any large number of girls will be thus induced to read on to anything like a high standard?

A. 15.—Yes; they would be induced to read on, but they object to the examinations being held by men. There is no strong objectioni n this province to the inspection of girls' schools by men, because the girls are so young.

Q. 16.—Do you think that playgrounds for girls are necessary in mere day schools, where only a very short time is allowed during the day for refreshment?

A. 16.—I think that the playground would prove an attraction, and would be a stimulus to attention. Even in day schools this would be useful.

Q. 17.—Do you think that boys up to 10 years of age ought to be admitted to girls' schools, or would 8 be a better limit?

A. 17.—I do not think 10 is too old. Boys and girls here do run about till that age.

Q. 18.—Do you think it would improve the style of teaching if teachers trained in aided normal schools were allowed to compete for Government certificates; and if this were done, would a Government normal school for the same purpose be requisite?

A. 18.—Yes. I do not think that as yet a Government normal school is needed. I think that, even when more teachers are required, the aided schools may be extended to cover the need. Possibly Hindu or Brahmo girls might object to a missionary normal school.

Q. 19.—Would you give certificates to native teachers so trained only, or would you apply the system to Eurasian teachers also?

A. 19.—To both.

Q. 20.—Are we to understand from your answer 47 that there is *no* connection between the work done by Inspectors as to girls' schools and that of the Inspectress?

A. 20.—Very little.

Q. 21.—Does your experience lead you to think that one Inspectress can do all the work that is required in the inspecting of girls' schools, even in Calcutta and its neighbourhood?

A. 21.—One is enough in Calcutta and its neighbourhood.

Q. 22.—If the continuance of the grant-in-aid from year to year were made dependent, as you suggest, on the report of the Inspectress, would that lady have to make more frequent visits than she now does in some cases?

A. 22.—No; I think not.

Q. 23.—Do you find that the ladies employed in zenana work and girls' schools have generally had a fair training in the art of teaching?

A. 23.—I know of none of them who have had a regular training, except those who come from the normal school.

Q. 24.—Are the managing agencies generally content with the amount and frequency of the inspection their schools receive from the Inspectress?

A. 24.—I have had no complaint.

By Mr. Croft.

Q. 1.—You are of opinion that in all the schools which read for the standards of the Uttarpara Hitakari Sabha, the grounding of the pupils in elementary subjects of instruction is neglected. Do you think that the same fault is observable in girls' schools generally, in Calcutta or elsewhere, so far as your experience of them has enabled you to judge?

A. 1.—It is observable to some extent.

Q. 2.—In your 4th answer you suggest that more encouragement should be given to the subject of needlework. Wuold you include this among the standards of examination, or would you propose any further and special rewards for it?

A. 2.—I think it would be better to offer special rewards for it.

Q. 3.—After three years' experience of the standards now in force for girls' schools, can you propose any modifications of it which you consider to be advisable for girls' schools generally?

A. 3.—I would propose the adoption of the following revised standards after the second.

	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading . .	As at present	Bodhoday with meanings, Poetical Reader I, with meanings, and to recite 20 lines; also reading from Bastubichar.	Minute explanations from and questions on Bastubichar, Reading from Charupath I or II, Poetical Reader II, with meanings.	Questions from Charupath, Reading from Naba Nari, Poetical Reader III, with meanings, and rendering Poetry into Prose.
Writing . .	As at present	As now, with reading from manuscript.*	Dictation from Charupath, re-writing in simple Bengali.	Dictation, paraphrasing, composition.
Arithmetic . .	As at present, tables up to 3 × 10.	* As now, except tables to 10 × 10 and Gundakia.	As now, except tables to 10 × 20, and easy reduction in money.	As now, with bazar* weights and measures.
Grammar . .	Classification of letters, vowels, and consonants.	Easy sandhi of vowels . .	Sandhi of both vowels and consonants, easy samas.	Sandhi and samas, with examples from lesson books, and gender.
Geography . .	. . . . .	Definitions	Definitions and map of Asia.	Map of the world, and of India in detail.

* In lower-class schools, *i.e.*, schools in exceptionally poor districts, such as the rice districts south of Calcutta, it would be well to keep [illegible] standard as the highest, adding the subjects marked with an asterisk, as these are likely to be most useful to the pupils.

Q. 4.—Would you propose any special modifications for orphanages, or for schools in which the pupils are exclusively of the lower castes?

A. 4.—For orphanages I would pay special attention to needlework, bazar accounts, and cooking. I know of some Native Christian ladies, brought up in orphanage schools, who are entirely ignorant of cooking.

Q. 5.—As far as you are aware, is there any common understanding or union between the different agencies with regard to the location of schools, the rate of fees, or the interference with one another's work?

A. 5.—No; there is not.

Q. 6.—Do any evils result from the existing practice, which seem to make it desirable that the different agencies should work in harmony towards their common end?

A. 6.—Evils do result, *viz.*, the attendance is irregular, girls go and come at will, no strictness of discipline or punctuality in attendance can be enforced.

Q. 7.—How many schools are maintained by the different agencies? What would be fair grants on the ordinary scale for those schools, regard being paid to number of pupils and standard of proficiency? Separating the assumed amount of such grants from the lump grant made to the agency,

w iat would be average grant to each pupil under i truction in zenanas?

A. 7.—I will take the American Mission as an example. They receive a grant of Rs. 752 a month, with which they maintain about 21 schools and 122 zenanas. If we allow roughly Rs. 20 to each school, or Rs. 420 for all, there will be Rs. 330 a month left for 122 zenanas; or, taking an average of 2 pupils to a zenana, the grant would be at the rate of nearly Re. 1-8 a head monthly. If we allow Rs. 15 for each school, the zenana grant would be nearly Rs. 2 a head.

Q. 8.—What is the average time during which a girl remains in school?

A. 8.—From 3 to 5 years.

Q. 9.—When they leave school, do any considerable proportion of them come again under instruction in the zenana?

A. 9.—It has not been so as yet. Such pupils are not more than one-fourth of the whole number of zenana pupils.

Q. 10.—Can you state in a general way how long zenana pupils remain under instruction?

A. 10.—In a general way, they remain under instruction for at least a year. From time to time they leave off and begin again, or transfer themselves to other agencies which offer instruction at a cheaper rate.

MEMORIALS

RELATING TO

THE BENGAL EDUCATION COMMISSION.

From COLONEL A. G. YOUNG Convener, and THE REVEREND GEORGE SMITH, C.I.E., LL.D., Secretary, Foreign Missions Edinburgh, to the President of the Government of India's Commission on Education,—dated 16th November 1882.

In May last, when the General Assembly of the Free Church of Scotland met in this city, they were made acquainted with the action of His Excellency the Viceroy and Governor General of India, in having appointed a Commission to enquire into the working of the Despatch of 1854 throughout the several Presidencies, when the General Assembly came to the following deliverance :—

"The Assembly desire further to express their gratification that the Government of India has convened a Commission to enquire into the working of the Education Despatch of 1854. Their hope is that the labours of the Commission may result in some modification of the existing rules for the carrying out of the Despatch in accordance with the original purpose, and thus remove hindrances in the way of all who are labouring for the best interests of the people of India, and at the same time are loyally seeking to strengthen the hands of those who bear rule in that Empire. The Assembly instruct the Foreign Missions Committee, in their name, to bring the above views to the notice of the Government of India before the Commission on Education reassembles in autumn."

In carrying out these instructions, the Foreign Missions Committee have only further to state that there is no desire on their part to ask for any exclusive privilege in connection with the grants-in-aid given by Government for education. Believing that their work produces one of the many influences which all unite not only in strengthening the hands of those who rule, but also in really preparing the way for better days for the people of India, who have been so providentially brought under the sway and fostering care of Great Britain, the Foreign Missions Committee desire to acknowledge with gratitude the help given in years past to their agents. But, knowing that there are inequalities and difficulties in connection with the grants, especially in the cases of Bombay and Madras, which, if removed, would go far to make the provisions of the Despatch of 1854 more fruitful of good even than it has been, the Committee hope that these may as far as possible be removed.

The educational staff of our various colleges and institutions in Calcutta, Bombay, Madras, and Nagpore, and of our schools there, as well as in Chinsurah, Poona, Nellore, and other stations, some of them new, is stronger than when the Despatch first came into force. Encouraged by the action of the Government of India in appointing this Commission, the Committee will spare no effort to maintain these in a state of efficieney.

We have to request the favour of your submitting these views to His Excellency the Viceroy and Governor General.

Memorial from the Members of the Backergunj Hitaishini Sabha; the Sylhet Union; the Vikrampura Saumilani Sabha; the Faridpur Suhrid Sabha; the Puschim Dacca Hitakari Sabha,—to the Chairman of the Bengal Provincial Committee of the Education Commission.

That the Associations named above have been formed in Calcutta, and have for their principal object the spread of female education in their respective districts or sub-divisions, by means of periodical examinations, granting of scholarships and prizes to girls, occasional helps to existing girls' schools, and establishment of new ones where practicable, and the publication of suitable books for the use of females. More than 550 girls and adult ladies were examined last year by these Associations.

2. That your memorialists are highly grateful to the Government for its having opened schools and colleges for the high education of the male population of Bengal. These institutions have exerted a most beneficial influence upon the nation, and have been the ultimate sources of many reforms.

3. That your memorialists have noticed with great pleasure that the attention of the Government has lately been drawn to the education of the masses, and that a separate sum, out of the State grant on education, has already been set apart, to be spent solely for the education of the massses, and that, in consequence of such grants, a very large number of schools for primary education have gradually sprung up.

4. That the recent assurance on the part of the Government of India (*vide* the Resolution published in the *India Gazette* in its issue of 3rd February 1882), that all the departments of public instruction should, if possible, move forward together and with more equal step than hitherto, has greatly reassured your memorialists; and that while they are justly grateful for the unusual interest the present Government is showing in the education of all the male classes, they regret that the education of women has not hitherto received that attention and patronage from the Government which it has a claim to, and that, of all the branches of public instruction, the branch of female education is the most neglected. It is the duty of the Government to provide that this branch may move forward, so far as may be practicable, at the same pace with the other branches of public instruction.

5. That with a view to extend and improve the education of women, your memorialists pray that a certain portion of the State grant on education be set apart for this special purpose (just as a portion is set apart for mass-education), and be prevented from being applied to any other purpose. It will not perhaps be necessary for your memorialists to show the reasonableness of such a prayer, as the Government has already recognised it, by making a separate allotment on behalf of mass-education.

6. That, while appreciating fully the wisdom of His Excellency the Viceroy's remarks as expressed in his recent Resolution on education, that if satisfactory progress is to be made at all in education, "every available private agency must be called into action to relieve and assist the public funds in connection with every branch of public instruction," and that it is to the extension of the grant-in-aid system, "specially in connection with high and middle education, that Government looks to set free funds which may then be made applicable to the promotion of the education of the masses," your memorialists would beg leave to observe that the funds thus set free should not be applied to the education of the masses only, and that the education of women has, if not superior, at least an equal, claim to these funds. If it should be urged, as it has often been, that by educating a certain portion of the men of this country, the Government has done its duty in respect of education, and is no longer bound to educate the women likewise, and that the responsibility of educating the latter falls upon educated men, your memorialists would beg leave to observe that, supposing these (the educated men) to be neglecting their duty in this relation, that would be no reason why the Government should do the same. The responsibility of a Government does not in the least diminish in relation to one portion of its subjects on the ground that it has done its duty in relation to another portion. Your memorialists respectfully submit that Government should pay more attention to female education in Bengal than it has done hitherto. Such being the claims of women upon Government in respect of education, your memorialists would submit the following prayers :—

7. That wherever the existing condition justifies such an establishment, colleges or high schools for the higher education of women should be established entirely at Government expense.

8. That with a view to place medical education—which has become a crying necessity—within reach of women, either separate classes should be opened, or such arrangements should be made for their admission into the existing classes of the Medical College as would enable them without difficulty or inconvenience to attend the classes.

9. That sufficient encouragement and pecuniary aid should be given by the Government for the establishment of lecture-rooms and libraries for the higher education of women. It will be found that the Court of Directors of the East India Company, in their letter dated 4th December 1854, signified their approval of the establishment of such lecture-rooms and libraries.

10. That, in order to improve the vernacular education of girls, 20 first-class model vernacular schools on an average cost of Rs. 75 per month per school, and 30 second-class model vernacular schools on an average cost of Rs. 50 per mensem per school, should be established on the plan of the model schools founded with the approval of the Court of Directors as signified in their letters No. 12 of 1855 and No. 96 of 1856. Your memorialists believe that some of these schools, designed for boys, can without difficulty be converted into girls' schools. In the selection of localities for the establishment of model vernacular girls' schools it would be necessary to adhere to a uniform plan. Your memorialists would recommend that where the local inhabitants guaranteed to provide at least 40 girls and keep a certain number of them at school till they were twelve years old, a first-class model school might be established, and a second-class model school where they guaranteed 40 girls—keeping a certain number of them at school till the tenth year of their age. But it would be desirable to some extent not to stick to the number 40 where the girls could be induced to stay at school after their tenth year in one case and twelfth in the other, because the attainment of a higher standard would be a greater gain than in a wider spread of a lower standard of education.

11. That the existing rules for making grants to private institutions should be so modified as to suit the requirements of the existing girls' schools, and that the grants to girls' schools should under no circumstances be less than the amount raised from local sources. Sometimes it may even be necessary for the Government to bear three-fourths of the whole cost of maintaining such a school. It would therefore be desirable to fix the minimum rate of grant to a girls' school at one-half, and the maximum at three-fourths, of the whole cost of its maintenance.

12. That Rs. 5, which is the maximum grant to which a pathsala is entitled, should be given to every pathsala for girls, because a guru, teaching a girls' school, is not likely to get so much in the shape of fees from his students as his rival teacher in a boys' pathsala will. Without any such inducement it is not probable that any guru, competent for a pathsala for boys, will willingly undertake to teach a pathsala for girls. Your memorialists are humbly of opinion that unless and until liberal grants are made both to aided girls' schools and to pathsalas for girls, it will be almost impossible to improve the condition of such institutions.

13. That, for the improvement of indigenous vernacular schools for girls, your memorialists pray that circle schools, similar to those established by the late Mr. Woodrow with the sanction of the Court of Directors of the East India Company, be established, or that some of the existing circle schools be converted into schools for girls. The success of the circle system in improving the indigenous vernacular schools has been so marked as to require little to be said in support.

14. That in order to help the education of adult ladies who by the custom of the country cannot attend public schools, it is necessary to organise secular zenana agencies—some on the grant-in-aid system with the help of local bodies, and others entirely at Government expense. Several such local bodies are in existence, especially in East Bengal, which would be glad to co-operate with the Government in extension of female education. The work already accomplished by the Associations which your memorialists represent will appear from the reports sent herewith.

15. That, for ladies studying in the zenana, a graduated course of study should be appointed, and periodical examinations held for testing progress. Ladies willing to receive instruction imparted by zenana agencies, whether Governmental or grant-in-aid, must be prepared to be visited and examined by such ladies as the Government may appoint for the purpose.

16. That what is known in Scotland as the system of education by post may with great advantage be introduced here for improving the education of ladies in the zenana.

17. That with regard to the course of study to be pursued in girls' schools, your memorialists would only observe that multiplicity of subjects should be avoided, as it is desirable that, within the short time a girl is allowed to stay at school, she should learn a few subjects well rather than many subjects imperfectly.

18. That each local body should be allowed to select its own courses of study suited to its peculiar requirements, and that too much official interference in this respect should be discouraged. What the inspecting officers ought to see is, that the efficiency of the institutions is maintained and proper judgment shown in the selection of text-books. The undesirability of further interference than is sufficient for this purpose has been so ably shown by His Excellency the present Viceroy, in his Resolution dated 3rd February 1882, that your memorialists beg leave to quote here the following passage from the above-named Resolution: "It is chiefly in this way that the native community will be able to observe that freedom and variety of education which is an essential condition in any sound and complete education system, that it is not, in the opinion of the Governor General in Council, a healthy symptom that all the youths of the country should be cast, as it were, in the same educational mould. Rather it is desirable that each section of the people should be in a position to secure that description of education which is most consonant with its feelings and suited to its wants."

19. That the extension and improvement of female education will greatly depend upon the supply of properly qualified female teachers and of a staff of dutiful and zealous inspecting officers.

20. That qualified female teachers are scarce in this country. To supply this want it will be necessary gradually to establish female normal schools and female guru training schools, one at least in each Commissioner's Division. Your memorialists are fully aware of the difficulties which exist in the present social circumstances of the country, in the way of obtaining pupils for such institutions. But at the same time they believe that the time has come when, if an earnest effort were made and the co-operation was sought of those who are sincerely interested in the cause of female education in this country, training schools could at once be set up in more than one centre. They are strengthened in this belief by their personal knowledge in several cases of females who would be ready to avail themselves of such training with a view to their future employment as teachers in schools in their own neighbourhood. Another way to supply the want of qualified female teachers, would be to examine ladies who had been taught privately, to grant certificates of competence to such as might be found qualified, and to appoint such teachers to, or to give them permission to open, girls' schools.

21. That as far back as 1859 (*vide* Despatch No. 4, dated 7th April 1859) the Secretary of State for India remarked that, "although the special interest of the Home Authorities and of the several Governments in India, in the work of female education, had been plainly declared . . . . . , it did not appear that, except in the case of the Agra and neighbouring districts, any active measures had been taken by the Department of Education for the establishment of female schools." What was said in 1859 is still applicable and with equal force. Your memorialists are humbly of opinion that, among the several causes that have kept down female education in India, one is the want of sufficient zeal and energy in the subordinate inspecting officers in respect to female education. The Deputy Inspectors and Sub-Inspectors, as a class, have not, in our humble belief, much faith in female education; and as their promotion does not depend upon the work being done well or ill in this particular connection, little or no effort is made by them in this direction.

22. That proper care and attention on the part of the inspecting officers will do a great deal to promote female education is evident from the following facts: *First*, in 1856 Pandit Iswar Chandra Vidyasagar was able to establish about 40 schools for girls, and if funds had been forthcoming he might have established many more. *Secondly*, Thakur Kalyan Sing, Deputy Inspector of Schools, North-Western Provinces, founded several female schools within his jurisdiction, and adopted several excellent means for increasing the number of pupils—means which he found answered extremely well. His work in this connection was noticed with satisfaction by the Secretary of State in 1864 (*vide* the Despatch of the Secretary of State, No. 61, dated 16th March 1864).

23. That, to place female education on a satisfactory basis, it will be necessary to appoint separate Deputy Inspectors and Sub-Inspectors from among snch persons as have special knowlenge of, aptitude for, and interest in, the work. To avoid difficulty in making such a selection, as well as to bring under Government inspection zenana education and such female schools as are not accessible to outsiders, it might be worth while to try afresh the experiment

tried some years ago in the Punjab, of appointing an educated married couple jointly as Deputy Inspectors. The education of women has so far advanced in Bengal that it will not perhaps be difficult to find a few married couple willing to undertake the work. Further, it need not be husband and wife only; brother and sister, father and daughter, might with equal advantage be appointed. If a distinct body of Inspectors were thus created, female education would rapidly improve.

24. That in order "to secure that freedom and variety of education which is an essential condition in any sound and complete education system, and to foster such a spirit of independence and self-help that each section of the people should be in a position to secure that description of education which is most consonant to its feelings and suited to its wants," it will be necessary to bring the existing local bodies, and those that may be hereafter established for the promotion of female education, into active sympathy and co-operation with Government officials. There are already existing several Associations, some of which your memorialists represent, who would be glad to co-operate with the Government in diffusing female education and emancipating the women of this country from their degrading yoke of ignorance.

And your memorialists as in duty bound shall ever pray.

Memorial from the Inhabitants of Bhaugulpore, to the President of the Education Commission.

We, the undersigned residents of the town of Bhaugulpore, on behalf of ourselves and the people of the division to which it gives its name, have very great pleasure in welcoming you on this occasion as President of the Education Commission. Having already seen different parts of India, visited all the important cities and towns, and heard a voluminous mass of evidence bearing on the important questions entrusted to your care, it is indeed very kind of you to come to this place in the course of your tour in order to judge of the state of things in this division by personal inspection and giving personal audience to the people. We are deeply grateful to you for this recognition of the interests of this division, which, intervening between Behar Proper and Bengal Proper, partakes of the character of both, and therefore requires a separate consideration.

2. We need not conceal from you that, when the Government of India resolved to appoint a Commission to consider the question of public instruction throughout British India, we, in common with many others in different parts of this large Continent, were apprehensive lest its deliberations should assume an air of hostility or cold indifference to the cause of higher education. But when we saw that a ripe scholar, a distinguished author and literary man like yourself, one who, possessing a lively imagination, has, in all his writings and speeches, intercourse and general conduct, evinced much sympathy for and great desire to seek the welfare of the people of this country, was appointed President of the Commission, much of our apprehension was removed, and it has now been wholly dispelled by the expression of your views at various places visited by the Commission. We feel assured now that higher education is not likely to suffer at the hands of the Commission, whatever else it may resolve to do.

3. You are well aware that, with very few exceptions, it is the middle classes who profit most by the maintenance of the State colleges and high schools; and it is these classes who are devoid of the necessary means of paying highly for education. A raising of tuition fees in the Government colleges, high schools, and zilla schools would be prohibitive to them, and would amount to a denial of instruction.

4. The system of maintaining colleges, high schools, and higher-class English schools supported wholly or under the grant-in-aid rules by Government at convenient centres, with an exemplary institution in the metropolis like the present Presidency College for imparting higher education, ought, under existing circumstances, to commend itself to those who have the welfare of the country at heart. No encouragment, however, is now held out to those graduates who may like to devote their time to scientific research and study. Paid Fellowships for the pursuit of scientific knowledge may well be established.

5. The decline of Sanskrit and Arabic learning through want of encouragment in different parts of India cannot but be a matter of deep regret both to the Government and the people, and the adoption of some measures for reviving both, more especially the former, is well worthy of the attention of the Commission. The Sanskrit Titles examination is well calculated to subserve this end. Connected with this subject is the question of encouraging the Maithil and other pundits of this division by the extension of the grant-in-aid system with necessary modifications to the tols, and the extension of the Sanskrit Titles examination to them.

6. The question of raising the status of the Bhaugulpore zilla school to that of a high school has, for some years past, engaged the attention of the people of this division, and being convinced of the necessity and utility of the measure, some of the public-spirited zemindars have offered liberal donations, the total amount subscribed up to date being Rs. 49,000. Sir Ashley Eden, when Lieutenant-Governor, had promised that, as soon as Rs 75,000 would be locally raised, Government would supplement the rest and establish a high school for this divison, the only division in these provinces, besides the very backward one of Chota Nagpore, which yet remains unprovided with an institution of this class. While, on the one hand, there is not much present prospect of the difference between Rs. 75,000 and Rs. 49,000 being locally raised, on the other, the present Lieutenant-Governor, during his late visit to the school, expressed that he did not feel himself free to hold out any hopes regarding the establishment of a high school here, pending the solution of the question of education in general, and high

education in particular, by the Education Commission. The fate of a high school for this division thus depends on the kind sympathic consideration of the Commission.

7. Without depreciating the value of primary education, we need not urge on a distinguished man of letters like yourself, whose sympathies must necessarily be for higher education, that one of the best means of promoting elementary education among the people is by offering encouragement to higher instruction. It will be found that primary education flourishes most where higher education has made most progress. We regret to have to say that in this division higher education has not made satisfactory progress, and it is to its spread that State help and co-operation ought for the present to be more largely offered.

8. It is hardly necessary to state that the amount of help that the State need give relatively to these two kinds of education would depend on local circumastance; while it may be mere lavishness to devote State money to the furtherance of higher education in a district or town where private effort amply provide for it it would lead to the brightest results if Government should transfer the funds thus set free to backward districts or towns until local resources are developed.

9. We believe that, in this division, where education is in need of more encouragment from Government, the establishment by Government of a large number of schools imparting secondary education and serving as feeders to the higher class schools, the maintenance of such schools at chief centres of population by the State, and the elevation of the Bhaugulpore zilla school to a high school, would, in our humble opinion, impart an impetus to higher education which it is badly in need of.

10. We may here suggest, for the consideration of the Commission, whether it would not be an improvement on the present system of primary education to secure the co-operation of the well-to-do people of the neighbourhood of primary schools, and entrust them with their supervision and the distribution of funds. At present much is left to gurus and chief gurus, which it will be very desirable to leave to local people.

11. The moral and intellectual improvement of the gentler sex is intimately a part of any programme of general education. Female education in some shape or other is not unknown in this division; but where the education of males is in a very backward state, it can be easily seen that very little attention would be paid to instructing the opposite sex. The zenana mission, home tuition, and the few scattered girls' schools are helping the cause of female education to a certain extent, but it would be desirable to hold out some encouragment to those who learn within the four walls of the zenana, whether under zenana lady-teachers or otherwise, by holding private examinations and stimulating the exertions of the students by appropriate rewards.

12. The question of female education naturally leads to that of training up competent female teachers, of which there is, as you are aware, a great dearth at present. It is to be hoped that this important matter will receive your Commission's best consideration, and that due provision will be made for it in any scheme that may be recommended for the education of females.

13. In conclusion we thank you again most sincerely for the opportunity you have so kindly granted us of personally waiting upon you and representing the principal and most urgent wants with regard to public instruction in this division.

From—The Members of the National Muhammadan Association, Bhaugalpore Branch, to the President of the Education Committee,—dated 3rd December 1882.

We, the members of the "National Muhammadan Association, Bhaugalpore Branch," do humbly and respectfully approach your presence to welcome you to Bhaugalpore. The social and moral improvement of the Muhammadan community is so intimately connected with the mission which has brought you here, that we would be wanting in our duty to ourselves and to our numerous co-religionists if we were to miss this opportunity of representing to such an influential quarter the causes which retard the progress of education among Muhammadans.

2. It is superfluous to relate to the author of the "Indian Musalmans" the deplorable condition of the Muhammadan community. While for the last 50 years all other races in India thrived under the fostering care of our paternal Government, which offered them the blessings of high English education, almost gratis, the Muhammadans under a blind prejudice studiously kept themselves aloof from Government schools and colleges, and the result was, as some years ago you justly remarked, that in Government offices a Muhammadan cannot expect to get a higher appointment than that of "mender of pens and filler of ink-pots."

3. Your vivid description of the degraded condition of the Muhammadan community has effected more good than hundreds of sermons could have done, and since then the Muhammadans have realised the real extent of the danger which threatens to consign them to the lowest class among the different Indian nationalities. The fatal prejudice has now very little hold upon the Muhammadan community, and since a few years there is an earnest craving for high English education in the provinces subject to His Honour the Lieutenant-Governor of Bengal. Although the Muhammadans have shaken off the prejudice, another difficulty stares them in the face in the shape of Muhammadan poverty. The gradual ejectment of Muhammadans from Government offices has, during the last 50 years, materially affected their prosperity. The cost of English education even in the mofussil is so great that many Muhammadan families are unable to educate their children simply on the score of expenses, and unless our beneficent Government extends its helping hand, we see no chance of extricating ourselves from this difficulty by our unaided efforts. We perfectly appreciate the principle that people

ought to learn self-reliance and to meet the expenses of their children's education, but we beg to submit that the country is not yet ripe for such a trust, and that especially the Muhammadans, as a body, have neither the education nor the means to be entrusted with such a sacred responsibility.

4. Our benevolent Government, which is always ready to help those who are willing to make up for their past neglect, has given us a promise to establish a Muhammadan college at Calcutta, where Musulman boys can acquire high English education. The success of such a college, however, would, in our humble opinion, depend to a great extent upon the popularity among Muhammadans of the mofussil schools, which are calculated to serve as feeders to the proposed college; and as the cost of education in the mofussil prevents many Muhammadan students from availing themselves of it, we would beg leave to suggest that, in order to keep up a continual supply of Muhammadan boys to the contemplated Calcutta college, a portion of the fees of Muhammadan students in the mofussil be met either from the education fund or from the proceeds of Muhammadan charitable endowments.

5. As regards primary education among Muhammadans in Behar, we beg to represent that as long as high-flown and Sanskritised books in Hindi are taught in the primary schools, the Muhammadan students would be conspicuous by their absence.

6. With respect to female education, this, our out-of-the-way station, can boast of the first Muhammadan girls' school, which bids fair to be a success. It has been brought about in a very simple way by converting the old Mianjees' girls' muktab into a girls' school, where secular education is imparted in the vernacular along with unsophisticated religious teaching.

7. We entertain great confidence, from your long and intimate acquaintance with Muhammadan habits and customs, that your influence in the Education Commission would be exerted for their good, and that we would soon be able to hail a comprehensive measure for the education of the Muhammadans commensurate with their means both in the mofussil as well as the metropolis.

8. In conclusion, we thank you for condescending to receive this humble deputation, and we heartily wish you a long life and prosperity.

Memorial from the Members of the Maimensing Sanmilani Sabha, to the Chairman of the Bengal Provincial Committee of the Education Commission,—dated Calcutta, the 13th October 1882.

That the Maimensing Sanmilani Sabha is an association founded in Calcutta by the inhabitants of that district residing in this city, working in correspondence with its branches in Dacca, and in different parts of Maimensing, to promote the moral, intellectual, and physical education of the people of that district, and particularly to diffuse education among girls and zenana ladies there.

2. That, with a view to accomplish their object as regards female education, your memorialists have an organisation by means of which they endeavour to reach the villages in the interior of the district, and they have taken steps, by promising to distribute prizes by way of encouragement to deserving candidates, and what is far more important under the present circumstances of the country, by bringing to bear the personal influence of their relations upon the zenana ladies, to ensure a large number of candidates reading their curriculum and preparing for their examination.

3. That your memorialists have read the joint memorial of the Backergunj Hitaisini Sabha, the Sylhet Union, the Vikrampura Sanmilani Sabha, the Faridpur Suhrid Sabha, and the Puschim Dacca Hitakari Sabha, presented to you, and beg fully to endorse the suggestions contained therein.

4. That, in addition to the suggestions contained in the memorial referred to above, your memorialists would humbly beg to offer the following suggestions for your consideration.

5. That, while gratefully recognising the kind efforts of the Government of Bengal for giving mechanical training to our young men by establishing the Sibpur Engineering College, your memorialists believe that the system on which education is imparted to the masses of this country is defective in this particular, that it does not ensure any particular professional or technical training being imparted to them.

6. That, in order to supply that desideratum, teachers sufficiently qualified for the purpose are necessary.

7. That the establishment of a college of agriculture in Calcutta and in other suitable centres after the manner of the Saidapett Agricultural College, Madras, for the purpose of training teachers of agriculture for schools established for the masses, and at the same time for giving agricultural training to those who might wish for it, would greatly remove that want.

8. That your memorialists believe that intellectual education not supplemented by physical and moral education is incomplete.

(A) In connection with physical education, your memorialists beg to submit :—

(1) That gymnasia might be attached to Government and aided schools and substantial prizes distributed to deserving students, the value of such prizes being increased should the candidates distinguishing themselves in physical examinations have distinguished themselves in intellectual examinations as well.

(2) That native gymnastics might be introduced in those places where the students attending them should have a liking for them.

(3) That general competition from time to time amongst selected students from different institutions might be held with great advantage. It is a matter of regret that the steps taken by Sir Richard Temple in this direction have not been kept up.

(B) In connection with moral education, your memorialists beg to observe that, though it should form an essential part of education, sufficient attention is not given by the Government to this most important subject. Your memorialists humbly beg to suggest the following means which, they think, could with advantage be adopted by the Government for imparting moral education to the students of the schools without violating its policy of religious neutrality :—

(1) That higher educational authorities should pay particular attention to the moral character of teachers, and that in no case should the head master of any school be one whose character does not command the respect of the students.

(2) That moral training should form a special subject of the education of both boys and girls, and special books should be prescribed for this purpose. Books teaching the importance of truth, honesty, prudence and dutifulness, with arguments and illustrations drawn from the character and lives of eminent men, might with great propriety be placed in the hands of the students.

(3) That the principles of natural religion might, with great advantage, be taught in all the Government schools and colleges.

And your memorialists, as in duty bound, shall ever pray.

Memorial from persons interested in the improvement of the Bethune School, to the Chairman of the Bengal Provincial Committee of the Education Commission.

That your memorialists take a deep interest in the cause of female education in general, and in the improvement of the Bethune School in particular, where the children and wards of several of them are studying.

That the Bethune School is the only Government institution in Bengal which provides for the higher education of girls and adult ladies. The school has at the same time a boarding department under the charge of an English mistress for the accommodation of resident pupils.

One of the points to which the attention of the Education Commission is particularly directed, is how far the existing educational institutions under the direct management of Government can be handed over to private agencies without in any way impairing their efficiency.

Such a transfer from Government to private management under proper precautions is not only quite feasible, but highly desirable in the case of the Bethune School.

The principle underlying the enquiry would seem to be that greater efficiency is likely to be secured if the management of an institution is entrusted to those who are most interested in its success, and that the proper function of Government is to aid and control educational work in its various departments, rather than to be directly connected with it.

Apart from the general soundness of the above principle, the present state of female education in India renders its application to an institution like the Bethune School specially desirable. The success of an attempt to impart sound education of a somewhat superior type to Indian females, demands all the devoted zeal and self-sacrificing exertion that a deep and lively interest in the cause of female education can alone inspire and call forth. And such zeal cannot be enlisted on behalf of the institution unless its management be entrusted to volunteer agency composed mainly of persons noted for their interest in female education, who would follow its working with watchful care, and would at the same time possess the special knowledge necessary to adapt it from time to time to the need of those studying in it.

Moral teaching, which is an essential element in a system of sound education, can be better carried on by such private agency than in direct connection with Government. The necessity for such training, which is recognised in the case of boys, cannot but be even more fully admitted in the case of girls.

Similarly, instruction in several special subjects, such as domestic economy, drawing, &c., which do not generally form a part of the course of study in Government schools, can be provided for as found expedient from time to time.

Such private agency can further largely secure, in the modes of living adopted in the boarding department, a conformity with national usages and with habits of simple economy, the absence of which is now often commented upon, and forms a difficulty in the way of many parents anxious to give a good education to their children.

Inspection and periodical examination by Government officers will, your memorialists are respectfully of opinion, provide ample safeguards against neglect or mismanagement of the institution by such private agency. The moral instruction to be imparted in the school should be of a quite unsectarian character, so as to make it acceptable to all classes.

Should it be deemed inexpedient to transfer the whole institution to private management, it is respectfully suggested that the experiment might, at least, be tried in regard to the boarding department of it, or that liberal help might be rendered by Government to any private agency opening a boarding-house outside the school for the residence of girls who might attend the school as day scholars.

And your memorialists, as in duty bound, shall ever pray.

From the Hon. Bhoodeb Mookerjea, C.I.E., to the Hon. W. W. Hunter, LL.D., C.I.E., President of the Education Commission,—dated Calcutta, the 30th March 1882.

The evidence of Mr. G. A. Grierson, Joint Magistrate of Patna, on the subject of the language to be used in the school-books of Behar, being already before the Commission and

now in course of being printed, I have the honour to inform you, in the first place, that the controversy in respect of the language of school-books in Behar has now been going on for three years,—in fact ever since earnest efforts have been made to organise the indigenous schools of the province with a view to bring the benefits of education to the great mass of the people. One side of this controversy is represented by Mr. Grierson, and the other side by Babu Radhika Prosunno Mookerjea, Assistant Inspector of Schools, Bhaugalpore Division. When the views of one side are already before the Commission, it may help the Commission to arrive at correct conclusions on the controverted points if the views and arguments of the other side be also laid before the Commission. I lay special stress on this, as I have quite recently been favoured with a paper on the subject by the venerable Mr. John Christian, of Monghyr, who is justly deemed the highest living authority on Hindi, as he is the best of the living poets in that language. I would propose that permission be granted to the Provincial Committee of Bengal to take Mr. John Christian's evidence if they wish it, and I beg to submit to the Commission Babu Radhika Prosunno Mookerjea's two pamphlets and Mr. John Christian's letter addressed to myself.

I.—*Letter from* MR. J. CHRISTIAN, *dated Monghyr, 21st March 1882.*

I have attentively perused the notes on the Hindi and Behari controversy by Radhika Prosunno Mookerjea which you kindly sent me some time back, and I have also looked over the two articles on the same subject in the *Calcutta Review* by Mr. Grierson. The discussion, I am of opinion, would very soon be settled if the opposite parties would meet each other half way, for I find very little difference in their respective opinions.

I shall, as you have asked me, briefly state my views on the subject.

As to the character to be adopted, four characters are advocated :—

(1) The Debnagri,
(2) „ Roman,
(3) „ Persian, and
(4) „ Kaithi.

1. The *Debnagri* is the venerated character (as its name signifies) of the Hindus, and I cannot but add that it is the most perfect alphabet that the human mind has elaborated, as regards the simpleness of its enunciation, its philosophical classification, and its fixity in the sounds of its vowels; yet, owing to the elaborateness of the formations of its letters, it cannot be written so fast as the Kaithi: hence its unsuitability for being adopted for the work of the law courts.

The Debnagri stands in the same relation to Kaithi as the printed Roman does to the handwriting.

2. *The Roman.*—This is entirely a foreign character; it would not be appreciated by the people, and for any oriental language we would have to coin conventional letters to convey foreign sounds; and this would make it cumbersome, and its acquisition by the people difficult. On these accounts I would not advocate its adoption.

3. *The Persian.*—The Persian alphabet is poor and unsatisfactory for the needed work. It would labour under the same disadvantages as the Roman as to the coining of new letters, and there is, besides, a dubiousness inherent in it. Many—I should say most—of its letters are in groups, in which one letter is distinguished from its converse not by its form, but by the location of its dots; and different words can be formed by the same letters in a syllable, by altering only the position of the dots and by the insertion of one or more of the diacritical marks. For instance, the word *tir*, a triliteral word, can be made to do duty for 17 or 18 totally different words with different significations, by merely altering the disposition of the dots and of the diacritical marks. This will appear evident to every one familiar with the Persian writings.

4. *The Kaithi.*—This is *the* character of the mass of the people, in which they transact their ordinary business, and use it also in the writing of their sacred books. It is simple in its formation, and I would on every account recommend its adoption, only that Government should have a standard of the character to be used in all the Behar law courts. But some persons object to the *Kaithi* because it cannot be (as they suppose) written so expeditiously as the Persian. This objection will soon be obviated by time,—use will educate the hand. Some others object to it because it will occupy more space than the Persian,—can this objection weigh against the other eligible qualities? Again, some object to it because different localities have different styles of the Kaithi character, much like what we have different styles of the Roman character in the different national divisions in Europe; yet this is no bar to these different styles being read without difficulty by the European nations. The presses, whether typographic or lithographic, will soon remove this difficulty and familiarise the adopted style of character to the people. I am of opinion that the nearer the Kaithi comes to the Debnagri (its parent), the more universal will be its acceptance. And I must add here that, whatever else His Honour the Lieutenant-Governor may have done for the good of the people (and he has done not a little), this introduction of the Kaithi is the greatest boon he will leave the people of these districts.

II.—I shall now say a few words as regards the language to be adopted in the law courts. The desired reformation would be but half accomplished if the character only were changed, without the language (now used) also being suitably changed.

The language at present used is the *Urdu* (Hindustani), *i. e.*, the *Hindi* mixed up more or less with Persian, Arabic, and also some few forensic English words, according to the fancy or scholarship of the writer.

This language is understood but by comparatively a small proportion of the people of Behar, these being the court amlahs, vakils, mukhtears, and other court hangers-on, and also by the higher classes of Muhammadans and Hindus, On the other hand, it is very little understood by the *mass* of the people. But the *Hindi* is understood all over these districts. By Hindi I do not mean the *Theth* or *ganwarí* Hindi that is spoken by the lower classes, and in different dialects in the different divisions and sub-divisions of a district. The *Hindi* that I advocate is the Hindi spoken by the respectable portion of the people. But from this Hindi high-sounding Persian and Arabic phraseology should be expurgated, and simpler words introduced. This will be a work of time. No hasty innovations should be undertaken. Gradually words will be found for substitution in the place of the bombastic words to be discarded.

Neither should high *Sanskrit* compound words (as some advocate) be unadvisedly introduced. Time will modify the language. Some persons object to the literary Hindi, *i.e.*, Hindi of a higher order, by saying that it will not be understood by the mass of the people; it will certainly be more understood than the present court Urdu. Now, the high or literary Hindi of Tuslí, Soor, Beharí, and of a host of other writers of repute, is generally understood and highly appreciated by the Hindus. If a style between the *Theth* or *ganwarí* and the classical Hindi be adopted, the mass will find no difficulty in understanding it. Had I time I would have given a few examples. We should try and elevate the language of the people and not depress it.

What a jargon we should have had if, instead of the chaste and elevated language of our English law courts, we had chosen the different uncouth dialects of the people of the different counties of England!

Before I close, I would say that Government should invite persons capable of undertaking the work, to compile a vocabulary of the forensic nomenclature generally used in the courts, explained in simple Hindi. This would be a great help to the people. And a converse one should also be prepared for the English-speaking officials.

II.—A FEW NOTES ON HINDI.

By Babu Radhika Prosunno Mookherjea.

The orders of the Government of Bengal, dated the 13th April 1880, directing the substitution of the Kaithi or Nagri for the Persian character in the courts and offices of Behar, have rendered possible valuable reforms, which cannot fail to give an improved tone to the various branches of the administration. "The subject," in the language of Mr. Secretary Reynolds, "has been under discussion for the last seven years, but the orders issued by Government appear to have been practically ignored. The orders of the 2nd April 1874 and 9th July 1875, which reiterated previous orders for the use of Hindi and the Nagri character in the courts and offices of the Patna, Bhaugulpore, and Chota Nagpore Divisions, directed that all processes, notifications, and proclamations should be made in Hindi; the official records should be kept in Hindi; that petitions should be received at the option of the presenters in the Hindi or Urdu character; and that a knowledge of the Hindi character should be insisted on in the case of police and ministerial officers." These orders had practically proved a dead letter,—petitions having been invariably written in the Persian character; police orders, diaries, reports and registers, as well as collectorate and fouzdari registers, having been generally written in Persian, and even Hindi printed forms of notices, &c., having been filled up in Persian instead of in Kaithi.

Sir Ashley Eden, the present Lieutenant-Governor of Bengal, finding that no real advance had been made in giving effect to the wishes of Government in the matter, came to the conclusion that the changes enjoined by Government would never be thoroughly introduced until Nagri (or Kaithi) was made the character for *exclusive* use in official documents in Behar. His Honour accordingly directed that this character should be exclusively used from the 1st January 1881, and that the issue from the courts or the reception by the courts of any document in the Persian character, except as exhibits, should be absolutely forbidden. Police officers and amlahs were also warned that if they could not read and write the Nagri character by the 1st January 1881, they would be replaced by those who could do so.

No unprejudiced observer can fail to approve the action taken by Government, based as it is on the fact that, while Persian is known to only a few, Nagri or Kaithi is the character known to the great bulk of the people, whether Hindus or Muhammadans, and is that in which they transact their ordinary business. There have gathered, however, in and about the courts in Behar, a body of ministerial officers, pleaders, mukhtears and touters, who have hitherto monopolised all power by their knowledge of a character which is foreign to the generality of suitors; and this powerful interest has hitherto opposed successfully a much-needed reform in the administration of the country. They have, since the issue of the recent orders, not only memorialised the local Government against the proposed change, but their alleged grievance has been taken up by a member of one of the political parties in England so as to be made the subject of an interpellation in the House of Lords.

Earl Northbrook, in replying to Lord Stanley of Alderley on behalf of Her Majesty's Government, uttered but the bare truth when he informed the House that the change had been

made in the interests of the natives of Behar, who understood the Nagri better than the Persian character; and no true friend of Behar can hesitate to feel thankful to His Lordship for what he said.

The question which originally was that of character has, in its later stages, come to have two aspects: (1) that in reference to the character to be used, (2) that in reference to the language. It is my purpose to discuss the question from both these points of view.

The question of the character for use in the courts in Behar has been discussed by scholars of different schools and degrees of authority, in accordance with their preconceived notions. Some of the recommendations made by them embrace the whole of India and apply to Behar only as an Indian province, while others are of a more or less local application, the result being that no less than four characters are presented for acceptance by Government. One school insists upon the adoption of the Roman character in preference to all others existing in the country, as it can be made to represent approximately all ordinary sounds of native dialects by slight alterations in the powers of letters. A very able exponent of the views of this class is Mr. J. F. Browne, C.S., Judge of the 24-Pergunnahs. The next school, as represented by the court amlah, pleaders, mukhtears, touters, and umedars for future employment, urge that Persian has long been in possession and should not be ousted. There are, thirdly, native scholars in Bengal and Behar who believe that the *Deva Nagri*, which is one of the oldest characters used in the country, is very widely patronised by scholars throughout India, is known to the scholars of the West, and is in common use in the Mahratta country, has the best claim to be used in the courts of Behar. Last, though not the least influential, is the class engaged in the work of administration, who, from actual knowledge of the people and their ways, contend that the current *Kaithi* character, with slight improvements, would best serve as the vehicle of communication between the rulers and the ruled.

The advocates of each of the four characters mentioned above are not wanting in arguments in support of their position. The Roman character, indeed, is so well known now throughout the civilised world, is so neat and can be printed so beautifully, as to commend itself to all men of culture. It has, however, no resemblance whatever to any of the Indian characters; and, however ingeniously it is made to do duty for any of them, it is both redundant and defective, and does not fully represent the indigenous sounds of the native tongue. Moreover, the population of India is so vast, and the masters of our national schools are so totally ignorant of it, that, for all practical purposes, the proposal to adopt it cannot be carried out without great violence to the feelings of the people. The Santals, who have no written characters of their own, have had books prepared in their dialect presented to them in the Roman character; but as yet the experiment has not gone beyond its first stage of doubt and hesitation, and one eminent body of educationists has published and disseminated Santali books in the Bengali character with apparently better success.

Coming now to the claims advanced in behalf of the Persian character, we have to consider what are its advantages and disadvantages. All who have had to do anything with the subject, know that the character is defective; and its defectiveness is made painfully manifest when words of a foreign language are dictated to be written. The writer, if ignorant of the language he is made to transliterate from into Persian, can hardly read out correctly what he has written. The same thing happens, of course, to a less extent when an Indian dialect is reproduced in the Persian character; and the ease with which forgeries are committed by putting in vowel points and additional letters here and there in a Persian document, renders its use in the courts a matter of grave concern. It is not easy to learn, is unknown to the great body of the people, and is maintained in use in Behar by its few scholars and a number of interested persons, to whom a knowledge of it is a source of great power over the people. It carries its own condemnation on its face. It does not resemble any of the indigenous characters of the country, and every native of India, whether Hindu or Muhammadan, who has to acquire it, has to undergo a painful ordeal. It has too long been usurping a place in the courts and offices to the detriment of the real interests of the people, and the sooner it makes room for the character in ordinary use and retires into its legitimate sphere—the scholar's closet—the better for the future of the province. Among the causes which have retarded the progress of Behar in Western culture, the acquisition of Persian by the upper classes, in addition to their own vernacular, was not the least powerful. The advocates of Persian, however, would still stick to it on the ground that it can be written very quickly, evidently forgetting that the same plea, advanced in Bengal in its behalf 40 years ago, was found practically invalid, as the current Bengali character easily superseded it, and was found to answer all common purposes better than its predecessors.

The *Deva Nagri* is put forward as the character which can replace Persian without many of the objections urged against Persian. It resembles Kaithi to some extent, and is, if not the father, at least an elder brother of the characters used in Northern India. It is that of the sacred language of the Hindus, the Sanskrit; and all Hindus, who care anything for their ancient literature, Sanskrit or Hindi, are prepared to learn it without much pressure. The character has hitherto been used in the schools of Behar, the North-Western Provinces and Oude, and is that in which the poems of Sura Das and Tulsi Das are printed. It has been adopted in most missionary publications, and the Hindi and Maharatti newspapers are printed in it. The objections to its general adoption by Government are certainly feebler than those to the use of Persian, but they are strong enough to turn the scale in favour of Kaithi. In the first place, it is not used in the daily business of life, and is not so widely diffused as Kaithi. Next, Muhammadans generally dislike it as the sacred character of the Hindus. Thirdly, it cannot be written so quickly as Kaithi, being more elaborately formed. Fourthly, it takes more space

between lines in printing, having double, treble, and even quadruple consonants in its compound letters. It is true that its alphabet is almost perfect, but it has letters representing sounds not current in ordinary Hindi speech and is so far redundant.

Lastly, the claims of Kaithi to acceptance have never been fairly considered, as it had no opportunity, like its rivals, of appearing before scholars backed by the authority of a classical language or literature. It is found fault with, in spite of its general use among the people, on the following grounds: (1) It is not uniform throughout the country, the writing of one district being hardly intelligible in another district. (2) It cannot represent all the sounds of the classical Sanskrit or Persian, or even English, well enough. (3) It is clumsy and cannot be read quickly enough. By way of meeting these objections, it is urged that the differences in the written Kaithi are not really so formidable as they are believed to be; that this character, if used in printing books, would be found a good substitute for the *Deva Nagri*, and that in the course of a few years its use would become general. It is next pointed out that the Kaithi represents well enough the actual pronunciation of Sanskrit and Persian words as current among the people, and that beyond this point it is hardly necessary for it to go; thirdly, it is contended that by adopting the Kaithi for printing purposes, a better sort of writing would come into use, and that the necessity of writing legibly would gradually be enforced by the heads of offices and courts.

There is a class of native purists who see no objection to the adoption of Kaithi as the current character of official proceedings, but want to improve it by the addition of compound consonants on the model of the *Deva Nagri*, and also to borrow from the latter all the nice distinctions of the two N's, the three S's, and the long, short, and middle E's and I's. To such friends I can only say that mere imitation of classical languages is not calculated to serve the purposes of current dialects; and that, to introduce into Kaithi changes foreign to its genus, would be to fetter it with the trammels of Persian and Sanskrit, which have hitherto done much to check the growth of the popular tongue. The best plan would be no adopt the current Kaithi alphabet with its so-called imperfections, rather than to give it a learned air by the importation of sounds not pronounced by the people.

I have no doubt that if Government be moved to cast a fount of Kaithi types, and if the *Behar Gazette* and books for schools as well as processes of courts and police offices be printed in good Kaithi, the character which is already familiar to the people will acquire a fixity, and more and more approach a common standard. In Bengal, before the introduction of printing, the character used to vary to some extent in different districts; but the process of assimilation, which commenced with printing, is now complete, and the Bengali character itself has improved in its appearance since the issue from the press of the first Bengali books. There is no reason to suppose that the circumstances of Behar are so peculiar as to warrant us in expecting different results from the operation of the same causes.

The people of Behar have now a splendid opportunity of so using their alphabet as to preserve it from the intrusion of foreign sounds. Bengal has never had such an opportunity, and the consequence is that her language is overburdened with a variety of learned sounds from the Sanskrit, the use of which is hardly possible in common talk or even in familiar correspondence. The language itself has gradually lost its simplicity, and in certain standard publications assumed a Sanskrit garb. Whether further progress in the same direction is likely to take place, cannot now be predicted; but Behar need not follow in the wake of Bengal in this matter, however beneficially she may receive lessons from her more learned sister in respect of educational progress.

To come now to the question of language to be used in the courts.

The recent discussions on the subject have thrown much light on the question of language. The Government of Bengal has ordered a change of the character to be used, leaving the language question to settle itself in accordance with the future requirements of the people. The consequence is that the advocates of Persian assume that they will be at liberty to write in Kaithi as much high-flown Persian or Arabic as they like without being called to account. There are, again, those who would use in cutchery Hindi, difficult words of Sanskrit origin, without paying any attention to the existing state of the language. There are others who insist that one of the local dialects should be patronised by Government to the exclusion of the others.

It is hardly necessary to adduce arguments to prove that any large importation of learned Persian or Arabic words into cutchery Hindi is not desirable either on linguistic or on administrative grounds. The court language should be divested, as far as possible, of foreign technicalities, so as to be intelligible to a man of ordinary education. To those that would borrow largely from Sanskrit with the view of strengthening the court language, I have only to say that they run great risk of so complicating their language as to render it unfit for the purposes of daily life, as the spirit of Hindi is opposed to the introduction of words not easily pronounced by the people. I must also tell them that words of Persian and Arabic origin, which have taken root in Hindi, cannot and ought not to be forcibly driven out to make room for difficult words derived from Sanskrit.

I now proceed to a detailed examination of the position taken up by those who would elevate one of the local dialects of Behar to the dignity of the official language. They plead ostensibly for the people's tongue, a tongue which is understood by people in the streets. Mr. Grierson of the Bengal Civil Service, in an article in the *Calcutta Review* for July last, has given expression to the views of this class. Sir George Campbell, while Lieutenant-Governor of Bengal, created no little stir by proclaiming officially his determination to make the language of the streets the language of literature, and since his time his theory has found both among officials and non-officials some supporters.

An analysis of the *Calcutta Review* article above referred to, shows that the writer attempts to establish certain propositions, which, for convenience of reference, I have marked with Roman numerals.

I. That Hindi, in the sense in which it is generally understood, is not the language in which 90 per cent. of the people hold their intercourse with one another, and that therefore not this so-called Hindi, but something else, should be used in the cutcheries and schools which people can understand.

II. That book-Hindi was manufactured by the order of Government when the *Premsagar* was composed 60 or 70 years ago, and that it is an artificial language not understood by the people, though it is used as a *lingua franca* between two Hindus who have no common language, and though Hindus have adopted it in certain prayers and solemn invocations.

III. That it is this book-Hindi, slightly ameliorated by the introduction of some of the commoner foreign words current in Urdu, which it is the present policy of Government to encourage in Behar, it being, under Government auspices, the language of the courts and also of primary schools.

IV. That Hindi is not a vernacular language at all, but that it is a language made to order of Government 60 or 70 years ago, and that it should not on any account be the official language of either the cutchery or school-house; that a substitute for it can be provided, and that such substitute should be adopted by Government for the purposes of its business; that it would be dangerous on this point to trust too implicitly the dictum of the Education Department, which teaches in its lower schools book-Hindi at first and afterwards a foreign language—the Braj Bhasha of Tulsi Das—a tongue as different from any of the languages of Behar as Italian is from French.

V. That Hindi grammar is a conglomerate grammar of the market language, containing forms and idioms of Guzrati, Braja Bhasha, Baiswari, Magadhi, &c., while it is a foreign language to all of them, and understood by no one without the aid of a special teacher; and that Hindi contains words which a Muhammadan cannot understand.

VI. That preference should be given to one of the eastern group of Hindi dialects (consisting of the Baiswari of Oude, Ganwari of Benares, Maithili of Tirhoot, Magadhi of South Behar, or Bhojpuri of West Behar), say the Maithili, constituting it the official language to the exclusion of all others.

VII. That Bengali, according to a high linguistic authority, has four shades or strata of talk, and that the evil would be intensified with regard to the languages of Hindustan by the imposition of a foreign language in addition to the many strata of language already existing in the country.

The writer, whose principal propositions I have cited above, criticises (1) the court Hindi, (2) the Hindi of school-books. He does not deal with that portion of Hindi literature which owes its existence to the labours of Christian missionaries, nor that typified by the language of Hindi newspapers and periodicals, which find a more or less ready circulation among the educated classes of Behar. Perhaps he regards this large body of Hindi literature as the product of the same linguistic movement which generated school-books and court Hindi, and as such calling for no separate mention; or he has simply ignored its existence, because it is not within the scope of his paper, which discusses merely the action of the executive Government in the matter.

Returning now to the examination of the propositions themselves, I am not quite sure whether I understand fully the import of proposition No. I. Do the educated 10 per cent. of the population speak a language organically different from that of the remaining 90 per cent., and is it proposed to adopt the latter as the standard literary language? In other words, is street talk to be stamped with authority as the official language? Is the stock of words familiar to the peasant and the day-labourer to form the vocabulary of the man of learning, and is literature to confine itself to the few words current among the mass of the people? Are the poems of Bidyapati, Tulsi Das, and Sura Das to be discarded, and in their place to be substituted the trashy street songs? What is the course followed in the best-educated countries of Europe in reference to this question of people's tongue? Are not the uneducated masses in Germany, France, and England placed at school to learn the literary language? Or, is the literary language in those countries degraded to the level of the vulgar *patois* to suit the comprehension of the masses?

So far as my information goes, the literary style in every civilised country, although originally based on one or more dialects, has never been identified with any of them. According to Professor Max Müller, "the literary idioms of Greece and Rome and India, of Italy, France and Spain, must be considered as artificial forms of speech." "The classical Latin," adds the same distinguished scholar, "is one out of many dialects spoken by the Aryan inhabitants of Italy. It was the dialect of Latium, in Latium the dialect of Rome, at Rome the dialect of the Patricians . . . . . It was the language of a restricted class, of a political party, of a literary set." I have the best authority for stating that a similar process has taken place in reference to the literary languages of Germany and England. If, therefore, 10 per cent. of the people talk Hindi, and these the best educated section of the community, there is no reason to fear that the use of Hindi in the courts in preference to any local dialect would be felt as a more grievous hardship than was the parallel case of Latin in the metropolis of the Roman empire in the age of Cicero.

Turning now to proposition II, I am unable to realise the statement that Hindi did not exist before the compilation of the *Premsagar*. So far as we are able to trace the matter historically, we see that the languages of Northern India,—Bengali, Urya, Braja Bhasha, &c.,—

which were gradually developed out of the different Prakrit dialects and Sanskrit in the course of several centuries, could boast of no prose literature before the British Government or the Christian missionaries directed their attention to the compilation of prose works in these languages. It was a missionary who from the Serampore Press issued the first prose Bengali periodical; it was at the request of the authorities of the Fort William College that Bengali prose books, such as *Purush Puriksha* and *Life of Maharajah Krishna Chandra Ray*, of Nuddea, were compiled by learned pandits. Was Bengali non-existent before the compilation of these text-books for the use of Government officers? The fact is both Bengali and Hindi had rich mines of poetic literature existing for centuries, but there was no demand for prose writings, nor was there occasion for any except in the shape of business letters or legal documents. In the case of Bengali as well as Hindi, the first attempts at prose-writing were to order of Government; and the subsequent marvellous progress of Bengali has justified the original intervention of Government in its favour. That Hindi has not advanced at as quick a rate as Bengali, is due, among other causes, to the fact that while Bengali was emancipated from the trammels of Persian more than 40 years ago, by being recognised as the language of the courts, Hindi is still kept out of courts in spite of the repeated efforts of Government to give it recognition.

That literary Hindi differs from that of common speech is no wonder, when what has been stated above in reference to literary Latin is borne in mind. I have the best authority for saying that the same is the case with German and English, Italian and other languages. It is admitted that Hindi is used as a *lingua franca* between Hindus who have no common language, and that Hindus have adopted it in certain prayers and solemn invocations. It is also the language of missionary tracts and of the newspapers. I know at least one author from Tirhoot, who is publishing a Hindi (not a Maithili) book, not patronised either by Government or the Education Department. These facts are worth more than any amount of theory, and show the direction which the literary language must take so as gradually to absorb and unify more and more the vulgar dialects.

Again, the Hindus of Behar have a sort of veneration for the language and institutions of the country round Benares and Lucknow, and they have a strong desire to assimilate their speech and habits to those of the land of the origin of their religion and mythology. Benares, again, as the centre of Hindu devotion, learning and law, commands an influence over the surrounding districts, nothing anologous to which is seen elsewhere. It is to Benares that the Hindu looks forward when living, and it is there that he wishes to die. Even Mithila, which had a school of learning of its own, is dominated by Benares. What wonder, then, if Benares idioms should be affected by the more educated classes of Behar, and the Benares Hindi, with slight Urdu admixtures, be relished as the best form of speech? That the Hindi of the *Premsagar* is written mainly in the Benares dialect, and that the text-books for schools closely follow the Benares standard, are facts which admit of little dispute. The improved means of communication now subsisting between different districts, and the unifying influences of education and of a common Government, tend to bring about assimilation of tho forms of speech in neighbouring tracts of country, from which Behar must benefit to a large extent.

Proposition III will hardly occupy us long, if the examination of the two foregoing propositions has placed the question in a clearer light. What Hindi does Government wish to patronise in its courts and schools? It must be that which educated Beharis have accepted as the language of mutual intercourse and of literature. Such language in respect of Behar is virtually one closely resembling the Benares dialect, and the proceedings of the courts, if conducted in it, will be well enough understood by the common man who has passed through a primary school. Of course, it is not pretended that the perfectly illiterate boor would understand legal phraseology or the precise language in which the judgments of the courts are ordinarily couched.

I have never shared the opinions of those who believe that the use of terms of Persian or Arabic origin in a vernacular of India deserves to be reprobated, simply because these terms did not form an integral portion of any Indian tongue in pre-Muhammadan times. On the contrary, I accept as a fact the great modifying influence exercised by the speech and writings of Muhammadan administrators of various degrees, in the course of several centuries, over the dialects of the country. That influence certainly has not been felt to the same extent as that of Norman-French over Anglo-Saxon; but it has nevertheless left its impress on the Hindustani, which can by no means be ignored. What has been adopted by the people into their ordinary speech cannot forcibly be cast out; all that we have to watch against is the introduction of outlandish terms by Persian scholars on the one hand, and the degradation of the court language into some district dialect, at the instance of zealous Government officers of a philanthropic turn of mind, on the other hand.

To understand clearly the bearings of this question, we must direct our attention to what took place in Germany about three centuries ago. The linguistic struggles of that great Teutonic race were even of a more complex character than those now going on in our midst, but the general features of the two movements were so similar as to strike even a casual observer. I give below some extracts from Professor Whitney's work on language describing what happened in Germany:—

"The writings of Luther, multiplied and armed with a hundredfold force by the new art of printing, penetrated to all parts of the land and to nearly all ranks and classes of the people, awakening everywhere a vivid enthusiasm. The language he used was not the local dialect of a district, but one which had already a better claim than any other to the character of a general German language; it was the court and official speech of the principal kingdoms of Central and Southern Germany made up of Swabian, Austrian, and other dialectic elements. To a language so accredited, the internal impulse of the religious excitement and the political revo-

lutions accompanying it, and the external influence of the press which brought its literature and especially Luther's translation of the Bible into every reading family, were enough to give a common currency, a general value. It was set before the whole nation as the most cultivated form of German speech; it was acknowledged and accepted as the dialect of highest rank, the only fitting organ of communication among the educated and refined. From that time to the present its influence and power have gone on increasing. It is the vehicle of literature and instruction everywhere. Whatever may be the speech of the lower classes in any section, the educated, those who make up good society, speak the literary German; their children are trained in it; nothing else is written. The popular dialects are still as numerous as ever, because education is not pervading and thorough enough to extirpate them; and their existence may be prolonged for an indefinite period; but the literary language exercises a powerfully repressing and assimilating effect upon them all; it has lessened their rank and lowered their character, by withdrawing from them in great measure the countenance and aid of the cultivated; it has leavened them with all its material and its usages; and it may finally succeed in crowding them altogether out of use."

What the official German is in Germany that is Hindi in Northern India; and the Government of Bengal, in accepting it as the language of official proceedings, has acted precisely in the same manner as those great Germans whose forethought rendered high literary culture possible in a subsequent generation.

Proposition IV makes a good many assumptions which it is hardly necessary to examine in detail. That Hindi is not a language made to order of Government only 60 or 70 years ago has, I presume, already been made sufficiently clear in a foregoing paragraph. No one denies that it is the language of polite talk and has been crystallised in popular songs and hymns and in the literature called into existence since the advent of the British into the country. Why should this literary language be abandoned for the sake of one of the dialects which can boast of no literature whatever; for even Bidyapati, the great poet of Mithila, evidently affected the Braj Bhasha more than the Maithili dialect. The kind of reasoning, which would replace the literary language of Behar by one of the local dialects, if applied to the languages of Europe, would appear in its true character. Professors Whitney and Max Müller, whom I have quoted above, make in their works on language a clear distinction between the literary style and vulgar speech. Surely the language of the *Fortnightly Review* is not the dialect in which Englishmen even of the higher classes speak at home, and the speech of the great mass of the people is still more remote from it. Professor Max Müller says, in reference to this point, "Even we, in this literary age, ... do not speak at home as we speak in public. . . . . Before there is a national language there have always been hundreds of dialects in districts, towns, villages, clans and families, and though the progress of civilisation and centralisation tends to reduce their number and soften their features, it has not yet annihilated them, even in our own time." Is the highly polished English of literature, the pulpit, the lecture-room, the houses of parliament or the law courts, to be abandoned in favour of one of the dialects of English? In Italy, according to Max Müller, there are at least 20 dialects reduced to writing, in France 14, and modern Greece about 70. It may be urged in reply that literary English is based on the dialect spoken in the East Midland counties of England, to which I rejoin that the literary Hindi of Behar is based on Benares Hindi and closely resembles it, and that therefore it occupies a position analogous to that of literary English in England or that of literary or official German in Germany, and should not be rejected because it does not *fully coincide* with any of the dialects spoken by the common people.

In reference to the strictures on the action of the Education Department in the matter of Hindi school-books, I shall not make any remarks, as I am an educational officer in Behar myself. But enough, I presume, has been shown elsewhere, in the course of this paper, to justify the course adopted by the Education Department in Behar.

Coming now to the examination of proposition V, I am prepared to accept the statement that Hindi grammar is a conglomerate grammar containing forms and idioms of many of the dialects of Northern India, but I am not at all sure that it is foreign to all of them. The chief argument in support of this last contention lies in the fact that it has to be taught to boys at school, and that it contains many words which a Muhammadan cannot understand.

That German grammar is is a conglomerate grammar of Swabian, Austrian, and other dialects has been stated above on Professor Whitney's authority; and the fact that it is the vehicle of literature and of instruction has been also made abundantly clear. That English also has to be learnt at school is not less true. According to Professor Whitney, the English which an English boy learns at home is of that peculiar form or local variety which is talked by his instructors and models. "It is, indeed, possible," continues the Professor, "that one may have been surrounded from birth by those, and those only, whose speech is wholly conformed to perfect standards. . . . . But such cases cannot be otherwise than rare. . . . . Not many of us can escape acquiring in our youth some tinge of local dialect, of slang characteristic of grade or occupation, of personal peculiarities even, belonging to our initiators into the mysteries of speech. These may be mere inelegancies of pronunciation, appearing in individual words or in the general tone of utterance,—or they may be ungrammatical modes of expression or uncouth turns and forms of construction, . . . or colloquialisms and vulgarisms, which ought to hide their heads in good English society, or words of only dialectic currency, which the general language does not recognise. Any or all of these or of their like we innocently learn along with the rest of our speech, not knowing how to distinguish the evil from the good. . . . . Yet with us the influences which tends to repress and eradicate local peculiarities and individual errors are numerous and powerful. One of the most effective among them is school instruction. . . . . Social intercourse is a cultivating agency hardly less important and more enduring in its action. . . . . Reading—which is but another form of such intercourse, consultation of authorities, self-impelled study in various forms—help the work."

The objection from the Muhammadan point of view to the general use of Hindi has not much force. That our educated Muhammadan fellow-countrymen in Behar are fond of learned words of foreign origin can freely be admitted; but the ignorant masses of their co-religionists, no doubt from the necessities of their position, use almost the same forms of speech as their Hindu neighbours. When all sections of the community come to recognise the necessity of learning Hindi, the differences in the modes of speech which now exist will gradually diminish, as they have begun to do in Bengal, and will in time altogether disappear.

The discussion of proposition VI has been partially anticipated already. I fully endorse the view that a form of language resembling one of the eastern group of Hindi dialects should be preferred for use in Behar, instead of the Punjabi, the Maharatti, or one of the Rajputana dialects. That the literary Hindi current in Behar resembles the Benares dialect is maintained by scholars of eminence. Benares is not far from Behar, and the great influence exercised by its speech on the dialects of Behar can hardly be questioned. There is nothing in the Government orders to prevent the development of one of the Behar dialects into a regular language, in the same manner as the dialect adopted by Chaucer gradually dominated the others in use in his time. "It was," says Dr. Morris, "Chaucer's influence that caused the English Midland speech to supersede the other dialects and to assume the position of the standard literary English; from which has come, in a direct line, with but few flexional changes, the language spoken and written by educated Englishmen in all parts of the British empire." That Tulsi Das exercised in reference to Hindi a similar conserving and assimilating influence over a large tract of Northern India admits of little doubt; and should Behar hereafter be so fortunate as to have a poet of towering genius and undoubted power, it is within the range of possibility that he would help in moulding the future vernacular of the province. So long, however, as this great event does not take place, the sphere of literary Hindi, in its most approved form, would gradually be extended through the instrumentality of the law courts and the schools so as to modify greatly, if not to absorb gradually, the local dialects.

Proposition VII has no direct bearing on the question under discussion, but it is a statement of a truth which is as applicable to Bengali and Hindi as to any other cultivated or literary language. That there exist several strata of talk, in reference to English, can be proved to demonstration. We have first the language of solemn literature; next, the speech of educated classes at home; thirdly, the talk of the artizan and the farm labourer; and fourthly, the dialectic varieties of different localities in England. Is it seriously maintained that work-people engaged in different pursuits talk a mutually intelligible dialect, and that their *patois* is intelligible to the scholarly gentleman? Do even educated people talk at home in the style of the *Fortnightly* or the *Saturday Review?* Is the speech of the common soldier the same as that of the colonel of his regiment? Are the dialects of English of the present day not any evidence of the different strata of talk prevailing in England?

"The English language," says the editor of a comprehensive English dictionary, "is not spoken with uniformity by all who use it. Nearly every county in Britain has its local dialect, its peculiar words and forms, which are used by the common people of the lower classes. This diversity is of long standing; in some points, doubtless, it goes back even to Anglo-Saxon times."

I would not perplex the reader by citing passages to show that the languages of Wales, the Isle of Man, and parts of Scotland and Ireland are entirely different from English—are in fact not more like English than Bengali; and that French is much nearer to English than any of them. The character of Cornish, a dialect now extinct, was also equally different from English. It is not my purpose to urge here that book-English is different from the dialects of Celtic origin just adverted to, which are still struggling for existence in the United Kingdom; but that English itself, as spoken by Englishmen, assumes multifarious shapes in different counties, not to speak of slang terms and words of strictly local origin, which are not at all understood by educated Englishmen without special preparation.

I have before me specimens of dialects talked in Somersetshire, Devonshire, Gloucestershire, Dorsetshire, Wilts, Isle of Wight, Kent, Cumberland, Westmoreland, South Lancashire, Cheshire, Staffordshire, Derby and Nottingham, Sheffield, Durham and Lincolnshire, more or less differing from each other and from standard English. I would beg the reader's leave to place before him five or six of these specimens in support of my position.

Somersetshire.

Mr. Guy war a gennelman
O'Huntsfull, well knawn.
As a grazier, a hirch one,
Wi lons o' hiz awn.
A oten went ta Lunnun
Hiz cattle ver ta zill;
All the hosses that a rawd
Niver minded hadge or hill.

Wilts.

Every body kneows owld Barnzo, as wears his yead o one zide. One night a was coming whoame from market, and vell off's hos into the road, a was zo drunk. Some chaps coming by picked un up, and zeeing his yead was al o' one zide, they thought 'twus out o' jint, and began to pull't into 'ts place agen, when the owld bwoy roar'd out. "Barn zo, I tell 'e", zo a was allus called owld Barnzo a'terwards.

CUMBERLAND.

O durst we lasses nobbet gang
And sweetheart them we leyke,
I'd run to thee, my Jwohnny, lad,
Nor stop at dog or deyke.
But custom's sec a silly thing—
Thur men mun hae their way,
And monie a bonny lassie sit,
And wish frae day to day.

SOUTH LANCASHIRE.

1. Theaws no peshance, Meary: boh howd te tung on theawet hear in o snift; for theaw mun kuno ot tis sone constable war os preeawd ot id tean poor Tum prisner, or if theaw'd tean o hare on had hur eh the appern meet neaw.

STAFFORDSHIRE.

A.—Hoo is. Hoo uses that mon sheamful; hoo rags him every neet o her loif.
B.—Hoo does. Oive known her come into the public and call him al the names hoo could lay her tongue tew afore all the company. Hoo oughts to stay till hoo's got him i the boat, and then hoo mit say wha hoo'd a moind. But hoo taks aiter her feyther.

DERBY AND NOTTINGHAM.

Becoz, mestir, 'tis zo cood, I conner work wee the tachin at aw. I 've brockn it ten times I 'm shur to do, It freezes zo hard. Why Hester hung out a smock frock to dry, an in three minits it wor frozen as stiff as a poker, and I connor afford to keep a good fire; I wish I cud, I'd soon mend yore shoon a n uthers tow.

I give below some specimens of literary Hindi and their renderings in some of the Behar dialects to show that the parallel between English and its dialectic varieties, and Hindi and its dialects, holds good.

LITERARY HINDI.

१ कोन चिल्लाता है।

२ पालकी मेरे पास भेजो।

३ तुम क्या कहते हो।

४ वे बहुत कुछ जानते हैं।

५ वे घोड़े पर से जो गिरे तो चोट बहुत आइ।

६ वे अपने माता पिता के साथ रहते हैं।

७ उसके मरने से सारे नगर में शोक छआ।

८ वह अपने पति के मरने से बहुत रोई।

९ जो तुम जानते हो तो क्यों नहीं उत्तर देते हो।

१० इस भांति राजा को आप दे अपने बाप के पास आ गले से सांप निकाल कहने लगा हे पिता तुम अपनी देह सम्भालो मैं ने उसे आप दिया है जिसने आप के गले में मरा सर्प डाला था।

BHAUGULPORE DIALECT.

१ के गर्जैइ कैइ।

२ हमरा पास पालकी भेजोदै।

३ तोहें कि कहिक।

४ उनहीं बहुत कुछ जानैइ छत।

५ उनहीं घोड़ा पर से जे गिरलात से बहुत चोट खैल कात।

६ उनहीं अपना माए बापक साथ रहिछत्।

७ ऊनका मरला से सारा नगरों में सोग भेलैइ।

८ उ अपना पुरखक् मरला से बहुत रोएलैइ।

९ जों तोंहें जानैइक तों काहेने नहीं उत्तर दैइक।

१० एना राजा के सराप करिके अपना बापक पास आएके गला से सांप निकालीकें कहे लगलात हो बाबु तोंहें अपना देह सम्हारो हम मैं ओकर सराप देखैछियैइ जैने तोहरा गला में मरला सांप डाली देले छिलौन।

PATNA DIALECT.

१ के चिचिया है।

२ पालकी हमरे हींआं भेजदीह।

३ तूं का कऊह, रौंआं का कहत् हीं।

४ ऊ सब बहुत जान हयी।

५ ऊ घोरा पर से जे गिरलन् त चोट बऊत लगलइन्।

६ ऊ सब अपने माय बाप के साथ रह्ह हथ।

७ ओकरा मरला सें सौंसे नगर में दुःख भैलइ।

८ ऊ अपना आदमी के मरला सें बऊत रोअली।

९ जां तू जान ह्त् त जवाब काहे न देह्त्।

१० एहितरह राजा के सराप देके, आपना बाप कने आके, गर्दन सें सांप निकास के कह्ह लगल, ए बाबु, तूं अप्पन देह संभार, हम ओकरा सराप देली है जे रौंआं गर्दन में मरल सांप डल्लक ह्ल।

MAITHILI DIALECT.

१ के चिकरै अछि (अछि)।

२ हमरा ओतय खड़खड़िआ पटाबह।

३ तोँ (तोँह) की कहै (कहैत Fem कहैत) छह।

४ ओ सभ (सबहि or लोकनि) बऊत किच्छु जनै (जनैत, Fem जनैति) छथि।

५ ओ सभ (सबहि, लोकनि) घोड़ा सँ जँ खसलाह तँ चोट बऊत लगलै हि।

६ ओ सभ (सबहि, लोकनि) अपना माइबापक संग रहै (रहैत Fem रहैति) छथि।

७ ओकरा मुइला सँ भरि गाओँ में पीड़ा भेलैक।

८ ओ आपना साँइक मुइला सँ बऊत कानलि।

९ जँ तोँ (तोँह) जनै (जनैत Fem जनैति) छह तं उत्तर किऐक नहि दै (दैत Fem दैति) छह।

१० एहि प्रकारें राजा कें (कें काँ) आप दै अपना बाप लग आबि गरदनि सँ (सौँ) साँप बहार कै कहै लागल हे पिता तोँ अपना देहक चेष्टा करह हम ओकरा आप देखिऐक अछि जे तोहरा (तौरा) गरदनि में मुइल साँप पहिरौने रहऊ।

I presume that a critical comparison of the above specimens of provincial dialects with literary English and literary Hindi will satisfy the reader that the claims of literary Hindi to acceptance cannot be invalidated by any amount of well-intentioned zeal on behalf of any of the local dialects of Behar. That these dialects vary from one another and from that of literature in some points, can be freely admitted; but their organic differences are slight, and have a tendency to grow less and less with the improvement of internal communications and the rapidly assimilating influences of school instruction and other agencies perpetually at work. Those that remember the great gulf that separated the forms of speech current in East and West Bengal only a quarter of a century ago, and mark the processes by which that gulf has now nearly been bridged, can hardly entertain a doubt that, with the extension of education and other civilising agencies, the dialects spoken in the different parts of Behar would, in the course of a few years, lose many of their peculiarities, and more and more approach a common standard. There is every reason to hope that that standard will be the literary Hindi, which has been recognised by the educated classes as the language of polite talk and of literature.

To predict the future of the language of Behar, we have only to recall what happened in Bengal about three centuries ago. The great Vaishnab reformer, who was born and bred at Navadipa, originated the religious movement, the influence of which was felt not only in his own province but far and wide in different parts of India. The language, in which the master preached the truths of a religion of faith and love, was based on the cultivated dialect of Nuddea; and this dialect, since improved upon by various writers, is now the language of literature in Bengal. It is not easy to see why Benares Hindi, as cultivated by scholars and writers, should not occupy the same position in Behar as that occupied by Nuddea Bengali in Bengal.

The growth of a Hindi newspaper press is an event of such linguistic importance that I cannot pass it over in silence, in calculating the forces at work to bring about an assimilation of dialects throughout a large tract of the country. The circulation of newspapers among the people cannot as yet be considerable; but with the spread of education it has a tendency to increase, and I have no doubt that it will pave the way to the establishment of a common language.

It is a significant fact that public writers already see the necessity of presenting their thoughts to both Hindus and Muhammadans in a language as nearly alike as possible. In the diglot newspapers published by them in Hindi and Urdu, although two characters are used, the difference of language is reduced to a minimum, and consists mainly in occasional turns of sentences and in grammatical construction. Authors of certain standard books have also published them both in Deva Nagri and Urdu, so as to give rise to the notion that the difference of character constituted no real difference of language. The movement is certainly in the right direction, and shows that it is possible to have a common language for both Hindus and Muhammadans.

I cannot bring this paper to a conclusion without exhorting all sections of the educated community of Behar to merge their minor differences, and to exert their best to improve their common literary language so as to secure its elevation to the rank of one of the principal Indian languages. The greatest native of India born under British rule, a man whose high intelligence, whose mastery of many languages, and whose intimate knowledge of all that related to India and its people, invested his utterances with deserved authority, found it necessary in his evidence before a Select Committee of the House of Commons, in 1831, to advocate the substitution of the vernacular dialects for Persian in the courts. Among the impediments to the fair administration of justice, Rajah Ram Mohun Roy mentioned "holding the proceedings in a language foreign to the Judges as well as to the parties and witnesses." The questions and answers which followed are quoted below *verbatim*:—

"Q.—In what language are the proceedings conducted?"

"A.—They are generally conducted in Persian, in imitation of the former Muhammadan rulers, of whom this was the Court language."

"Q.—Are the Judges, the parties, and the witnesses sufficiently well acquainted with that language to understand the proceedings readily?"

"A.—I have already observed that it is foreign to all these parties. Some of the Judges and a very few among the parties, however, are conversant with that language."

In another answer, in reference to the introduction of trial by jury in the Muffussil, the Rajah observed, "a necessary concomitant to the introduction of jurymen will be the sole use of the vernacular dialect of the place to the exclusion of the Persian language in proceedings." I earnestly hope that these words of wisdom, uttered half a century ago, will now meet with recognition in Behar; and that the reforms set on foot by Government, in the interests of the people, will be carried out in a spirit of cordial co-operation by all who have the good of Behar at heart.

III.—HINDI VERSUS BEHARI.[1]

By Babu Radhika Prosunno Mookerjea.

Mr. G. A. Grierson's article in the *Calcutta Review* for October last, entitled "Hindi and the Bihar dialects," is a further contribution to the literature of the controversy as to the relative claims of Hindi and one of the local dialects of Behar to recognition as the official language of that province. In this article he has done me the honour to criticise some of the facts and arguments adduced in my pamphlet on Hindi published a year ago, and has also explained his own views so fully as to promise an early termination of that phase of the controversy, at least, which involved practical issues.

I would now proceed to state the case as it stands after Mr. Grierson's explanations[2] in his article now under reference. In his own words, "it is the language of the average educated Behari squire which I wish to see adopted in our law courts." "A low-caste Dusadh talks a Theth form, and a gentleman of the same village a Khari form of the same Behari language, and it is the Khari form used by the gentleman, and not the Theth form used by the Dusadh, which I wish introduced into our law courts." "I hope, therefore, that it will be clearly understood that I do not aim at making the slang of the streets . . . the language of our courts."

It is thus seen that Mr. Grierson, in his first article in the *Calcutta Review*, did not advocate the introduction of a rustic and uncultivated speech such as is talked by the lowest orders of the people and generally known as the Theth Boli, but that on the contrary he advocated that of the language of the average educated Behari squire, known as the Khari Boli. This explanation on the part of the author of "A plea for the people's tongue" narrows so unmistakeably the differences between him and those with whom I agree, as to render a practical Sola-ana agreement between us quite feasible, as I shall be able to show shortly.

Before I proceed to do so, however, I must premise that I do not believe that dialects perish on the elevation of one of them to the dignity of a literary language, nor do I wish that my Hindi should "like the Turkish Sultan strangle its brothers and play-fellows"; on the contrary I accept as a necessity its constant and renewed intercourse with its former companions. I am not therefore prepared to go the same length as Mr. Grierson in his complete adoption of the Khari and total rejection of the Theth form for purposes of school literature. But although my views so far conflict with his, I still think the admission made by him that he accepts the Khari Boli gives us a common ground on which we can meet. And I now proceed on more firm basis than before to a short review of the rest of Mr. Grierson's paper, omitting, however, all discussions of merely historical and theoretical matters, and accepting for the present all that Mr. Grierson has said on the subject of Sauraseni, Magadhi, and Ardha-Magadhi, under Dr. Hoernle's authority, as in the main correct.

The examples cited by Mr. Grierson in his essay are intended to show that his Behari and literary Hindi do differ. From the statement made by him at the outset that he accepts Khari Boli only, one would necessarily expect that he would, in his examples wherein he contrasts Behari and Hindi words, deal with Khari Behari forms alone. Now, taking from his paper all the examples of such words, it is seen that Mr. Grierson has not been able to adduce a single Khari form. I subjoin a table of Mr. Grierson's examples in their Khari and some few Theth forms.

[1] By this is not to be understood that I recognise Behari as a language separate from Hindi. It is not safe to name a thing that is not. I only adopt here Mr. Grierson's definition of Behari as "a language which is current in various dialects throughout Behar." Dr. Hoernle, grounding his nomenclature on philological affinities only, gives them provisionally the generic name "Eastern Hindi."

[2] See pages 1 and 2 of his article in the *Calcutta Review* for October 1881.

	Tirhutia.	Mugga.	Bhojpuri.	Hindi.	Brij.	Baiswara.
1 Khari.	Khasna.	Girparna.	Girparna.	Girparna.	Girparna.	Girparna.
Theth.	Khasna.	Girab.	Girparab.	...	Girparbo.	Girab.
2 Khari.	Phal.	Phal.	Phal.	Phal.	Phal.	Phal.
Theth.	Phar.	Phar.	Phar.	...	Phal.	Phar.
3 Khari.	Gari.	Gali.	Gari, gali.	Gali, gari.	Gali.	Gari.
Theth.	Gali gari.	Garee.	Gari.	...	Gari.	Gari.
4 Khari.	Dharia. Khanchra for girls.	F. Nangoti. M. Langoti.	Nangoti.	Langoti.	Langoti.	Langoti. Nangoti.
Theth.	Bhagwa. Kharuki for girls.	Nangoti. Nangoti.	Nangoti.	...	...	Langoti.
5 Khari.	Delanhi.	Dia.	Dia.	Dia.	Dio.	Dia.
Theth.	Delak.	Delthu.	Dihales.	...	Dio.	Dihes.
6 Khari.	Yi.	ya. yi.	ya. yi.	yah. yih.	yaha. ...	yah. ...
Theth.	Yi.	ee	ee.	...	...	ee.
7 Khari.	O.	uh u	wh. uh.	wuh.	wu.	wuh.
Theth.	O.	Uu	u.	...	bh.	uu.
8 Khari.	Kanya.	Baitee.	Baitee.	Bitya.	Baitee. Dhee.	Bitya. Baite.
Theth.	Beti.	Chhaonrie. Bitee.	Baitee. ...	... ...	... ...	Bitya. ...
9 Khari.	Bolaoichi.	Bolata.	Bolawuta.	Bolata.	Bolawatu.	Bolawat.
Theth.	Blacchi.	Bolawut.	Bolawut.	...	...	...
10 Khari.	Boisath.	Baithen.	Baithen.	Baithe.	Bithe.	Baithe.
Theth.	Boithen.	Baisai Baithoye.	Baithaye.	...	Bithaye.	Baisai.
11 Khari.	Aor.	Aür.	Aür.	Aür.	Oar, Aru.	Aru, Aür.
Theth.	Aur.	Aü.	Aü.	...	Aru.	Aür.
12 Khari.	Hamar.	Mor, Mera.	Mor, Mera.	Mera.	Mero.	Mor, Mera.
Theth.	Hamara.	Hamar.	Hamar.	...	Hamaro, Mero.	Mor.
13 Khari.	Ghora.	Ghora.	Ghora.	Ghora.	Ghora.	Ghora.
Theth.	Ghora.	Ghora.	Ghora.	...	Ghora.	Ghore.
14 Khari.	Loh.	Loha.	Loha.	Loha.	Loho.	Loha, Loh.
Theth.	Loha.	Loha.	Loha.	...	Loho, Loha.	Loh.
15 Khari.	Bara.	Bara.	Bara.	Bara.	Baro.	Bara, Bar.
Theth.	Bara.	Bar.	Bar. Bara.	...	Baro.	Bar.
16 Khari.	Paihirna.	Purhaba.	Pahadua.	Pahada.	Pahirna.	Pahro.
Theth.	Pehnna.	Parhal.	Parhab.	...	Paharno.	Parhiba. Pahrana.
17 Khari.	Koilanhi.	Kia.	Kia.	Us-ne-kia.	Kia.	Kia.
Theth.	Koilanh.	U. kailas. U. karlas.	U. kailas.	...	...	...

An examination of the foregoing table shows that, with the exception of Tirhutia alone, no other dialect, whether in Behar or in the North-Western Provinces, has Khari forms differing from the Hindi. It was, perhaps, from some such impression of the actual facts of the case that Mr. Grierson in his first paper took up his position of Tirhutia. In his present paper, Mr. Grierson takes up his position on the Bhojpuri dialect, and cites examples of Bhojpuri forms as contrasted with Hindi. He does not say expressly, however, whether these examples are of the Khari or the Theth variety of Bhojpuri. As, however, he makes the statement,[1] "I am perfectly aware that many writers use Khari boli as equivalent to Hindi," he necessarily leaves it to be inferred that the examples cited by him are of the Khari boli only. If Mr. Grierson was aware that Bhojpuri had Theth forms differing from those he had cited in his essay, he was bound to produce them side by side with the others, but he has omitted to do so. Knowing, as I do, that these very examples are of the Theth variety and taken from Dr. Hoernle's Grammar of the Eastern Hindi dialectical forms, I consulted the learned doctor's work and came across the following passage: "The specimens of Eastern Hindi appended to this grammar being written by a pundit are rather in the Khari than in the Theth bhasha." This passage, though merely expressive of a little caution to his readers on the part of Dr. Hoernle himself as to the character of some of his examples, induced me nevertheless to consult many competent authorities to reassure myself that Mr. Grierson's examples were of the Theth variety, and as such could not consequently support his view of the case.

But the most important feature which strikes an attentive reader on glancing at the above list is the fact that, while Hindi itself is the Khari form of all the dialects (Tirhutia excepted), in fourteen out of seventeen examples it is almost identical with the Braj Khari form. This itself must be convincing proof to every one conversant with the laws of linguistic progress, that Hindi, as evolved out of the Braj bhasha, has already attained that degree of development which has enabled it to assume that position over the different dialects which marks the first stage of dialectical growth.

It will not be out of place to quote here a few lines from Dr. Max Müller to show how this law has operated in reference to the English language: "English did not spring from the Anglo-Saxon of Wessex only, but from the dialects spoken in every part of Great Britain, distinguished by local peculiarities and modified at different times by the influence of Latin, Danish, French, and other foreign elements. Hindustani is not the daughter of Sanskrit as we find it in the Vedas, or in the later literature of the Brahmanas; it is a branch of the living speech of India, springing from the same stem from which Sanskrit sprung when it first assumed its literary independence."

I shall now just make a few extracts from Dr. Hoernle's work to show that the process by which Hindi is gradually attaining its position among its cognate dialects is one of perfect parallelism to that by which English itself has reached its maturity. "This latter (literary or high Hindi) is merely a modified form of the Braj dialect, which was first transmuted into the Urdu by curtailing the amplitude of its inflexional forms and admitting a few of those peculiar to Punjabi and Marwari." "Among these (the Western Hindi dialects) the Braj bhasha is the most important as it is the best known variety. It is not only the source of the Urdu, and through it of the modern literary Hindi, but it has itself received some measure of literary cultivation. In this respect, indeed, the Braj occupies a unique position, not only in the Western Hindi, but amongst Hindi dialects generally."

The parallelism above adverted to will be complete if it be remembered that not only local dialects, but Sanskrit or Persian like Latin and Danish, Urdu like Norman French, and other foreign elements from the south and north, have, as in the case of English, so influenced the formation of the literary Hindi as to impart to it its linguistic pre-eminence. And it is in pursuance of the same law of linguistic growth that writers of genius have eschewed Persian, as far as possible in this country, and adopted Hindi, appropriating occasionally materials from the current dialects.

The Ramayan of Tulsi Das, written in the Baiswara, which is itself a mixture of the Eastern and Western Hindi dialects (Ardha-Magadhi), has a very large admixture of purely Braj forms, and occasionally of Bhojpuri forms also. This national poem of Hindustan has influenced considerably the dialect of Benares and its vicinity, and hence, and also owing to other causes, it is in Benares that Hindi is now in use in that form in which it has acquired the greatest capacity for assimilating its cognate dialects. Had statistics been available to show the actual number of intermarriages which have been taking place year by year for centuries between people speaking the different forms of Hindi in Behar and the North-West, it would have been easy of comprehension to every one that the inflexional differences between the different groups of Hindi dialects, however important or interesting on philological grounds, are of little practical consequence to the people themselves.

And here I would beg leave to point out one permanent source of the differences of opinion that characterise enquiries in respect of all the literary vernacular languages of India, more or less, as due to differences in the points of view of those who carry on the discussion. Originally, Mr. Grierson, in his article headed "A plea for the people's tongue," started from the point of view of the civil administrator, who, anxious to see justice done between man and man in his jurisdiction, was naturally desirous of so informing himself about their dialectical peculiarities as to leave no room for possible misunderstanding of what the people stated before him either as plaintiffs, defendants, or witnesses. An educational officer, on the other hand, must have in view the growth of a national literature on the lines indicated by writers of

[1] See page 2 of his article in the *Calcutta Review* for October 1881.

genius, the ascertained history of past culture, and the necessary tendencies of administrative unification. The two objects, one immediately and the other both immediately and remotely useful, ought to be reconciled; and it is because no practical means of reconciliation has as yet been hit upon that the controversy between representatives of the administrator and the educationist has been going on for years, not only in reference to Hindi, but also more or less in respect of Bengali, Urya, and all other languages current in India. To get over this difficulty in Bengal, it has been recently suggested to prepare a vocabulary in each district of the words peculiar to that district, as a means of helping the local administrator to meet his immediate difficulties. Such district vocabularies, if got up for the districts of Hindustan proper, would not only meet the immediate wants of the administrator, but would also, in the hands of the educationist and the author, push forward the process of the regeneration of Hindi.

Mr. Grierson, who is devoting considerable attention to the subject, is no doubt aware from his study of the remote past history of the collision of the Sauraseni and Magadhi parents of the present groups of Hindi, how Sauraseni acquired a mastery over the Magadhi. Mr. Grierson also must be aware that Hindi is the most gifted of the historical descendants of the Sauraseni, being, as he states, "copious, free, and flexible," and that while all other dialects are quite "barren of literature," Hindi has been cultivated by writers such as Sura Dass Behari, and a host of writers; and last named, but not least, by Tulsi himself, who, as well as Kabir and many others, though born among people speaking other dialects, adopted Hindi as the language of their poems. Mr. Grierson is also aware that the different Hindi dialects can and do mix with each other, as in what are called the Ardha-Magadhi forms. He cannot but therefore come to the conclusion that under the auspices of a strong and stable Government, combining the benefits of peace, free intercommunication and literary culture, the process of assimilation that has been going on for centuries will be accelerated, and that form of Hindi, which independent European scholars also, after long residence among the people, have found most suitable in appealing to their hearts, is destined to be the language of literature all over the Hindi-speaking area. And such Hindi Mr. Grierson will find in the works of the venerable John Christian, who writes from the heart of Behar, whose sound practical knowledge has placed his writings beyond the region of technical controversy, and of whose popular Bhajans the following is a specimen :—

Khabind ho tum din dyakar	arzi leejia meri |
Dukh pirit aye ham dyaye	jani ab keejia deri ||
Jagdhandha tan nisdin marat	maya madh man gheri |
Absar paye ab ham aye	sukh sarnagata teri ||
Hal hamara suni karuna nidhi	tuk nirkho gati heri |
Hua ham dukhitan mon atinamia	mam sam dusur keri ||
Nam baro tero jagmahin	karan suno kaye beri |
Nij nainan ab dekho aye	magan bhay lakhiseri ||
Gun tero ham jugjug gayehon	katahu papak dheri |
Jan dukhit harkhit tab rahihaye	rati hae dhan dhan teri ||

Memorial from the Members of the Jessore Union, to the Chairman of the Bengal Provincial Committee of the Education Commission, Calcutta,—dated 19th June 1882.

That the Jessore Union is an organised body composed of the inhabitants of the District of Jessore and its well-wishers, with the object, at present, of (1) furthering the cause of female education, and (2) supplementing the education that boys generally receive, by imparting to them physical and moral training. The Union carries on its work by fixing graduated courses of study, by holding periodical examinations, and by awarding prizes and scholarships to successful candidates. It examined last year more than 300 girls and adult ladies in the female education department; more than 700 boys in the physical education department, and about 40 boys in the moral training department.

That your memorialists have marked with great regret that while the education of our men has received the largest amount of attention from all possible quarters, that of our women has been suffered to be laid aside as a subject not of great moment. That the masses have had their due share of attention from the Government, and a separate allotment from the State grants on education has been set free for the promotion of their education, whereas female education, which has hitherto been neglected like mass-education, is not receiving that amount of attention which it deserves from the Government. Your memorialists beg to submit that separate allotments should be made for female education also.

A.—Your memorialists entirely agree with the other Associations of East Bengal, which have already submitted a representation to you, on the following points :—

(1) That a part of the funds which Government appears to be inclined to set free, for the purpose of being applicable to the promotion of mass-education, by extending the grant-in-aid system in connection with high and middle education, should be devoted to female education.

(2) That where existing conditions justify such a proceeding, Government should establish colleges or high schools for the higher education of women, at entire Government cost.

(3) That since it is a fact that our ladies do not like to be treated, when ill, by male physicians, and that painful instances have been known where female patients have suffered a disease to break down their constitution rather than call in a male doctor, there should be

qualified female doctors all over the country. The Bengal Government may easily do, what has been and is being done by the Madras Government, in training up female doctors, by sending a few ladies to England, and making arrangements for others to join the local Medical College. Your memorialists beg, therefore, that such arrangements should be made as would enable women to receive medical training, either in the Medical College or elsewhere, without any inconvenience.

(4) That Government should give sufficient encouragement and pecuniary aid for the establishment of societies, lecture-rooms, and libraries, for the higher education of women, as approved by the Court of Directors of the East India Company, in their letter dated 4th December 1854.

(5) That with a view to improve and promote the vernacular education of women, 20 first-class model schools, each at an average cost of Rs. 75 per mensem, and 30 second-class model schools, each at an average cost of Rs. 50 per mensem (the entire cost being Rs. 1,500 for the first-class schools, and Rs. 1,500 for the second-class schools), should be established, on the plan approved and signified by the Court of Directors. As to the locality where these schools ought to be established, your memorialists beg to submit that where the inhabitants of the locality would stand guarantee for an attendance of 40 girls (a certain number out of these to be kept at school till their twelfth year), a first-class model school may be established, and that where the inhabitants of the locality would stand guarantee for an attendance of 40 girls (a certain number to be kept at school till their tenth year), a second-class model school may be set on foot. It is not, in the humble opinion of your memorialists, necessary to adhere very strictly to the maximum number 40, where girls may be made to stay at school later than their twelfth or tenth year.

(6) That the system of grant-in-aid with regard to girls' schools should, for obvious reasons, be considerably modified. (*a*) The grant to any girls' school should in no case be less than the amount raised from local sources; (*b*) in some cases the grant should be fixed at between half and three-fourths of the entire cost of maintenance of the school; and (*c*) that Rs. 5, the maximum grant to which a boys' pathsala is entitled, should be given to every girls' pathsala.

(7) That for the education of adult ladies, (*a*) secular zenana agencies should be set on foot partly on the grant-in-aid system, with the help of the existing local bodies (or bodies that may hereafter be formed), and partly at entire Government cost; (*b*) that a graduated course of studies should be appointed, and periodical examinations should be held to test the progress made by the ladies; and that the latter should be prepared to be visited and examined by such ladies as may be appointed by the Government to report upon their progress.

(8) That in appointing a course of studies for girls' schools, your memorialists beg humbly to express their belief that a multiplicity of subjects should be avoided; that each local body should be allowed to select its own course of studies, "most consonant with its feelings, and most suited to the wants of the locality;" that official interference in this respect should be discouraged—what the inspecting officers need see being that the usefulness of the institution is maintained and that proper judgment is shown in the selection of text-books.

(9) That the spread of female education is very considerably impeded by the want of qualified female teachers and the scarcity of dutiful and zealous inspecting officers. With a view to remedy this state of things, your memorialists beg humbly to propose the following: (*a*) Female normal schools and female *guru* training schools (one at least in each Commissioner's Division) should be established; (*b*) the scarcity of zealous inspecting officers is very keenly felt. Your memorialists have marked with very great regret that the subordinate inspecting officers, as a class, have not much faith in female education, and as their promotion does not materially depend on their working well or ill for female education, they do not pay that degree of attention to this department of their work which it deserves. That the improvement of female education may be greatly achieved by care on the part of inspecting officers has been proved by Pandit Iswar Chandra Vidyasagar, who established no less than 40 schools in 1856; and by Thakur Kalyan Singh, Deputy Inspector of Schools, in the North-Western Provinces, whose work in this direction was noticed with satisfaction by the Secretary of State. Your memorialists beg humbly to request that the experiment (tried some years ago in the Punjab) may be tried anew, of appointing an educated married couple as joint Deputy Inspectors. This will help very effectually in remedying the present state of things about female education. It will not be very difficult to find such a couple ready to offer their services for this purpose. Brother and sister, father and daughter, may be appointed instead of a married couple.

(10) That, with a view to make the exertions of the Government for the promotion of female education more successful, the existing local bodies, and those that may be formed hereafter, should be brought into active sympathy and co-operation with Government officials. The following associations in Bengal, among others, will be glad to render any help in their power to the Government in promoting the noble cause of education and enlightenment among the women of this country: (1) The Utterpara Hitakari Sabha, in the District of Hoogly; (2) the Sylhet Union; (3) the Backergunj Hitaishini Sabha; (4) the Banga Mahila Samaj, Calcutta; (5) the Vikrampur Sanmilani Sabha; (6) the Faridpur Suhrid Sabha; (7) the humble association which your memorialists represent.

B.—That your memorialists have marked with unfeigned sorrow the lamentable tendency among the educated and influential men of this country to regard physical education as of little or no importance when compared to intellectual training. This tendency is encouraged by the fact that as a rule no attention is paid to physical culture in our schools, and this

opinion is in a fair way to create a thorough aversion to physical exercise all over the country —a state of things your memorialists cannot too greatly deplore. With a view to bring about a better state of things, your memorialists venture to suggest the following, which, they have good reasons to hope, will be found useful:—

(1) That each Government or aided school *must* have a gymnasium attached to it; that sufficient encouragement (more than given at present) should be held out to the best boys in this department, after testing the merit of each boy by competitive examinations.

(2) That gymnastic exercises being sometimes regarded very dull, it is necessary that active sports and matches of every description should be freely encouraged amongst boys of all schools. The dullness of the gymnasium is counteracted this way, and boys get physical training along with a great deal of innocent amusement.

(3) But the best of all these exercises and liked most by boys is cricketing. Every school should have a fair supply of bats, balls, &c; there should be a spacious playground in the vicinity, being either the property of the school or taken on lease; and boys should be asked to indulge in the diversion as often as may be done without causing any harm to any other pursuit.

To be short, your memorialists are of opinion that the authorities of each school, Government or aided, should try their best so to manage things that a boy studying in any such school may not be in a position to be able to think that physical education is a subject apart from or inconsistent with intellectual culture.

C.—The next point to which your memorialists would venture to draw your attention is moral education. Some are of opinion that the Government has acted and is acting very judiciously in maintaining strict neutrality in matters religious. But your memorialists are of opinion that though *apparently* neutral, it is not, as a matter of fact, possible for a Government to help influencing, for good or for evil, the people under them, and moulding the character of a nation that they have taken the task of educating. The books that are placed in the hands of boys have this end in view, that boys reading them should grow up morally good men. Such being the fact, the Government should now give their attention *actively* to moral training—a thing which they have hitherto been *passively* doing through the agency of books. Your memorialists venture to express their humble belief that if the Government should do this much at least, that it should be a fixed rule with every school, Government or aided, that each teacher should make it one of his first duties to impress on the young minds of his pupils the *moral* that is meant to be conveyed by each lesson, that would be one step in the right direction. But for this purpose good teachers are required.

Your memorialists therefore beg that, unlike other departments under Government, it be made a duty of the Educational authorities to see that all teachers of Government schools be persons of unexceptionably good moral character. Your memorialists beg humbly to submit that since teachers generally exert a very great personal influence in moulding the habits and character of their pupils, particular attention (more scrupulous than hitherto) should be paid towards this point.

That in addition to the ordinary text-books which are mainly selected on the ground of their literary merit, special books should be prescribed for study in the class, calculated to impart a healthy moral tone, to awaken earnestness of spirit and manliness of purpose, and to appeal to the religious instincts of the mind. The work of moral instruction may be entrusted, if necessary, to special teachers fitted by their character and training to undertake this high and important duty.

That at the annual distribution of prizes in all Government schools, special prizes for good moral character should be awarded to deserving boys.

That sufficient encouragement and aid should be given to private agencies (existing or to be formed hereafter) for the purpose of promoting the moral education of boys.

And your memorialists, as in duty bound, shall ever pray.

Memorial from the Members of the North Bengal Union, to A. W. CROFT, Esq., M.A., Chairman of the Bengal Provincial Committee of the Education Commission,—dated Calcutta the 25th September 1882.

That the North Bengal Union is a society founded, like many other associations of its class, with the object of helping the spread of education among women and among the lower classses, of imparting physical and moral training to boys, and of promoting education and social progress generally.

That, in the humble opinion of your memorialists, there is little probability of female education making any real progress in Bengal until the Government should take steps to largely increase the number of girls' schools now in existence, and otherwise improve and widen the existing arrangements for the diffusion of knowledge among women. That the vast majority of educated natives, from whom alone indigenous movements for the enlightenment of the people can emanate, are as yet lamentably indifferent to the cause of female education, and few even of those who admit the necessity of it take an interest in the subject commensurate with its importance. Considering the present state of things, your memorialists beg to express their humble belief that so long as greater facilities and encouragements are not offered by the State to foster the feeble demand for the education of women that now exists, the prospect is very remote of female education obtaining a real hold over the country

I.—Your memorialists beg leave to offer a few humble suggestions regarding the steps that might be taken by the Government to help the advancement of female education, and

to express a hope that you will be pleased to take them into consideration. These suggestions will be found to agree generally with those contained in representations on this subject submitted to you by other associations, though a difference will be observed in some points.

(1) A definite and reasonable proportion of the sum which the Government appears disposed to devote to the promotion of mass education, should be set apart for female education.

(2) While your memorialists regard with the greatest satisfaction the impetus that has been given to female education by permission being given to ladies to appear in the University examinations, by college classes being opened in the Calcutta Bethune School, and by the creation of separate sholarships for ladies, they are humbly of opinion that the right of going up to the University examinations would be availed of more largely than at present if more high schools or colleges for the education of ladies were established in Bengal. In the humble opinion of your memorialists, an institution for training ladies up to the B.A. standard might at present be established at Dacca with great chance of success.

(3) In the case of aided schools for girls, the Government grant should in no case be less than half the total cost of maintenance of a school, and, in cases where exceptionally favourable conditions may be necessary to encourage female education, should be two-thirds of the total cost.

(4) (*a*) A normal school for training up female teachers, supported entirely by the Government, should be established in each Commissoner's Division. There was a normal school at Rajshahye, and it was rendering signal service to the cause of female education, but unfortunately it has been closed. The districts of North Bengal, being particularly backward in point of education, need special encouragement; and the revival of the normal school at Rajshahye would without doubt immensely help their progress. (*b*) The higher class students of these normal schools should be required by practical means to learn to teach, and should be compelled, on a systematic plan, to impart instruction *gratis* to zenana ladies. This should form a necessary part of the instruction they are to receive, and should be compulsory. By this means, zenana education would be furthered and at the same time practical training in the art of teaching would be given to the advanced pupils of normal schools.

(5) Model schools supported entirely by the Government should be established in each district, and also in sub-divisions where a reasonable number of pupils can be secured.

(6) In order to ensure the success of schools for female education, it is necessary to place them under more constant and efficient supervision than existing arrangements render possible. Deputy Inspectors and Sub-Inspectors, with some honourable exceptions, scarcely devote that care and attention to girls' schools which they deserve. There can be no doubt that with a proper amount of zeal and care an inspecting officer may do much in the way of promoting female education by closely watching existing schools and establishing new ones. Your memorialists believe that attempts might profitably be made to organise, as far as possible, a separate staff of female inspectors and sub-inspectors for the supervision of schools for girls and ladies. There might at first be some difficulty in securing the services of a sufficient number of educated ladies for this purpose, but the experiment might be begun on a small scale and might gradually be made more and more comprehensive. This plan would also prove a substantial incentive to female education, as by it the prospect of obtaining respectable employment would be opened to advanced lady-students.

(7) (*a*) All female normal schools in Bengal should have one standard or course of studies. (*b*) All model schools in a Commissioner's Division should have one standard. (*c*) All primary schools in a district should have one standard. Your memorialists would venture to suggest that special care should be taken to train up girls and young ladies in such a way as to fit them for the management of household affairs. There is a general notion that education makes women unfit for the conduct of domestic concerns. While your memorialists do not share the prejudice that education has necessarily any such tendency, they are of opinion that in imparting instruction to women, greater attention should be paid to the humble duties of every-day life than is now found to be the case.

(8) Selection of text-books and examination of students should be made by Government educational officers in consultation with local bodies and associations that now exist or may hereafter come into existence. It is of the highest importance that there should subsist a relation of friendly co-operation and mutual assistance between Government officers and private agencies for promoting education. Such mutual confidence would strengthen the hands of Government officers and increase the usefulness of local bodies.

(9) Graduated courses should be fixed for the education of zenana ladies, and arrangements should be made for their examination through the agency of associations established with the object of promoting female education. Prizes should be awarded to deserving candidates in order to encourage zenana education; this might be done partly by Government grants and partly by local subscriptions.

(10) In all districts there should be circulating libraries in connection with model schools for the use of zenana ladies; and where this may be found possible, libraries should also be established in villages. These libraries might be supported partly by the State and partly by local subscriptions.

(11) Arrangements should be made for training up female doctors.

II. The second point to which your memorialists beg to draw attention is physical education. It is needless to dwell upon the importance of the matter or to dilate upon the well-known fact that the physical education of boys is now greatly neglected, being rather the exception than the rule. Your memorialists would suggest that a rule should be made requir-

ing every boys' school supported entirely or partly by Government, to have a gymnasium attached to it, and that native athletic sports should be encouraged instead of European exercises, which are generally more showy but far more expensive and dangerous than native ones, while they are no way superior to these in the essential respect of physical development.

III. Your memorialists would also venture to ask you to take the subject of moral education into your consideration. This is the most important part of education, and yet, your memorialists regret to observe, little importance is now attached to it. The policy of religious neutrality which the Government follows doubtless makes it impossible for the State to allow any particular religious system to be taught in the schools; but, your memorialists submit, this does not preclude the possibility of the *character* of boys being very carefully attended to in schools. Your memorialists have observed with the greatest regret that almost the only object which the majority of teachers keep in view is to enable students to pass examinations successfully. This is not unnatural, as the standard by which the merit of a teacher is at present judged is the cleverness displayed by his boys in the examination, character being wholly left out of view. This indifference to moral education has sometimes been observed to attain so deplorable an excess that teachers have been known to wink at acts of the grossest immorality simply because the students concerned were likely to stand high in the examination, and even in some cases openly to profess that it was not their duty to take notice of the conduct of boys so long as they did well in the class-room. On the other hand, instances have been known of teachers exercising an immense influence for good upon their pupils by paying attention to their character and conduct. Religious neutrality, in the humble opinion of your memorialists, does not stand in the way of the greatest care being taken about the character of boys and of moral lessons being impressed upon their minds in various ways. In order to remove the momentous defect that now exists, your memorialists would humbly suggest:—

(*a*) That teachers should be required to keep a strict watch upon the character of boys, to inculcate moral principles upon their minds, and always to attach the highest importance to the conduct of their pupils.

(*b*) That prizes should be regularly awarded to boys for good conduct.

(*c*) That the higher educational authorities should pay particular attention to the moral character of teachers.

(*d*) That in considering the claims of a teacher to promotion, regard should always be had to the moral influence exercised by him upon his boys.

IV. The last point on which your memorialists crave leave to offer a few remarks is mass education. The attention of the Government has been so much directed to this subject that it is perfectly needless to expatiate upon the necessity of mass education. Your memorialists beg only to suggest that in giving education to the lower classes the practical side of education should be kept steadily in view. The knowledge imparted to them should be imparted in such a way as to help them in the duties of practical life. It has too often been observed that in cases in which members of the lowest ranks of society have received any education in vernacular schools of the existing order, the scanty knowledge they have acquired has only succeeded in awakening in them aspirations and pretensions which, being far higher than their acquirements, could never be gratified, and in making them totally unfit for those humbler occupations which furnish means of livelihood to others of their class. In order, therefore, that education should prove a boon instead of a danger to those of the lower classes who are without merit or talents to push their way up into the upper strata of society and assert their right to a position superior to that which they formerly occupied, it is necessary that, while knowledge should be diffused as largely as possible among them, attempts should be made to give the instruction imparted a decidedly practical turn and usefulness.

In conclusion, your memorialists beg leave to draw your attention to the fact that the Districts of North Bengal, *viz.*, Rangpur, Dinajpur, Maldah, Rajshahye, Bogra, Pabna, are far behind the other Districts of Bengal in social progress and education. In many places, prejudices against female education and other progressive movements have been found so strong that the work your memorialists have undertaken has been regarded with great jealousy and hostility. Your memorialists, therefore, would venture to suggest that, in such backward districts, institutions for the education of women should be opened under conditions very much more favourable than would be necessary in more advanced parts of the country.

And your memorialists, as in duty bound, shall ever pray.

Translation of an Urdu Petition from the Muhammadan Inhabitants of Muzaffarpur, Bengal, to the President of the Education Commission.

That your memorialists have witnessed with much satisfaction the appointment of the Commission of which Your Honour is President, and they venture to indicate in this memorial a branch of the enquiry in which they as Muhammadans are specially interested; they allude to the extension of education among the Muhammadan youth.

It would, your memorialists think, be very desirable if the Commission could see their way in their report to recommend to Government the resumption of the powers vested in the Board of Revenue, with reference to the superintendence of lands granted for the support of mosques and for other religious uses, in cases of wastage and incapacity on the part of the trustees of such mosques.

Your memorialists suggest that a portion of the funds of such endowments might well be devoted to the formation of a fund that might very appropriately be devoted to the education of Muhammadan youth.

Your memorialists would point out that Regulation XIX of 1810 sets forth in its preamble that it is an important duty of every Government to provide that all such endowments be employed according to the real intent and will of the grantor. By section 2 of the same Regulation the general superintendence of such lands was vested in the Board of Revenue. Section 8 provided that, in order to enable the Board of Revenue to carry into effect these duties, local agents should be appointed, subject to the control and authority of the Board, and section 9 declared the Collectors of Districts *ex-officio* local agents.

This Regulation was unfortunately abrogated by Act XX of 1863, which practically divested Government of all powers of supervision which it had under the old Regulation; and your memorialists would humbly point out that the abolition of that power has frequently operated injuriously to Muhammadan trusts. Your memorialists venture to give an instance in point which has very lately occurred in this city. A Muhammadan lady of this town named Bibi Zamiran, who died in October 1880, appointed her grandson, Nabu Jan, trustee of a mosque she had herself built. By a registered deed of endowment, which provided that the rents of a dwelling house and proceeds of a golah, aggregating about Rs. 1,300 per annum, should be devoted to the purposes of the mosque and to keeping up her tomb after her decease. Nabu Jan obtained a certificate from the court in May 1881; but unfortunately he fell into evil courses, and quite recently, *viz.*, on the 31st March last, he executed a 21 years' mortgage of the *waqf* property to a Hindu mahajan named Brijbasi Lal, whereby he deprived the mosque of all funds, and has committed waste of the trust fund.

Your memorialists would point out that Nabu Jan, being in the position of a trustee, had no power to alienate the *waqf* property by mortgaging it and making over the rent to the mortgagee; and had the old Regulations been now in force, it would have been in the power of the Collector of the District to have interfered on the part of Government. And your memorialists venture to think that a portion of the fund thus misappropriated might well be devoted to the benefit of poor Muhammadan lads desirous of learning English in the Government school, and generally for educational purposes.

Your memorialists venture to hope that an early emendation of the law may be proposed, which may, by the interposition of the Government in such flagrant cases of wastage, procure great and lasting benefit to the Muhammadan community generally; and they would further hope that it might be possible for Government to step in in the particular instance above detailed, and thus secure for the Muhammadan youth of this town some benefit from the funds so grossly wasted.

And your memorialists, as in duty bound, will ever pray.

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